THE CONFESSIONS OF THE INCOMPARABLE DOCTOVR S. AVGVSTINE,

Translated into English.

TOGEATHER

With a large Preface, which it will much import to be read ouer first; that so the Booke it selfe may both profit, and please, the Reader, more.

Cibus sum grandium, cresce, & manducabis me.
D. Aug. Conf. l. 7. c. 10.

I am the food of strong persons; grow vp, and thou shalt be able to eate me &c.

Permissu Superiorum. M. DC. XX.

BRITISH MUSEUM

TO
THE MOST
GLORIOVS,
PERPETVALL,
AND
AL-IMMACVLATE
VIRGIN MARY.
THE
MOST BLESSED
MOTHER
OF GOD.
*2

TO

THE MOST

GLORIOUS,

PERPETUALL,

AND



IMMACULATE

VIRGIN MARY,

THE

MOST BLESSED

MOTHER

OF GOD.

MOST GRACIOVS, and moſt glorious Queene of Heauen; the ioy of Celeſtiall ſpirits, & vnder thy Sonne, the higheſt hope of humane creatures; Behould this prodigall Child of thyne, who thus preſumeth to approach towards thy preſence. Inſteed of a glaſſe of flowers, I lay vpon the Altar of thy goodneſſe, a booke of *Pictures*, which haue the fame to be wel limmed. The *Ground* of them is the miſe-

ry of man; & the *Colours*, are the fresh, and ſweete, and precious mercies of Almighty God; deriued into the world, by the only meritts of thy Sonne our Lord. They were mingled, by no worſe hand thē that of the holy Ghoſt, and they were layed, by one of the fore-fingars thereof; for ſo I may eſteeme this Saint, thy ſeruant, to haue been.

Nor doth the conſideration of his wandering youth (whether it were in faith, or life) diſcourage me at all, from venturing them heere, vnder thyne eyes. Thou flowedſt from that ſea of mercy, as a moſt noble, and moſt nauigable riuer; which knoweth how to beare all kind

of

of bottoms, of all burthens. Thou didſt flow, I ſay, from thy Sonne as he was God; and he flowed from thee as he was man. He, as God, was the Image of his Father; and thy Soule was a kind of Image of his; as his Body was an Image of thyne. Neyther did he pay the inualuable price of our Redemption by his bitter paſſion, but only out of that ſtock of his ſacred flesh and bloud, which he tooke, and tooke alone from thee. Thou canſt not be therfore vnlike him in tender loue to vs, whoſe ioy was no leſſe, in the reduction of ſinners, then it would haue been, in their preſeruation. Nay the *Parable* of the *loſt-sheepe* which is

recorded by his holy ſpirit, i
his holy booke, giues vs ſo litt
leaue to doubt of his *Mercy*, th
it rather lookes, as if his *Iuſti*
did receaue ſome wronge.

Now if thou behouldeſt a
ſinners with compaſſion, euc
whileſt they are ſinners; & ſuch
as departe from ſinne with loue
in how particuler manner mu
this Saynt be deare to thoſe gra
cious eyes of thyne? ſince he, b
the diuine goodneſſe, repaire
the ruines of his former life
after a moſt heroicall manner,
and the broken bow thereof
grew afterward to be ſo firmel
bound about, as to exceed the
proportion, which being whole,
it might haue had, of ſtrength.

The world admires his profound humility, for the *Retractations* that he made, vpon a review of his Writinges; which yet, in greate part, were the workes, but of his handes, and of his head. But what hath that to do, with the *Retractations* that he made, in this booke of his; wherein he reuerseth all the impure workes of his hart, which were his thoughtes; and that, after a manner so highly admiringe of God, and so deepely deteſting himſelfe; that, not conceauing how he might do it lowd inough, he calleth in the whole world to helpe him, and giueth himſelfe away into the hands (as it were) of the foure winds;

that they might ſpread him abroad, for the moſt wicked, and wretched peece, of fleſh, and bloud, that breathed.

Such *Humility* (as thou O *Sacred Virgin* doſt beſt know) cannot chooſe but now be anſwered with a ſtrange meaſure of *Glory*; as firſt it was an effect of vnſpeakeable *Grace*. And as by that cleare ſight of himſelfe, he grew (euen whileſt he was yet on earth) to conceaue of God in a ſuperiour kind of manner; ſo alſo did he penetrate the conſideration of thy matchles *Purity*, with a moſt perfect eye; as being the thing, which in dignity, is the very next to God. When therefore againſt *Pelagius*, he had occa-

occaſion to auow the generall corruption of mankind by ſinne, he profeſſed that the perfect dye of thy Soule, was wholly free from the leaſt ſhadow of ſpot; yea whē there was but any ſpeach to be had thereof, he would not endure, that the leaſt queſtion ſhould be * made, concerning thee. And he inſinuateth this truth withall, That whoſoeuer would ſeeke to cloath thy ſoule with any ſinne, ſhould by neceſſary conſequence, ſtrip our Sauiour of his honour. Whom it did higly import, that as himſelfe was far from ſinne; ſo was he (who obteined to conceaue and bring him forth) to be ar-

* Excepta itaq; Sancta Virgine Maria, de qua propter honorē Domini nullam prorſus (cùm de peccatis agitur) habere volo quæſtionem: vnde enim ſcimus quid ei plus gratiæ collatum fuerit, ad vincendū omnī ex parte peccatū, quæ concipere, aut parere meruit eum, quem conſtat nullum habuiſſe peccatum. Hac ergo Virgine excepta &c. *Auguſt. l. de nat. et grat. c. 36.*

med

ined with a ſufficiency of grace, for the abſolute conqueſt of all ſynne.

The ſame right I pay thee, *O perpetuall Virgin*, with all the powers of my whole ſoule. Beleeuing thee alſo, to haue been as entirely immaculate in the very firſt inſtant of thy *Conception*, as now thou art truly glorious, by thy *Aſſumption*. And now heere in contemplation of that firſt ſacred *Miſtery*, I dedicate this little peece of ſeruice to thee, as a votiue table of that *Homage*, which I will euer be performing to thy greatnes & goodnes. Beſeeching thee, to accept thereof, and to beg at the hands of God a bleſſing for me; and that his Grace may

may cooperate ſo far, as that the ignorance, & other ſinnes of the *Tranſlatour*, may not preiudice, the working of the incomparable ſpirit of the *Authour*.

The tymes wherein we liue, are deadly ſick of thoſe two infirmities, to which this Saint had been obnoxious; but he recouered thereof ſo well, and (when that was done) he read, in theſe *Confeſſions* of his, ſuch a lecture of *Anatomy*, in generall, vpon the ſoule of man, as hath made it ſo much the more fit for cure, as hereby, it will ſee how ſicke it is; & I hope I ſhal haue don him no hurt by adreſſing it thus to thoſe bowels of thy compaſſion, which is a true *Hoſpitall* of *Mercy*. For

there was neuer (with in the line or latitude of meere Creatures) so bright a *Beame* of *Truth*, shot out from the sphere of immortal *Light*; nor was there euer deriued so cleer a *Streame* of *Purity*, from the euerlasting *Spring* of *Paradise*, as that which did fill and ouer flow thy most holy, and most happy soule; the high example, and sweet influxe whereof, doth so help to reforme, and rectify the darke and dissolute hart of men.

Take therfore this Book, *O Sacred, & all-immaculate Virgin Mother of God*, vnder the mantle of thy protection. That so, it may not only be defended, from those vnnaturall tongues which ar full

of

of teeth; but (which more importeth) that by thy gracious intercession, the seed thereof, may sinke, and settle so into their minds, as to returne with fruit into their hands. And as for me, I humbly beg, that in the sight of God, thou wilt still be pleased to assist my soule. And that neyther the mist, or fog of sensuality may deteyne me; nor the syde-wind of vanity diuert me; nor the contrary wind of impatience tosse me; as now, by the great goodnes of God, the pyrate of heresy, doth no longer threaten to drowne me. But that I may proceed in my nauigatiō, towards that countrey of peace, and ioy; that *Heauen of Heauens*; wher-

whereof Christ our Lord is th
neuer-setting *Sunne*, & thy self
the sweet, but neuer-changing
or waning *Moone*; and this glor
ous Saint, a most radiant, an
resplendent *Starre*, which shal
moouc in that *Orbe*, after an im
moueable manner, for all Eter
nity.

14 NO 63

A PREFACE TO THE PIOVS AND COVRTEOVS READER.

I Preſent you heer, both Catholikes, and Proteſtants, with a Tranſlation of the Confeſſions of *S. Auguſtine*; which may extraordinarily ſerue to the ſetting out of Mans extreme miſery, and the manifeſting of Gods vnſpeakable mercy. And I haue ſome hope, that if your eyes be cleare; & the ayre, or *medium* be not troubled; this

What dispositions are required in the Reader.

obiect will not proue, either wholy vnprofitable, or vnpleasing. I shal then admit the eye of your vnderstanding to be cleare, if it be capable of comprehending what belongs to reall, and noble thoughts; and then shall I confesse that the ayre, or *medium* is not troubled (in the proportiō which *Morall* things haue to *Naturall*) if betweene your mind, & the matter, whereof you are to consider, no impotent passion be interposed.

The contentmēt which you may take in the reading of this booke, dependeth much vpon the order which you are to hold therein. If you do it after a cursory manner, the vnderstanding of it will cost you paynes, & to little purpose; since you will not reach it. For, the subiect it self, now and then is hard; and the Saint doth often referre himselfe to somewhat which he had sayd long before; the not vnderstanding whereof will deliuer you ouer into a kind of wood, out of which because you cannot get with ease, it will make you vnwilling to walke therein, a second tyme.

Againe

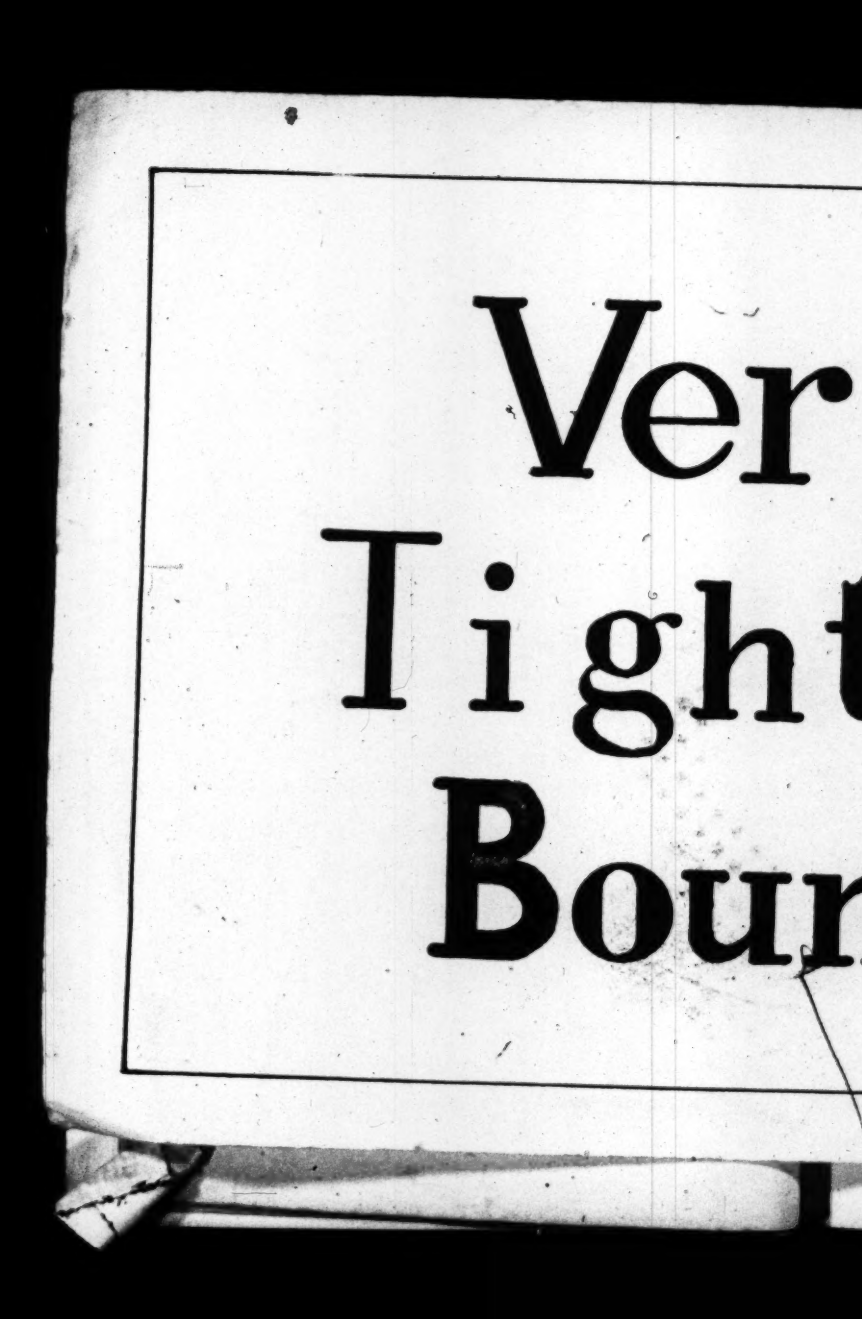
Againe, if you inuert the method of the Saint; and (being lead either by the *Arguments* of the *Chapters*, or els by ſome former confuſed notice, which you may haue had of the Worke) you cull out ſome partes according to your owne fancy, and lay the reſt aſide; aſſure your ſelfe it wil not pleaſe you. And I am the bolder, to begge your firme beliefe of me in this particuler, becauſe I know, it hath happened ſo to many: nay I confeſſe, that it did ſo, at the firſt, to my ſelfe. But as the Beauty of a perſon, conſiſteth much in fayre *Complexion*; but yet more in good *proportion*, and decent *Motion*; iuſt ſo, it is with this booke; which although it be full of admirable *Lights*, and *Affects* (euen as conſidering them but as ſeuerall parts of the whole) which declare as it were the *Complexion* of the ſoule of this incomparable Saint, both in his vnderſtanding and will; yet the ſweet, and iuſt *Proportion*, which one part thereof hath with another; and the noble, gracefull, and naturall, or rather ſupernaturall motion, which he makes,

betweene the Contemplations of his mind, the paſſions of his hart, and the actions, both of his paſt, and preſent life (going ſo humbly to God, and comming ſo deerely backe againe, to himſelfe) is the thing, in my opinion, wherin the very ſpirit, and quinteſſence, of the nobility of this worke doth conſiſt; and therefore doe not fayle, to take the *Bookes* and *Chapters* as they lye in order. Be alſo not only free, but far, from looking vpon theſe lines with irreuerence; and do not conceaue, and much leſſe affirme (as once a certayne, learned Idiot did, in my hearing) that the Saint ſomtymes did not vnderſtand what himſelfe would ſay; whileſt through the difficulty of the matter in hand, or the vncorrectedneſſe of the Edition which he might haue read, it was much more poſſible for him, not to haue vnderſtood S. *Auguſtine*.

And what, if by the induſtry, and methode of theſe later ages, ſome things in the courſe of *Philoſophy*, ſhould now be obuious euen to boyes; wherein formerly

merly the greateſt witts of the whole world might be to ſeeke; can that, in any reaſon, be made to looke backe, by way of preiudice, vpon the *Ancients*? It ſhould not do ſo. But inſteed therof, the *Modernes* who are wiſe (if they haue a little of Gods grace withall) will humbly caſt their faces vpon the ground, admiring thoſe others for ſeeing ſo farre in ſuch a miſty day; and belieuing, that what themſelues diſcouer now, muſt not be aſcribed to any piercing of their own eyes, but to the *Spectacles*, which in ſeuerall ages, haue beene made, by great Maiſters, to their hands.

Others there are, who play the *Critikes* vpon this Booke; becauſe the Saint, ſometimes, doth repeate the ſame things and words more then once; and ſo falleth, as they ſay, into the errour of *Tautology*. I pitty them, and I will pray for them; that they may read ſuch books as this, with a mind which may rather become ingenuous, and noble *Chriſtiãs*, then wofull, & illiberall Grammarians. Though indeed, I know not, but that


Ver
Tight
Bour


ry
ntly
und

they may deſerue rather ſcorne and pitty; who haue not ſo much ciuility, & cõplement (as I may ſay) of ſpirit, as to giue a Saints pen leaue to play; and paſſe the entertaynment of a minute or two, vpon the ſame wordes (which yet neuertheles, in their very repetition, haue a particuler tendernes, and grace to which the capacity of thoſe men cannot ariue) when at the ſelfe ſame tyme, either the vnderſtanding part of his ſoule, is wraſtling for the diſcouery of ſome hidden *Truth*; or els the will is ingulfed, vpon the adoring, and louing of the ſupreme Good; of all which he would yet be ſure to giue them a good account, if they could but haue patience, till the diſcourſe, or Chapter were at an end. If therfore, in the reading of theſe *Confeſſions*, you be ſubiect to the like temptation, I haue giuẽ you reaſon (to my thinking) to put it by. And now that I haue procured to awake you, I will begin to let you know, how I haue carryed myſelfe.

It hath not been in my will to com-

mit the leaſt fault of that kind, wherein ſo many of our Aduerſaryes in Religion do ſo much abound; which is, the falſifying and corrupting of ſuch Authors workes, as they take in hand, either to tranſlate, or to ſet out, or els to cyte; and therefore I know, that it ſhall not be in the power euen of malice it ſelfe, to reproach me heerein, without iniuſtice. This Saint hath been particulerly ill vſed by his Trāſlatours both of the books *de Ciuitate Dei*, and thoſe alſo of his *Meditations*; out of which, the ſeuerall Trā-

How ill S Auguſtin hath beene vſed by Proteſtant Tranſlatours.

ſlatours, haue boldly, & ſacrilegiouſly, ſtolne out thoſe paſſages, which might declare to any man that were but halfe blind, that the beliefe and practiſe of S. *Auguſtine*, and the Church of his tyme, were fully agreable to that of the Catholike *Roman Church* at this day; as that of our Aduerſaryes is wholy different. But *M. Rogers*, who tranſlated the *Meditatiõs*, hath had another particuler grace, in miſtaking the meaning of his Author and that not only in the hardeſt places, but in others alſo, to which a vulgar Vnderſtan-

derſtanding might haue had acceſſe. Yea, and euen where he miſtooke it not, he did apparell the body of ſo excellent Notions, as were they of the Saint, with a garment put on by a Stile which was both ſo blunt, and yet ſo ragged, as that it did not only disfigure, but wholy deforme the worke he had in hand.

Now of ſincerity in me you ſhall find no want, though of the reſt I cannot brag. Whoſe partes being ſo weake, and the Booke ſo hard, it is not ſtrang if it did coſt me ſome payns, to fal no ſhorter of my marke; as inſtantly you will find, that a better man then I, was faine to excuſe himſelfe, in this particuler. For they are ſcarce ſo properly to be accounted words, as euen the very things themſelues which this Saint heere vttereth; and that in ſo profound and ſo feeling a manner, & ſo incorporated to the ſenſe, and in dependance vpon ſo rare & high conceptions (which alſo are as it were imbrodered, or rather wouen togeather, with ſo many hidden places of holy Scripture (though to him they were not hidden

The great difficulty of tranſlating this Booke.

idden) nor can ſo properly be cyted by
ne , becauſe many tymes they are not
aken by whole ſentences , but by few
vords togeather; and euen as it were by
ſpirations , & moſt ſubtile references
nd reflexions of his mind) as that it
vas impoſſible for one like me, to reach
hem in any proportion. Impoſsible I
ay it was , for me to reach them in any
roportion; but to reach them outright,
with the flower or dew vpon them, and
o gather them as faire as they grew vpō
hat flouriſhing Tree of his happy ſoule,
vas not only impoſsible for me , but I
hal ſuſpect it to be ſo, euē for any other,
ill I ſee it performed. And if any man
hould be ſo much deceaued, as to thinke
hat I do but amplify the difficulty, to the
nd that I may get thankes for the poore
ndeauour , which I haue vſed to ouer-
ome it ; I beleeue he willbe drawne to
hange his mind, if he may be intreated
o take ſome little tryall in his own per-
on, how he is ſatisfyed in the expreſſion
vhich he ſhall make of himſelfe, in the
ranſlation of almoſt any ſingle Chapter

where I doubt not, but he will meet wit
some difficulty, which may intertayn
him.

Yet I speake not this, either t
bragge of myne owne paynes, or to b
an occasion of the like to others; but on
ly to beg a pardon, if you find my Tran
slation to be imperfect; as also for that i
is not made altogeather in so few word
as the Originall doth vse. For I haue by
forced to fayle thereof, and to bring two
wordes when any one of myne would
not serue my turne, & to be glad of that
liberty which *Horace* giueth in such cases,
yea & to thinke that I had acquited my
selfe well, if sometymes vpon an houres
study, I was able to deliuer some one o
two periodes by a fit circumlocution.
And I make this further confession a-
gainst my selfe, that after I had finisht it,
(when I went it ouer all agayne, and yet
againe with a final reading) I found that
I had been much mistaken in the sense of
diuers places, which I reformed the best
I could. But yet so, as I may doubt, that
still there are some errours, for which I

haue

ue reaſon to aske pardon; and let him
at will not forgiue me, reforme me.
t a venture I will offer him a courteſy,
cauſe I know not his capacity. And
erefore, becauſe the Saint euen yet can-
ot chooſe but be ſometymes obſcure;
artly, becauſe by his moſt ſignificant
nd ſententious ſoule, his pen is thruſt
nto ſo little roome; partly becauſe his
ill was ſometimes ſo inflamed, as that
e, being ſo great a Saint, ſpake to God
n a language, which we, who are not
aints, haue much adoe to vnderſtand;
artly, becauſe by the ſublime ſharpnes
f his piercing wit, he ſoared ſo high, as
hat we may be forgiuen, if ſometymes
e looſe the ſight of ſuch a ſpirituall ob-
ect; partly becauſe the ſubiect whereof
ow and then he treats, (being the erro-
neous doctrine of the *Manichees*) is layd
o entierely vnder the aſhes of obliuion
(where it expects the company of all fu-
ture hereſyes, which one day it ſhallbe
ſure to haue) as that we can hardly rake
it out; and eſpecially becauſe this worke
is ſometymes compoſed, and conſiſteth,

of

of betweene the mentall, and the voca
and when first he deliuereth a concei
wordes, his silent thoughts take them
sometymes, and his next discourse goe
on, in pursuite rather of those thought
then of those wordes. For these reaso
I say, which are partly toucht againe
this very Preface, (though in the perso
of another man, the booke in some place
being so obscure) to the end that me
may haue the lesse difficulty therein,
haue been particulerly carefull to atten
and accompany the Text, with som
Notes in the margent; which may giu
some light, euen to the obscureſt place
thereof, and especially to the three la
Bookes, which haue most need.

The titles or Arguments of the Chapters altered som seldome tymes, & why.

Concerning the *Titles* or *Argument* of the *Chapters*; you shall vnderstand that they were not made by S. *Augustin* himselfe, but by others afterward; and that I haue altered some of them, towardes a neerer expression (to my thinking) of what is contayned in the following *Chapters*. But the matters treated in some of them, are yet of so different

nature

ture in themſelues, as that they could
t poſſibly be comprehended vnder a-
one ſhort inſcription. And therefore
u ſhall do well, not to truſt the *Titles*
farre, as becauſe you like them not,
forbeare the reading of the *Chapters*:
r many tymes the *Chapters* wil content
u, though the Titles do not.

The excellency of the Booke, as it
as compoſed by the Saint, I know not
w to deſcribe in any wordes of myne
wne; & therfore I wil not make dain-
to borrow them of that worthy per-
n F. *Peter Ribadeneyra*, of the Society of
eſus; who to the tranſlation of theſe
Confeſſions into Spaniſh, prefixed a
reface, wherein he ſpeaketh moſt ex-
ellently, both of the Author and of this
orke; and whereof I will preſent you
with a part; that ſo you may the more
afily make due eſtimatiō of them both;
nd thus, amongſt other things, he ſayth.

The excellency of this Booke in the iudgmēt of F. Ribadeneyra.

When I conſider ſometymes the
Mercy, which our Lord ſhewed to his
Church, when he beſtowed vpon it, the
glorious Father S. *Auguſtine*; and when,
withall,

withall, I reflect vpon the admirab
gifts wherwith his diuine Maiesty em
ched him; I grow to doubt, whether
theſe three were the greater, in this mo
holy Father, The capacity of his wi
The eminency of his learning; or, Th
ſpirit and deuotion, wherwith our Lo
did illuſtrate his Vnderſtanding. Infu
ſing therinto thoſe moſt rich treatures o
his celeſtiall wiſedome, whereby he di
ſo inflame & transforme this Saint; tha
he ſeemed to hang, as it were, vpon th
breaſts, and to feed vpon the ſweet mil
of Almighty God, as a child would do
vpon that of his Mother. The wit of S
Auguſtine in my opinion, was either th
greateſt, or one of the greateſt, and mo
excellent, that the world hath known
His learning, is a Well that can neuer b
drawne dry; a Spring which ryſeth an
runneth perpetually; a plentifull Riuer,
which is both large, and profoundly full
of abundant, delightfull, and healthfull
waters, wherby the fields of the Church
haue beene fertilized; and from which,
all the Doctors who ſucceeded him, haue

taken

The great capacity, learning & ſpirit of this Saint.

ken great draughtes of ſcience, as well
ey who teach Diuinity in the Schooles,
they who vtter it in Pulpits, or in the
erpretation of Scriptures; or in a
ord, howſoeuer otherwiſe.

But yet (notwithſtanding the cer-
ine truth of this which I haue ſayd,
ncerning the admirable, both wit and
ſedome of this glorious Father) I eaſi-
confeſſe, that I more wonder at that
blime ſpirit & deuotion of his, which
ue light to his vnderſtanding, and life
his knowledge, and did ſet his will on
e ſo far, as euen to abſtract, and, as it
ere, eſtrange him from himſelfe. And
r proofe of this Truth, it will ſuffice, if
e read the booke of his *Confeſsions*,
hich we haue in hād. Wherin, although
ith the ſharpnes & ſoaring of his wit,
mountes aloft like an Eagle, and he
rinckleth, and euen powreth his great
nowledge vpon whatſoeuer he ouer-
ooketh; yet the ſpirit, & deuotiō which
ineth in them, is ſo ſupereminent, as it
emeth to obſcure all the reſt.

For who can read this Booke with
cleare

cleare eyes, and with any desire to pro
by it, that will not meruaile at the diui
spirit of this most holy Doctor; & at t
humble plainesse, & sincerity, wherwi
The humble plainesse of this Saint.
he discouereth his soares, confesseth h
frailtyes, proclaymeth his sinnes, lame
teth and bewayleth his miseryes, & wi
flouds of teares asketh pardon for them
imploring the mercy of our Lord. Wh
other thing is this, thē for a man, indee
to know both God and himselfe, to s
the corruption of mans nature, and th
power or efficacy of Gods grace, to b
confounded in the presence of God, an
not to feare the being cōfounded befo
men; to desire to be publiquely held
sinner, for the example, and remedy o
sinners; and, in a word, to magnify th
inestimable treasures of the goodnes o
God, who thus conuerted wolues int
sheep, lyons into lambes, serpents int
doues, great sinners into great Saints
and who euen of *Stones can make sonnes*
Abraham.

What shall I say moreouer, of othe
innumerable thinges, wherewith thes
Co

Confessions are repleniſhed, and whereby the celeſtiall ſpirit of *S. Auguſtine*, is repreſented. What knowledge of the Creatour, and of the Creature? What contempt of all viſible things, and what high eſtimation of thinges inuiſible? What deteſtation of vice? What loue of vertue? What cleere vnderſtanding of the vanity of the world? What valuation and deſire of heauen? What tears are ſhed for his ſinnes? What thankes are giuen for Gods graces? What delicacy or exact tendernes of conſcience? What examination and ponderation of any little thing imaginable, wherin the leaſt ſuſpition of defect might be feared? What affectuous manner of prayer made to God, to be wholy freed from his infirmityes? How defeated, and euen annihilated was this Saint in himſelfe, and yet withall, how firme and full of hope, in the grace of our Lord?

The great effects of Gods grace in this Saint.

How doth he acknowledge him? How doth he prayſe him? beginning euen at that tyme whē the ſame Lord framed him, in the bowells of his Mother;

and preſerued him in them; and deliue-
red him out of them, and communica-
ted vnto him the light of the Sunne; &
after he had paſſed through the infirmi-
tyes of a child, and the vntowardnes of a
boy, & the carnalityes & vncleanes of a
yong man; he gaue him light, & ſtrēgth
wherewith to breake, both through his
fetters and priſons; that ſo being ryſen
out of the profound darknes wherein he
had lyen, he might behould that light of
all lights, and ſing the canticles of prayſe
to our Lord; and might place himſelfe,
as the example or patterne, of our great
miſery, and Gods greateſt mercy.

All theſe thinges we may learne,
and muſt procure to imitate, in the *Con-
feſſions* of S. *Auguſtine*. But aboue them
all, we may reflect vpon the conſideratī-
on, & continual meditation of the *proui-
dence* of our Lord; whereby the ſoule of
his ſeruant doth ſtrengthen, and regale
it ſelfe; and (among the tempeſts of this
blind and vnconſtant gulfe, wherin we
liue) doth ſecurely ſayle, towardes the
hauen of eternall felicity. A great point

This Book is ſingular in the conſide-ration of Gods proui-dence.

is, to know practically, that our Lords *prouidence* extendeth to all his creatures; that he directeth them to the end, for which he created them; and particulerly that he addreſſeth man to that end, which is euerlaſting happy nes; and that, with ſo Fatherly a care, that there is not the leaſt and pooreſt thing concerning him, which paſſeth not through his bleſſed handes, and which, thereby, is not ordayned to his good.

For as in this inferiour world, there is nothing which participateth not of the vertue of the Sunne; nor any leafe of a tree, which receaueth not all the beauty and ſap it hath, from the root; nor is there any member of any body to which the ſoule giueth not life: ſo alſo is there nothing, which is not ſubiect to this great workeman, and Creatour of the whole world; who is as the Sunne which illuminates, and as the roote which vpholdes, and as the ſoule which quickens; and in ſuch ſort he hath care and *prouidence* ouer all, that there is nothing, neither high or low, great or ſmall, precious

or baſe, in Heauen or in Earth, whic
doth exempt it ſelfe from the ſame, ſinc
euen the very leafe of a tree doth not fa
neither can a haire of our heades perish
without his will.

Wherein, as in the reſt, *S. Auguſtine* is admirable, and he manifeſteth i
in theſe *Confeſſions* of his. For they are
full of the conſideration of Gods *prouidence*; and of reducing the effects eue
of the leaſt, and meaneſt thinges, to th
firſt, and vniuerſall cauſe of all things
which is our Lord; and to acknowled
them as comming from his hand; and
thanke him for them; ſo far, as euen
prayſe him for the milke which he ga
the Mother, or Nurſe that brought hi
vp; and for the affection wherewith
gaue him her breaſt; and for that deſi
wherewith he, being a child, tooke it,
would take no more thē what God gau
And this he alſo doth for other things
which are as little as theſe; confeſſin
that they came not by chaunce, nor de
pended vpon fortune; but were orde
ned & addreſſed to his ſaluation, by t
han

and and *prouidence* of our Lord; which ometymes is known, and againe some- mes is not ſo, euen by them whome it oſt imports.

This is a point of great ſubſtance, nd conſequence, wherein a Chriſtian at deſires to pleaſe God, & to proceed the way of heauen, & to liue on earth peace and reſt, ought to exerciſe him- lfe. And ſo, if he will be ſure not to re in the dangerous nauigation of this e, let him be euer looking towardes is North-ſtar of the diuine *prouidence*; th in health and ſickenes, in honour d ſhame; in prayſe and diſprayſe; in loſſe and in the gaine of goods; in the nour and diſpleaſure of Princes, and ly in life and death.

The ſame we ought to doe in pu- que calamityes, of Hunger, Drouth, e, Famine, Plagues, and other kindes Affliction, whereby God puniſheth ttyes, Prouinces, and Kingdomes. d, by forſaking our ſinnes, which are true cauſe of theſe croſſes, we muſt e recourſe to the beſtower of all good

thinges, and the punisher of those things which are the euills of guilt, or sinne, by other things which are the euils of paine or punishment; as *S. Augustine* in these *Confessions* doth informe vs.

But our course is very contrary heerunto; Sometyms, because the things which we see, are so smal, that we know not how to find God in them, who is yet immense, & most great, euen in the least thinges; Sometymes, because they are so naturall, and so ordinary, and, euen as it were, so in our very eyes, through the custome we haue to be still seeing them, as that we remayne fixt theron, without ascending, by their meanes, to the consideration of God; Sometymes because his diuine prouidēce disposeth of things with such suauity, that they seeme, as if it were not God that ordereth them, but that they were done by chance. And we consider not, that the thing which we miscall by the name of *Chance*, is indeed the ordination of God, to whome all things yield exact obedience.

The custome of men.

Lastly, we are diuerted from the con-

conſideration of Gods *Prouidence*, by our obſeruing that many euill things are ſuffered to haue place, and we cannot conceaue, that God is the author of thē. We ſee ſometymes, in ſuites of law, that the poſſeſſion is taken from the true owner; That the innocent man is condemned, & he freed that is guilty; That good men are perſecuted and afflicted, and that wicked men are fauoured and honoured; ſo far, as that euē Kingdoms are ſometymes giuen to Tyrants and misbeeuers, who meane but to ruine and deſtroy them. And becauſe we know not the counſell and ſecret of Gods *Prouidence* (who permitteth euill to be done, that, out of it, he may draw greter good) we are as it were confounded, & blinded by the very light it ſelf; & we cannot tel how to ſee him, who is the *light* of all *lights*; & to know, that God is the Authour of all that is *good*, yea, and of all the *euill* that is in puniſhment, though he be not the Authour of the *euill* which is puniſhed.

I will not enlarge my ſelfe in the

prayſe of this booke, for ſo I ſhould ne-
uer end; but I will only relate what S.
Auguſtine himſelfe ſayth of his Confeſ-
ſions; who ſpeaking of them, in a booke
of his *Retractations*, deliuereth theſe
wordes: *The thirteen Bookes of my Confeſ-
ſions, doe giue prayſe vnto our Lord, (who
is iuſt and mercifull) both for my ſinnes, and
for his grace; and they awake and ſtir vp the
vnderſtanding and will of men, towards the
knowing and louing of God. That which I can
ſay of my ſelfe, is, that whileſt I was writing
them, they wrought theſe two effects in my
ſoule; and ſo they do, when now I read them.
What they may worke in others, let them
conſider who peruſe them though I know they
haue much pleaſed and do much pleaſe many
of my Brethren.*

The iudgement which the Saint himſelfe made of his booke

All theſe are the wordes of S. *Auguſtine*, which alone may ſuffice to increaſe the account wherein we are to hold theſe *Confeſſions*; ſince the Saint himſelf who wrot thē (notwithſtanding that he was ſo humble & modeſt) ſayth yet, *that they raiſe, & quicken our vnderſtanding, & will, towards the prayſe of our Lord,*

both

both in the consideration of our owne sinnes, and of his mercyes; and that himself when he was writing them, found the same effects, with hauing his vnderstanding cleared by that diuine light; and his will kindled to the loue of God; and that when he read them afterwardes, they caused in him the same lights, and heats; & that he knew they much pleased many others.

What vse we ought to make of reading such bookes as these,

Whatsoeuer we read, should serue vs, either to the vnderstāding of vertue, or the desire to practise it; either to know God, or to loue him; to illustrate the Vnderstanding, or to inflame the affection: But yet this must be done in such a measure, as, not only to dwell, in receauing that light from the Vnderstanding, but that the same light may serue vs as a torch in the hand of a Page, which by the brightnes thereof, may shew vs the way, how to stir vp new fires of diuine loue in our soules.

All this may we find in these *Confessions*; wherein yet, there are some passages very abstruse and hard; either be-

How this booke coms to be so hard.

cause the thinges treated of, therein, are wholy forgotten (as some of them are, which concerne the *Manichees*) or els, for that perhaps the Text may not be so entyre, through the fault of such as first copied it; or through the subtilty & sublimity of his notions, & expressiõs of himself; or through the breuity, and packing togeather of his words, which may cause obscurity; or through the great ardour of mind & spirit of the Saint, which rose vp, as water will do, when it is seething ouer a quicke fire; and so he went searching and multiplying of words at other tymes, whereby he might better vnfould himself; or els because the very stile, is not euer vniforme or equall; nor yet, he that writes (though neuer so holy and so learned) is alwayes in the same temper, and disposition to expresse his mind. Whatsoeuer the reason may be, so it is, that it hath cost me trauaile to vnderstand, what the meaning of S. *Augustine* was in those intricate and obscure passages; & to translate them, into our language, in such sort, as that they might be vnder-

nderſtood, and not be, euen more hard, hen they were in Latin.

This is the iudgment that Father *Ribadeneyra* maketh of this booke; and ecauſe it is ſo fit in all reſpects, that he who humbleth himſelfe, may be exalted, will not fayle to apprehend the fair occaſion, of doing ſom right to this Saint; y premiſing to this booke of his *Confeſſions* (wherein he ſo extremely deiects himſelfe, and deſcribes little of his life, but that which may tend to his owne diminution) ſome part of this Preface, to let you ſee how he liued after his conuerſion, and which may conſequently make to him, ſome little reparation of that honour, wherof, by his owne hands, he was robbed.

A ſmall abſtract of the Saints life take out of Poſſid. Ribad. & Cornel. Lancel, who haue all written this Saints life: and partly out of theſe Confeſſions of his owne.

You ſhall therefore vnderſtand, that immediatly after his Conuerſion, and returne into *Afrike* (hauing already vowed Chaſtity to Almighty God) he retyred, in the company of two friends, *Alipius*, & *Euodius*, to a ſolitary houſe in the Countrey; where, by the relation of *Poſſidius*, who liued with him by the ſpace almoſt

almoſt of fourty yeares, & wrote his life (whence moſt of what I ſay is borrowed) he ſpent three of the firſt of them, in the continuall exerciſe of meditation vpon the Scripture; & prayer, & faſting, and other pennance. At the end of thoſe three years, being drawn to *Hippo* (which now is knowne by the name of *Bona*) by a principal Cauallier who offered to depend vpō his aduice, in the way of ſpirit, & of ſeruing God exactly; the Biſhop, & the people (to whom the fame of his vertue & learning, had made him knowne) induced or rather vrged him, as it were, (in deſpight of his humility), to receaue holy Orders of Prieſthood.

Poſſid. c. 3. in vita Auguſt.

He had no ſooner taken thē, but he aſſembled many, who made themſelues Religious men; and he built a Monaſtery for them in a large garden, which the holy old Biſhop *Valerius*, had aſſigned to him for that purpoſe. There did he liue, in practiſe of thoſe counſailes of our B. Sauiour, wherein Euangelicall perfectiō doth conſiſt. And this was the firſt Monaſtery of Monkes that was founded in *Africke*;

He built a Monaſtery.

Auguſt. conſt. litt. Petil. l. 3. c. 4.

Africke; whereupon the hereticall *Donatists* calumniated him, as having been the inuentor of that course of life, whereas indeed, he had but translated it out of other Countryes. For, at that very tyme, there were innumerable Monasteryes on foot, in *Ægypt*, in *Palestine*, in *Italy*, & diuers other places both of the Easterne, and Westerne world; some whereof the Saint himselfe had seene, and he drew this copy from that Originall.

There were great nũbers of Monasteries already erected in Saint Austines tyme.

Soone after, vpon the experience that was further taken of his incomparable vertue, *S. Valerius* (being by that tyme extremely aged) and desiring to be happy in such a successour, found means to make him accept the Bishoprick. And one of the first thinges which then S. *Augustine* did, was to build, within the precincts of the Church, another Monastery, to be inhabited by *Canons regular*, according to that way and Rule, which the holy Apostles had recommended.

S. Augustine builds another Monastery.

Vide Baron. tom. 6. An. 504. num. 14.

This Church of *Hippo* was gouerned by him six and thirty yeares, with the supreme exercise of all that vertue,

How he gouerns himselfe in his Bishoppricke.

which

which belongeth either to a priuate person, or to a Prelate of Gods Church. Infinite was the affection that he bare to solitude, whereby he aſpyred to the pleaſure of contemplation; yet ſo ardent withall was his Charity and loue to God (whom he conſidered and ſerued in the perſon of his Neighbours) as that willingly he would exchange thoſe other ſenſible, though celeſtiall comforts, for the ſolid merit of aſſiſting men in Gods ſeruice.

For this cauſe, would he be ſo frequent in preaching, catechizing, & teaching of youth; for this would he be ſo vnwearyed in writing; for this would he be ſometymes imployed from morning to night in hearing, and compounding particuler differences betweene man and man; for this would he be viſiting of the ſicke, and exerciſing himſelfe in other workes of Charity, vpon all iuſt occaſions; ſo induſtriouſly, as that hauing laboured the whole day, it was not ſtrange for him, to watch all night; yea and he hath beene knowne to paſſe

D. Proſper & Canti-prat. l. 2. de Apib. c. 4.

ſſe three whole dayes & nights togea-
er, in the moſt violent exerciſes of the
ind, without admitting the leaſt refe-
ion of his body. But he forgot not to
hauſt his whole means, in the reliefe
other mens wants. For though him-
fe did ordinarily feed vpon rootes &
ulſe; though he ſpent nothing in buil-
ng of his own Pallace; and ſo little, in
ouſhold ſtuffe, as that (except a few ſil-
r ſpoones) he had no plate at all; yet he
ade no *Will* when he dyed, becauſe he
d nothing left, to giue, though his Bi-
opricke is ſayd to haue arriued, to the
alue of fourty thouſand Crownes, *per*
nnum.

Apud Cornels Lanc. cit. de vita Auguſt. fol. 250.

In what Saint, ſince the Apoſtles, his great vertues in generall.
d there euer ſhine, a greater ardour of
uotion towards God, greater vigilan-
ouer his flocke; contempt of himſelf;
oderation in proſperity; fortitude in
uerſity; and not only greater care of
ens ſoules, but greater tendernes alſo
wards their good name? In ſo much,
he who receaued all ſorts of ſtran-
ers, with incomparable benignity,
would

would not haue indured the ſight
that deereſt friend, in whoſe mouth
ſhould haue found, the leaſt detraction
euen from his greateſt enemy. An
where can the whole Church ſhew vs
(ſince the Apoſtles), ſo ſtrong a wit, ac
companyed with ſo loft and ſweet a na
ture; and in whome can ſhe make vs ſee
ſuch an immenſe and ſublime vnderſtan
ding, enricht with ſo profound and va
rious kindes of learning, made compa
tible with a mind ſo truly humble, an
an affection and will ſo very ſupple, an
flexible, to the leaſt notion of any attri
bute belonging to God, as that, when a
ny ſuch did croſſe his mind, he would
ordinarily looſe the common way of hi
diſcourſe; and fall, by occaſion thereof,
into ſuch tendernes and deernes, and a
it were daliance with his diuine Maie
ſty, as if he had wanted ſo much wit, a
might ſerue for the occaſion, or ground
of a diſtraction. In heauen the Orders of
the Cherubims, and Seraphims are di
ſtinct; but in his perſon, the perfections
of them both were aſſembled, as farre as
the

he condition of flesh and bloud could beare.

Admirable was this Saint in all things, but he was superlatiuely so, in the cõtrary of these two vices, to which his youth had beene obnoxious; the one whereof, was *Errour in beliefe*, the other *Sensuality of life*. In both which, being preuented & assisted by the omnipotent grace of God, he did so nobly cooperate, and correspond to it, that he may be accounted (in comparison of other men) to haue made a superaboundant satisfaction, for what in those particulers, he had done amisse. It is the aduice of S. *Paul*, that with such earnestnes as men haue serued sinne, with such, being conuerted to God, they should procure to serue his diuine Maiesty. Which, howsoeuer, in it selfe, it be a motion so very reasonable, as that it rather seemes to be, on the other side, scarce reasonable (because it perswades vs but to make a small amends for an infinite offence) yet such is the frailty of our Nature, which euery day we are corrupting more and more

He was most admirable in the vertues opposite to his former vices.

by our euill habits, that they may be accounted happy, who take but vp the doctrine of S. *Paul*.

Deere God! and how happy then is this ſeruant, and Saint of thyne, who expiated thoſe ſixteene yeares of his youth, vncleanly ſpent, by ſuch flouds of teares, which in the ſpace of more then twice as many years, through thy grace were afterwards ſhed by his bleſſed eyes, and by thoſe ardent ſighes (which aſcended from his hart, diſtilled in loue, like the ſauour of moſt precious Incenſe) preſented at the Altar of thy Mercy!

His great purity.

To ſay, that after he had giuen himſelfe to Gods ſeruice, he neuer made relapſe into his former league of vnchaſt deſires, were not to ſay much. To ſay, that after he had once faſtned his ſight vpon the brightnes of Heauen, he neuer lent, ſo much as the caſt off an eye, to the beholding of any tranſitory beauty, is not to ſay inough. Let other men be commended for hauing in this kind auoyded all occaſions of ſin, it is the leaſt prayſe of the continency of this Saint, that he would

ould not permit any woman to remain his houſe. And ſo he refuſed one, who d both the naturall priuiledg of being s Siſter, and the ſupernaturall prero-tiue of being, in a manner, a Saint; for he had admitted her, he could not, as ſayd, haue beene ſecured from the vi-ation of others, reſorting to her.

But in this holy Biſhop, let it be cō-ered & wondred at (which himſelfe liueth in the tenth booke of his *Con-ſions*) of the exquiſite care & cuſtody, herein he kept both his externall and ternall ſenſes; which are the dores, hereby that vnquiet and trayterous eſt of carnall appetit, hath his entrāce. here, ſhal you ſee him more ſtrictly ar-igne, and more ſeuerely ſentence him-ſe, for hauing only fayled in perfor-ing ſome act of Mortification, then, I are, many a Man (who yet will needs ue the name of being ſpiritual) would e, vpon the conſcience of mortall nes.

The ſtrang mortifi-cation that he vſed.

There ſhall you ſee him accuſe him-ſe: *Of being rather glad then ſorry, when*

*The vnspeakable puritie of S. Austines soule; not, that many of these thinges were any sins at al, but only they were of lesse perfection.

he was not well spoken of by others; of be*
more sorry when himselfe was dispraysed
then when men dispraysed others; of look*
with too much delight vpon a faire day;
beholding a Spider catching of flyes with*
much curiosity: of being affected a little*
more, by the verse of a Psalme, because it*
deliuered in sweet musike; of being surpris*
euen in the dead of his sleep, with some imag*
nation of impurity; of fearing least he mi*
eate some bitt of meate for the pleasure of*
which should indeed be eaten for the only*
meere respect of health, to which meat he*
professed, that he came as one would com*
take Phisicke, wherof men tast both mo*
sparingly, and with much auersion.
being content to lend an eye to some vnpr*
table obiect; as the running of a Hare ou*
field might be whilest he were trauayling*
pon the way; wherby a distraction would p*
aduenture grow afterwards vpon him in*
prayers; and a thousand such exceptio*
as these, would he be taking to himself
And by occasion thereof, you may s*
him admonish his soule, and complain*
and bewaile his sins in the sight of God

theſe wordes: *Therefore no man ought be ſecure in this life, which is all of it a tenſion; and he that of worſe grew better by my grace, through his owne fault, may goe backe againe, from his better to worſe: one only hope we haue, one confidence, one fayth-full promiſe, which is thy mercy.* And againe afterwards: *Behould where yet I am; weep with me, and weep for me, O all you who inwardly do ſo loue God, as that your actions anſwere your good intentions. For they, on the other ſide, who are not in that happy ſtate will not be moued at this arraignment, which I make of my ſelfe. But thou, O Lord my God, hearken to me, looke backe vpon me, behould me, haue mercy on me, and heale me, in whoſe eyes becauſe I know not how I ſtand, I find my ſelfe ful of miſery.* And to this I might add, or rather, before this I might haue preſſed, how he did, as it were, euen ferret and ſearch into euery little corner of his hart, for the true vnderſtanding of his ſinne, in that robbing of the Orchard, whereof he ſpeakes in his ſecond booke.

What occaſion of feare he tooke from the leaſt ſinnes that he committed.

By all which tendernes of conſcience

It is good to be curious in Gods ſeruice, but not ſcrupulous.

that abounded euery where in him we muſt not yet be perſwaded to ſuffe our ſelues to be ouertaken with ſcruple as thinking that to be ſinne which is n ſo; nor yet muſt we too much afflict, vexe our ſelues, euen for committing it be by the only frailty of our nature ſome thinges, which in themſelues a faulty. But, for as much as concerns t Saint, we muſt prayſe God in him, & fo him, who was ſo carefull to auoyd eue the leaſt moates of errour, according t the great light which it pleaſed the Di uine Maieſty to cõmunicate to his ſoul And for as much as concerneth vs, w muſt be moſt carefull not to offend Go willingly, in the leaſt degree; and for th reſt we are to walke on with comfort, according to the grace that ſhalbe giue vs from heauen; and to guide our ſoules, in all doubts, by the good aduice of our Ghoſtly Fathers.

But as for him, ſince he was ſo rigorous in the examination of thoſe very ſmall imperfections, to which he found himſelfe ſtill ſubiect; we may be moſt aſ-

ſured

red, that he was admirably free, from e very ſhaddow of thoſe other ſpiritu- l ſinnes, wherof he did not ſo much as nce accuſe himſelfe as namely that of *nger*, of *Enuy*, of *Couetouſnes*, of *Pride*, f *Ambition*, and the like. Such therefore vas the ſtraightnes, and nicenes of his onſcience; the purity of his intention; he ſupreme loue of God; the entier hate f all that looked like ſinne; and the ex- uiſite Mortification of his ſenſes, wher- y he did not only reuerſe the impure cts of his former life; but acquire, and ccumulate, a huge ſtocke of merits, in he ſight of God and by his grace; for de- riuing himſelfe, in the contemplation f his loue, of ſo many delights, which yet in themſelues were not vnlawfull.

How indefatigably he laboured in the conuerting and conuincing of heretiks.

Nor came he ſhort in paying the debts, which he contracted with God & his Church, by occaſion of his erroneous beliefe. Whereof I haue the leſſe need to ſpeake much; becauſe there is no Book binders-ſhop or Library, which preuenteth not my further trouble. For he wrot one thouſand and thirty Bookes, and

Tracts, and graue Epiſtles, beſides many that were loſt, & are not counted. And we ſee what volumes he hath filled with the confutation of ſo many Arch-heretikes; and how he deliuered the Catholike Church from all their forgery and fraud. Some of the principall *Manichees* he conuerted, and ſome others he confounded. Againſt the *Arians* of *Africke* he obteyned, by the mercy of God, many famous victoryes. He decyphred and diſcouered (but it coſt him the trauaile of ten continued years) that ſubtile and ſly *Pelagius*, who being a Diuel incarnate would needes go for a Saint illuminate. And it ſeemes, he was expreſly ordeyned for the deſtruction of that heretike: ſince vpon the very day whereon that Cocatrices egge was hatcht in *England*, this *Phenix* roſe from the ſpicy bed of S. *Monica's* bleſſed wombe in *Afrike*. In the ſame manner, (but with much greater eaſe) defeated he thoſe Heretikes who were called *Donatiſts*; whoſe perſons were not of our Countrey as *Pelagius* his was; but their erroneous doctrine, was

(in

(in the chiefe point) the very ſame with that of many of the *Caluiniſts* at this day; as namely, concerning the vniuerſall Church, which the *Donatiſts* pretended to haue erred, and to haue periſhed; and that the *Truth* was to be only found amongſt themſelues.

And it is worthy of your conſideration, that the *Donatiſts* endeauoured to proue this aſſertion of theirs, by the very ſame Texts of Scripture whereby the *Caluiniſts* now would proue it; and S. *Auguſtine* mainteyned, that the *Vniuerſality and extent of the Church, was a true marke of the true Church*, by the very ſame Texts both of the old & new Teſtament, which now the Catholiks bring againſt the *Caluiniſts*. But howſoeuer, the Sect of the *Donatiſts* was a mighty and potent Sect, which within few yeares before, had in it, to the number of foure hũdred Biſhops at once. They aſſembled then, a hundred and nine and fifty; who were encoũtred in *Carthage*, by Catholike Biſhops, to the number of two hundred eighty and ſix. In the publique diſputa-

Note. *Auguſt. de vnit. Eccleſ. paſſim.*

tion, S. *Auguſtine* was the chiefe, and did preſide; and by his profound learning and iudgment, the *Donatiſts* were ſome of them reduced, and others puniſhed by Imperial laws. And ſo the Church of his tyme was mainly ſtrengthned.

He not only eſtabliſhed the Church of his own age but he ſecureth it for afterward. *Cornel. Lancel. in vita D. Auguſt.*

But that which may yet be more obſerued and eſteemed in this Saint, is, that he was not only a Doctour of the Church in his owne tyme (whoſe ſpirituall diſeaſes he then cured (I meane ſuch as grew vpon the *parts* thereof, for the *whole*, neither was, nor could be ſubiect to any ſuch thing) but he alſo ordeyned thoſe receipts, which might ſecure her afterwards, from all future ſicknes; as if he had beene a kind of Propheticall Phiſitian. And it was the will of God, as one hath well expreſt, that he, who whilſt he was aliue, confuted thoſe hereſyes, which then were ſprung, ſhould alſo (being dead), repreſſe the ſame, if they ſhold reuiue againe, or any others which might be engendred afterwards.

What courſe S. Auguſt. taketh for the reducing of Hereſikes.

For this, he taketh two courſes, in ſeuerall places of his workes. By the former

mer of them he eſtabliſheth the ſupreme authority vnder God, of *the true, viſible, and vniuerſall Church of Chriſt*, in matters of fayth; & by giuing ſuch other generall Rules withall, as that, whatſoeuer the particuler Controuerſy may fall out to be, amongſt men of ſeuerall profeſſions, it may ſummarily & eaſily be compoſed, by ſuch as haue a care of their ſoules. For, whether the queſtion be cõcerning the Canon of Scripture it ſelfe; or the tranſlation or interpretation thereof; or the triall of Apoſtolicall Tradition; or whatſoeuer other point in difference; the *Catholike viſible Church of Chriſt*, by the iudgment of the great *S. Auguſtine*, (and conſequently of all the other ſucceeding Doctors, (ſince none of them deny, or ſo much as queſtion, the rectitude of the Rules that he gaue, & which it is moſt euident that he followed) is that, which muſt be reſorted to, by all good Chriſtians, as the ſupreme and finall Iudge on earth, whoſe ſentence is to be obeyed, without appeale. And he allſo declareth further, what a peſtilent thing, the leaſt

Hereſy,

Hereſy, or *Schiſme* is; as deſtroying the fayth, and charity of euery Chriſtian ſoule, into which it enters; and therfore how preciſely carefull all they muſt be to auoid the ſame, who will not be eternally damned.

By the ſecond courſe, this admirable Doctour, may be accounted to ratify the Catholike fayth againſt the Caluiniſts, by his expreſſing the beliefe and practiſe of himſelfe; and the Primitiue *Church* of his tyme, which falleth out to make expreſly for vs, and as expreſly againſt them. Now, beſides that of it ſelfe it may ſufficiently appeare, that his beliefe, was the very belief of the *catholik Church*; this is yet made more manifeſt, by that which in a particular Controuerſy, ſpeaking of the *Church*, and the Doctours of his his tyme, he aſſureth the world by ſaying thus: *Quod ſentiunt ſentio &c. I thinke that which they thinke; I hold that which they hold; and I preach that which they preach.* And heer I would pray the Reader to obſerue two things. The one, *That if he hold any one ſingle hereſy, or be guilty of any*

Auguſt. tom. 7. contr. Iul. lib. 1. c. 7.

any Schiſme at all, he can neuer be ſaued without forſaking it, by the iudgment of S. *Auguſtine*, and the *Catholike Church* of his tyme. And the other, That his authority, muſt ſtop the mouth of Engliſh Proteſtants, when he giueth euidence againſt them; becauſe themſelues confeſſe, that the *Church* both then, and afterward, for ſome age, or two, was incorrupted.

How he ſetteth forth the marks of the true Church.

But firſt I obſerue, how much pains he taketh, to ſet forth the markes of the true *Church*; to the end, that no Chriſtiã might be deceaued in that one point of Controuerſy, which imbraceth and inuolueth all the reſt. Some authorityes I will cyte in diuers particulers, and I will only deliuer the bare wordes of the Saint: for if I ſhonld particulerly ſtand to preſſe, and ſhew the force thereof, I ſhould build a gate to high for the houſe, & make the *Preface*, larger then the *Booke* that followeth. But in the meane tyme, I promiſe my ſelfe thus much care and paynes from you; as that you will not only read, but ſeriouſly conſider & ponder the weight and conſequences therof;

for

for so you will find them to speake home to you.

It must be vniuersally spread ouer the world.

He proueth first, as hath been sayd, by many places of both the Testaments, against the *Donatists*, and all others who are subiect to the same errour, *That the true Church of Christ must be vniuersall.* He sayth, *That the foure quarterd Garment of our Sauiour, was a figure of his Church, which Church, was to be spread throughout the foure quarters of the whole world.* He proueth, that it must be *visible to the eyes of men*, as the *Sunne* is visible; for so he interpreteth that verse of the Psalme; *In Sole posuit tabernaculum suum, he hath placed his Tabernacle in the Sunne*, vnderstanding the *Church* by this *Tabernacle*, and the euident *discouery*, and *visibility* thereof, by the *Sunne*. He sayth, *it is that Citty vpon the hill*, whereof our Sauiour affirmeth, *that it could not be hid*. And he sayth further; *Habetis Ecclesiam &c. You haue thus much in the Scripture, That the Church must be spread and grow vp vntill the haruest; you haue, that this Church is a Citty of which he that built it, sayd; The Citty which is placed vpon*

August. tom. 9. in Euang. Ioan. tract 118.

It must be visible to the eyes of men.

Tom. 7. cont. lit. Petil. l. 2. c. 32. & de vnit. Eccles. c. 14.

Tom. 7. de vnit. Eccles. c. 20.

2. Matt. 13.

2. Matt. 5.

pon a hill cannot be hid. This is therefore be Church, which is not in any one only part f the Earth, but it is euery where most noto- ious And yet again; That it is that Moun- aine wherof Daniel spake which grew from eing a little stone, into such bignes as that it filled the whole world; and there, sayth he, must they adore, there must they beg grace, nd confesse their sinnes, who desire that they ay be forgiuen. And he deliuereth him- elf els where, concerning the same mat- er, in these wordes; *Quid amplius dicturus um &c.* What shall I say more but that they re blind who cānot see so great a mountaine; & that they willfully shut their eyes, who see ot the light, which is placed vpon the candle- sticke.

Tom. 8. in Ps. 44. sub finē.

Sins are only forgiuen in this Church.

Tom. 9. in epist. Ioan. Tract. 2.

They who see not the visible Church are blind.

That the true *Visible*, and *vniuersall Church* cannot perish or fayle, he shew- eth thus in expresse, and earnest words; *Sed illa Ecclesia: But that Church which was extended to all the Nations, is now no more in being, but it is perished. This say they, who are no longer in this Church. O impudent speach! Hath the Church therfore no longer any being, because thou hast not thy being,*

Tom. 8. in Ps. 101. Con. 2.

That the true visible Church must neuer faile or perish.

any

any longer in the Church? Take heed, that
thy not being in the Church (he ſpeaketh
heere to the Donatiſts) thou do not loſe
thy being; for the Church ſhall be ſtill, though
thou ſhouldſt looſe thy being. This abhomina-
ble, and deteſtable ſ each, (ſayth Saint Au-
guſtine) full of preſumption and falſhood,
vpheld by no Truth, illuminated by no wiſe-
dome, graced by no conceit of wit, but vain,
raſh, precipitous and pernicious, the ſpirit of
God foreſaw &c. And in another place

Tom. 8. in Pſal. 47. Non inſultent hæretici &c. Let not the He-
retiks inſult, who are diſtracted into ſeuerall
parts: let them not extol themſelues that ſay,

Note. Behould Chriſt is heere, and Chriſt is there.
He that ſayth, Behould Chriſt is heere, & be-
hould he is there, induceth men to diuide
themſelues, but God promiſed vnity &c. The
Kings of the earth are brought together by
true Religion, and not ſcattered by Schiſme.
But, you will ſay perhaps, This citty (of the
Church which hath poſſeſt the whole world)
may heereafter be ouerthrowne. Away with
all ſuch imaginations: God hath eſtabliſhed
it for euer. If therfore God haue eſtabliſhed it
for euer, why feareſt thou, leaſt the founda-

tion

ion may chance to fayle. Let *Caluinists* and *Lutherans* lay heere their hands vpō their harts, & let them know heerby, that they haue blasphemed God himself, by saying that the visible and conspicuous Church of Christ, either shal or can euer perish; & let them dispose themselues, at least to acknowledg, that the promises of Christ our Lord are true.

He proueth this *true visible Church*, to be the Iudge of Controuersyes, when he professeth thus: *Euangelio non crederem &c. I would not beleeue the Ghospel, vales the authority of the Church did perswade me to it*: & againe; *That he beleeueth the Acts of the Apostles to be Canonicall Scripture, as well as the Ghospell, for this reason; Because the same authority of the Catholike Church, did approue them both*. Which *Church*, he doth also yet otherwise affirme, to be free from the possibility of errour, when he sayth, that, *In vētre Ecclesiæ veritas manet. The truth of doctrine remayneth in the bowells of the Church; whosoeuer is deuided from thence, must of necessity speake false thinges*. Now if the *Church* must be o-

Tom. 6. cont. ep. Fund. c. 5.

The supreme authority of the Church to iudge of the highest Controuersyes of Religion.

Tom. 8. in Psal. 57.

bayed, and if it be infallible, in authorizing the *Scripture* to vs, which is the greateſt controuerſy of all the reſt, in what other of leſſe importance can it with any reaſō be refuſed? Which indeed for the very reaſon, that the name of *Catholike* belongeth to it, muſt therefore be wholy incorrupt. For, *Catholica dicitur ex eo &c. The Church is called Catholike from hence, becauſe it is vniuerſally perfect and halteth in no one point, and for that it is ſpread throughout the whole world.*

There is no danger in making her the Judge, for ſhe cannot erre: but all they erre who forſake her.

Tom. 3. de Geneſ. ad lit. imperfect. cap. 2.

As for the obedience which is to be exhibited to this Church, he gaue diuers Rules, whereof one grew by occaſion of a doubt that had beene moued in the Church, about the rebaptizing of ſuch as formerly had beene baptized by Heretikes, wherof he ſayth thus: *Quamuis huius rei &c. Although indeed no example be brought out of the Canonicall Scriptures, to proue that ſuch are not to be rebaptized, yet the Truth of the ſame Scripture is then followed by vs, when we do that which hath beene agreed vpon by the vniuerſall church, which the authority of the ſame ſcripture*

Tom. 7. contr. Creſc. l. 2. c. 32.

He proueth the truth heerof by examples.

re doth recommend. So as, because the holy ripture cannot deceaue vs, whosoeuer fea- h to be deceaued by the obscurity of this ueſtion, let him consult the same Church out it, which without any ambiguity, the oly Scripture doth demonſtrate.

* Is this the Proteſtant Church?

A like Rule he giueth, vpon occa- on of the queſtion, *Whether children ight be baptized or no*; where he ſayth, hat, howſoeuer it may, with a kind of gruity, be deduced out of Scriptur, frō e vſe of circumciſion in the old Law, et he inferreth to this effect, that al- ough it could not be ſo wel deduced, it uſt not fail to be beleeued, for as much it hath been continually practiſed by e Catholike Church. And he vſeth heſe wordes, which may ſerue for the ouch and triall of Traditions; *Quod v- iuerſa tenet* Eccleſia &c. *That which the hole Church imbraceth, and was not inſti- ted by Councells, but was euer followed, is oſt rightly beleeued to haue beene deliuered ly by Apoſtolicall tradition.*

A Rule wherby to iudge of Apoſtolicall traditiō:

Tom. 7. de Bapt. contra Donat. l. 4. c. 24.

Beſides all this, he affirmeth clearely nd proueth aboundantly, that no ſaluā-

No salvation can be had out of this Church.

tion can be had by any man, whether be excluded by any one *Hereſy*, or any *Schiſme*, out of that *Church*, wh he had already deſcribed to be *One*, to *Viſible*, to be *Infallible*, to be *Vniuerſall*, to be *Perpetuall*. *Salutem non potest &c.*

Tom. 7. *Super geſt. cum Emeritum. vlt. med.*

cannot (ſayth he, ſpeaking of Emeritus Donatiſt Biſhop) *obtayne ſaluation, in the Catholike Church; he may haue all cept ſaluation; he may haue honour; he haue the Sacrament; he may ſing Alleluia he may anſwere Amen; he may beleeue Ghoſpell; he may be baptized in the name the Father, and of the Sonne, and of the Ghoſt; but no where can he haue ſaluation but in the Catholike Church.*

Tom 7. de vnit. Eccleſ. c. 16. vltra medium.

Ad ipſam ſalutem &c. No man meth to ſaluation and life eternall, but that hath Chriſt for his head; and no ma can haue Chriſt for his head, who is not in body, which is the Church. *Hæretici de &c.* Heretikes by beleeuing falſly of God; violate the Fayth; and Schiſmatikes, by wicked diſſentions, flye of from fraternal Charity, although they beleeue as we do. And therfore neither doth the Heretike belong

Catholike Church, because he loueth not Men are
d; nor the Schismatike, because he loueth to incur-
his Neighbour. re damnation

Constituamus ergo &c. Let us suppose not only
at a man were chast, continent, not coue- for the
us, no worshiper of Idolls, but full of hospi- least he-
lity; no enemy to any man, nor contentious, resy but
t patient, and quiet, not emulating or en- also for
ing any body, but sober and frugall, but yet schisme.
shall that he were an Heretike; and there *Tom. 7.*
n no doubt be made, but that, for this only *de Bapt.*
at he is an Heretike, he shall not possesse the *contra*
ingdome of God. He further proueth, *Donat. l.*
4. c. 18.
hat no *Heretike*, or *Schismatike*, can
ape any profit, or can arriue to the
rowne of Martyrdome, howsoeuer he
ay suffer, either payne or shame, or
eath it selfe, with patience. *Quia non di-* Note this
tum est &c. For, sayth he, *it is not sayd a-* & trem-
ne, Blessed are they who suffer persecution, ble if
ut these words are added, for Iustice sake. you be
Now where there is no true fayth, there can- not a
e no Iustice, because the iust man liues by Catho-
ayth. Neither yet let Schismatikes promise like.
hemselues any thing thereby; because where *Tom. 4.*
here is no charity, neither can there be any *lib. 1. de*
serm. Do-
mini in
monte
cap. 9.

Iuſtice. For charity towards ones Neighbour doth worke no euill; which charity if they possesse, they would not teare the body of Christ, which is his Church.

I conclude this article, with a resolute and dreadfull clauſe of his, which if it ſhould not he his (as many conceit it not to be) yet euen they deny not, but that it was written by S. *Fulgentius*, who was a learned and moſt holy Father, a Confeſſour, and who liued alſo, within fourty yeares of S. *Auguſtines* tyme.

Firmiſſimè tene &c. Beliue moſt firmly, and haue no manner of doubt, but that euery heretik, & ſchiſmatike, though baptized in the name of the Father, and of the Sonne and of the Holy Ghoſt, if he return not to the Catholike church, how great almes ſoeuer he diſtribute, yea and though he ſheed his bloud for the name of Chriſt, can by no meames be ſaued. For neither Baptiſme, nor moſt liberall almes, nor death, endured for the name of Chriſt, can auaile any man to ſaluation, who holdeth not faſt the vnity of the Catholike Church, and ſo long as any hereticall or ſchiſmaticall iniquity, which leadeth men to de-

Tom. 3. de fide ad Petrum cap. 39.

ſtructi-

uction, remaynethin him.

This, I think, may ſuffice for this purſe: & if further you deſire to ſeewhom *Auguſtine* holdeth to be *Heretikes*, you ay do it by reſorting to his Booke, *ad uod-vult-Deum*; where you ſhall find a ng liſt of them, wherof diuers held but ngle points of doctrine, in difference om the beliefe of the *Catholike Church*; ſome of thē, ſeeming but of very ſmal nportance. You may ſee withall, and vnles you be already a *Catholik*, or mean be one) you may tremble, when you bſerue, both that euery ſmal and ſingle erefy excludes you from all poſſibility f ſaluation, & that diuers of thoſe very octrines are recorded to be hereticall by hat holy Doctour (who was the very Oracle of the Church in his time) which re imbraced at this day, and beleeued y your ſelfe in England.

How one may know who is an heretike by the iudgement of S. Auſtine.

Therfore, as by the deſcriptiōs which e hath made of the *Churches* markes, nd by the entiere obedience, which he ayth, men are bound to giue vnto it, hey are taught to know, what they are

What he held in the maine points of Controuersy betweene the Catholikes and the Protestants at this day.

affirmatiuely to do: so by the damnable state, wherein all *Heretikes* and *Schismatikes* do (according to his iudgmēt) rest, they are likewise informed, what they are bound to fly. And this may yet more easily appeare, if we will cast an eye (besides the addresse which I haue already giuen, concerning this booke *ad Quod vult-Deum*) vpon the doctrine concerning some particuler points of present Controuersy between vs. Wherof, since he, in so many places, maketh mention, as of thinges not only beleeued by himselfe, but practised by the whole Church of his tyme; & not contradicted by any other Catholike Doctour, either of his owne, or the succeeding ages, the negatiue of the sayd doctrine, can be accounted for no other, then hereticall.

I will in few words, lay some passages before you, whereupon your selfe shall make the inference & application; that you may see I was as good as my word, when I affirmed, that S. *Augustine* did not only confute the Heretikes of his own tyme, but gaue cause to those of after

after ages, to consider and decline the dangers, wherein they might be. There are graue Authors that affirme, how ther hath beene no Heresy, since the tyme of S. *Augustine*, which may not be confuted by his writings; but for me, it shall suffice to produce only some few passages, whereby diuers of these tymes, and of our Countrey, may be brought into consideration of themselues.

Of the Canon of holy scriptur. *Tom. 2. de doctr. Christi.*

You haue seene already, what he sayth of the *Church*: now concerning the *Canon* of *Scripture*, he expressly mentioneth in diuers places the Booke of *Tobie*, *Iudith*, *Hester*, *Esdras*, & of the *Machabees* to be *Canonicall*, which the Church holdeth for such, though the Iewes do not, & so they were declared by the third Councell of *Carthage*, wherat he was present.

Lib. 2. c. 8. & l. 8. de ciuit. Dei c. 30. & lib. 2. contra Gaudn. cap. 23.

Of the Primacy of S. Peter.

Concerning the *Primacy* of *S. Peter*, and consequently of his Successours, he sayth; *In Apostolo Petro &c. In the Apostle Peter, the Primacy ouer the other Apostles, is very eminent, after an excellent manner. Quis enim nescit. For who knoweth not that the most blessed Peter, is the chiefe of all the*

Tom. 7. de Bapt. cont. Donat. l. 2. cap. 1. Tom. 9. in euang. Ioan. tract. 50.

Tom. 7. in Pſal. contra part. Don. That the very ſucceſſion of the Popes from S. Peter is that rock which the proud gates of Hell cannot ouercome.

Apoſtles. And againe (ſpeaking to the Donatiſts) *Venite Fratres ſi vultis &c. Come, ſayth he, if you will, that you may be reunited to the vine: we are afflicted when we ſee you ſo cut off. Reckon vp the Prieſts who haue ſitten in the Epiſcopall ſeate of Peter, euen from his tyme to this day: and in that deſcendence or ſeries of Fathers, conſider how one hath ſucceeded another. This is that Rocke, which the proud gates of hell cannot ouercome.*

Tom. 6. cont. ep. Manich. cap. 4. What the thinges were that kept him in the Cōmunion of the

And (to end the point concerning his iudgment of the *Church*, and the viſible head therof) he bringeth againſt the heretiks, this ſentēce of gold, which deſerues to be written in the hartes of men. *Vt ergo omittam ſapientiam &c. That I may therefore omit the wiſe knowledge that is in the Catholike Church (though you beliene it not) there be many other things which do moſt iuſtly hold me in her boſom. I am held in the Church, by the conſent of people, and Nations. I am held by that authority which was grounded in miracles, nouriſhed by hope, augmen-*

Catholike Church, whereof the perſonall ſucceſſion of Popes from S. Peters tyme till his, was one.

augmented by charity, and eſtabliſhed by Antiquity. I am held by the ſucceſſion of Prieſts vnto this preſent Biſhop, from the very ſeate of the Apoſtle Peter, *to whom our Lord commended the feeding of his ſheep, after his reſurrection. And laſtly, I am held, by the very name of* Catholike, *which, this only church hath (not without moſt iuſt cauſe) obteyned among ſo many hereſyes. In ſuch ſort as that although all Heretikes will needs be called Catholikes, yet when any ſtranger asketh them where the Catholikes vſe to aſſemble, no Heretike will guide him to his owne Church, or houſe.*

That he is no Catholike who ſayth an infant dying without Baptiſm can be ſaued. *Tom. 7. de anima & eius originel. 1. cap. 9.*

I proceed to ſhew in few wordes, & in a few other controuerſyes of ours, what the iudgement of this Saint was, referring the reſt to your owne labour, if you need further ſatisfaction. Of the neceſſity of Baptiſme, he ſayth thus; *Noli credere &c, Do not believe, do not ſay, do not teach, if thou wilt be a Catholik, that infants dying without Baptiſme, may obtayne remiſſion of their Originall ſinne.*

Of the ſacrifice of the *Maſſe*, he ſayth; *Memoriam ſuam &c. She deſired vs*

(ſpeaking

That the sacrifice of the Masse was daily celebrated, and that Christ himselfe was the sacrifice which was offered on the altar.

(speaking of S Monica, his Mother) *to remember her at the Altar, where she was wont to be present euery day; and whence she knew that holy sacrifice to be dispensed, whereby the hand-writing was blotted out, which should haue beene produced against vs.* Nos martyribus nostris &c. *We do not build Churches to our Martyrs, as to Gods; but we make Tombes as for men; whose bodyes are dead, and whose soules do liue in the sight of God; nor do we erect any Altars whereon we sacrifice to the Martyrs, but we offer sacrifice to him alone, who is the God both of them, and vs. In which sacrifice, they, (as men of God (who in the confession of their faith, haue ouercome the world) are named in their tyme and place, but they are not called vpon by the Priest, who sacrificeth. For he sacrificeth not to them, but to God; because he is not then Priest but the Priest of God, though he sacrificeth in the memory of them.* Quid tam grate &c. *What can so gratefully be either offered or receaued as the flesh of our sacrifice, which is also made, the body of our Priest. Sacerdos ipse &c. The Priest himselfe being the Mediatour of the new Testament (according to the order*

Tom.5. de Ciu. Dei lib. 22.c.10.

That this sacrifice is offered to God in memory of Martyrs

Tom.3.l. 4.de Tri. c.14.

Tom.5. de ciuit. Dei l.17. c.20.

order of Melchisedech) exhibits his owne body and blaud; for that Sacrifice hath succeeded to all the other sacrifices of the old Testament, which then were offered, in a shaddow for the tyme to come. For which cause, we heare the voyce of the same Mediatour, speaking thus to vs Prophetically in the thirty Psalme. Thou wouldst not haue a Sacrifice, & oblation, but thou hast perfected a Body to me; because in the place of all these sacrifices, and oblations, there is oblation made of his Body, and it is ministred to such as partake thereof.

Oblatiõ is made dayly of the body of Christ at the altar in place of all the sacrifices of the old Law.

Of the Blessed Sacrament of the Eucharist, speaking of that place in the Psalme; *Adorate scabellum pedum eius, quia sanctum est*, Adore you the foot-stoole of our Lord for it is holy, he sayth, *Per scabellum, terra intelligatur &c.* Let vs vnderstãd by this word Foot-stoole the Earth; & by the word Earth, we are to vnderstand the Flesh of Christ, which now also we adore in the mysteryes (meaning the sacrifice of the Masse) & which the Apostles, as I haue sayd before, adored in our Lord Iesus. And againe; *Nemo autem illam carnem &c. No man*

Tom. 8. Expos. 1. in Ps. 98.

Of the real presence of our Lord in the B. Sacrament.

Tom. 8. in Ps. 98.

That he sinneth who adoreth not the B. Sacrament before he receaueth it.

man eateth that fleſh, *til firſt he haue* adored *it, & thus it is found, how that kind of* footſtoole *of our Lord may be adored, and we do not only not ſin by adoring it, but we ſinne if we adore it not.* Expoũding alſo that place of the Pſalm, *Ferebatur in manibus eius*, he ſaith, *ferebatur enim Chriſtus &c. For Chriſt was carryed in his own hands, when commanding his* body *to his Apoſtles, he ſayd*, Hoc eſt corpus meum, This is my body, *ſo then he carryed his* body *in his handes.*

Tom. 8. in Pſa. 33. Con. 1.

As for *Purgatory* amongſt a thouſand places, this one willbe expreſſe inough; *Qui forte agrum non coluerit &c. Whoſoeuer he be that tilleth not his field, but ſuffereth it to be ouergrowne with thornes, hath a curſe of his ſoile in this life, vpon all his workes; and after this life he ſhall haue either the fire of Purgatory, or eternall torment.* But the Saint without going further then to his confeſſiõs, in that place, where he prayeth for his Mothers ſoule, doth ſufficiently ſhew what he beleeued therein; and againe it is euery where affirmed, in his books *de cura pro mortuis agenda*; & he proueth this doctrin expreſly

Aug. l. 2. de Gen. cõt. Manich. c. 20.

Of Purgatory by the confeſſiõ and practiſe of prayer for the dead.

out

ut of the three and thirty verſe of the welue Chapter of S. *Matthews* Ghoſpel, eſides other places; & in the perſon of erius, he notes the denyall of *prayer for he dead* (which ſuppoſeth the doctrin of urgatory) as a particuler hereſy, among chers, that he held, when he affirmed; *Non oportere &c. That men ought not, either o pray, or offer ſacrifice for the dead.* But S. uguſtine himſelfe was of another mind; s he doth in one period, as good as plai- ely thus auerre, three Catholik doctrins *rayer to Saints, Prayer for the dead*, and onſequẽtly that of *Purgatory*, & the *Sa- rifice* of the Maſſe. *Ideo quippe &c Therfore o we not, at the very Table, make ſuch cõme- oration of B. Martyrs, as we do of others ho are departed out of this life in peace; in uch ſort, as that we pray for them; but * ra- her, that they may pray for vs, that we ay follow cloſe in the ſteps, which they haue traced*

Tom 5. de ciuit. Dei l. 21. c. 13. 24. & to. 7. cont. Iul. Pelag. l. 6 c. 5. & de cura pro mortuis agenda.

S Auguſtine accounted one an heretike becauſe he denyed prayer, and ſacrifice for the dead.

Tom 9. ad quod Vult. hæreſ. 53. Tom. 9.

ract. 84. *in Ioan.* * Heere only he ſayth, *but rather*, and not bſolutly, becauſe in the tyme of the ſacrifice of the Maſſe, he Prieſt doth not ſo directly pray to the Martyrs to pray or vs, becauſe that action of the ſacrifice, is wholy and nly due to God; but at other tymes we pray directly to Martyrs, and Saints: and ſo did S. Auguſtine, and they do ntercede for vs with God.

traced out vnto vs. And of these prayers and sacrifices, which are offered with intention to help the Soules of such as are departed, he sayth. *In Machabæorũ libris &c. We read in the books of the Machabees, that sacrifice was offered for the dead. But yet, if we had neuer read it in the Scriptures of the old Testament, the authority of the vniuersall Church is not small, which appeareth plainly by this custome, That in the prayers of the Priest, which are powred out before our Lord God at his altar, the commendation or commemoration of the dead, hath a proper place belonging to it.* And againe: *Non sunt prætermittendæ &c. The prayers for the Soules of the dead are not to be omitted, which the Church hath vndertakẽ, or* * *enioyned to be made for al such in one, as are departed in the Christiã & Catholique communion, vnder a generall commemoration without reciting their names; to the end, that they, to whome parents, or children, or kinsfolkes, or friends are wanting, may haue this performed to them by one pious Mother, who is common to them all.* So that if this be an errour, the Catholike Church is in errour; but

Tom. 4. de cura pro mor. agenda c. 1.

He proueth this doctrine both by the practise of the Catholike Church and by Scripture.

Ibidem. c. 2.

* As still is vsed in our Masse.

f this be a truth, then are *Caluinists*, euen
or this, no better then Heretikes.

Touchiug honour due to Saints, he
ayth; *Attendite charissimi &c. Take heed most deere brethren, that you hold fast with one mind, both God our Father & the Church our Mother: See you celebrate the Feasts of Saints with sobriety; that we may imitate them who went before vs; and they may reioyce concerning vs, who pray for vs; and the blessing of our Lord may eternally remayne vpon you. Amen, Amen. Populus autem Christianus &c. The Christian people doth celebrate the memoryes of Martyrs with a Religious solemnity; both to stir vp themselues to imitation as also that they may be associated to their merits and assisted by their prayers. Frequentatur ore Christiano &c. It is frequent in the mouth of Christians, when they humbly commend themselues to any of the Saints, to say, Be thou mindfull of me.* And
e proueth the laudable vse of Prayers
o Saints, out of the Holy Scripture it
elf, when thus he expoūdeth the words
f *Iob*; *Miseremini mei &c. Haue mercy on me, haue mercy on me, O you my friendes: he*

Tom. 8. in Psal. 88. conc. 2.

Of the prayers which the saints make for vs.

Tom. 6. cont. Faust. Manich. l. 20. cap. 21.

Tom. 5. de unit. Dei l. 22. cap. 27.

He witnesseth the Inuocatiō of Saints.

seemed

He shew eth that inuocation of Saints is agreable to Holy Scripture.

seemed therby to pray the Angells, to beg pardon for him, or els to the Saints that they would pray for him, being in that state of pennance.

Some few other instances I will only giue you, wherof diuers do imbrace and establish, & knit iointly vp, seuerall points of Controuersy; and so I shall quickely grow to an end. There was a principall man dwelling neere *S. Augustine*, whose seruants and cattell were afflicted much, by maligne spirits; *Quinquauit nostros, me absente, Presbyteros &c.* the Saint himselfe relateth it: *He desired our Priests, in my absence, that one of them might go to his house; to whose prayers, that vncleane spirits might giue place. One of them went, and offered there the* sacrifice of the body of Christ, *& prayed as earnestly as he could, that the vexation might cease; and by the mercy of God, it ceased instantly. Now the same man had receaued of a friend of his a little quantity of holy Earth, brought from Hierusalem, where Christ was buryed, and from whence he rose the third day; and this Earth he had hung vp in his owne chamber,*

Tom 5. de ciuit. Dei l. 22. c. 8.

Of miracles that were wrought by the meanes of the inuocation of saints in the presence of their sacred reliques where Masse was said.

Holy Earth had in reuerēce

for

feare* least he also, might haue beene hurt those spirits: but when his house was freed m that calamity, he began to thinke how dispose of that Earth, which (for the re rence he bare it) he would no longer keep in chamber. By accident it happened, that I d my Collegue, the Bishop of Synica, were er the place: the other intreated vs to re- t thither, and so we did. And when he had lated the whole matter, he desired of vs, at the holy Earth might be buryed therea- uts, and so a place for prayer, might be ap- inted, where also other Christians might emble themselues, for the celebrating * of ose thinges which belong to God: we con ted, and the thing was done. There was a ung man called Rusticanus, who (being zed by a palsey, and hauing heard of this cesse) desired of his parents that instantly might be carryed thither. When he was ought, he prayed, and presently being hea- d, he departed thence, by the strength of his ne legs.

*Note the deuotion of those Primitiue Christians, which the Caluinists are wont to call superstition.

* The Masse.

Another miracle.

There was a woman, who hauing a ake sucking child in her bosome, and not t being christned, and soone after dying, she

A dead child reuiued by prayer to Saints.

Tom. 5. de Ciu. Dei c. 8. fol. 144.

was, as we may imagin, much afflicted. [illegible] cum vidisset &c. Which as soone as she [illegible] seene, and that she had lost her sonne, & [illegible] him irrecouerably: she began to weep yet m[illegible] as a Christian, then as a Mother: for she es[illegible] med not the life of her sonne, so that he m[illegible] haue liued in the next world; and her af[illegible] ction was, to find the expectation of that [illegible] destroyed. Being filled with an affect of fir[illegible] hope, she ranne, carrying the dead child, to[illegible] Reliques of Steuen, the Blessed Martyr; [illegible] began thus to demand her sonne of him Ho[illegible] Martyr, thou seest that I haue no con[illegible] fort left; for I cannot say, that my son[illegible] is gone before me, or that he hath prec[illegible] ded, whome thou knowest to haue pe[illegible] shed, for thou seest the cause of my la[illegible] tation. Restore to me my sonne, that [illegible] may enioy him, in the presence of h[illegible] that crowned thee. *Whilest she desired th[illegible] thinges, and the like (and that with tea[illegible] which did not so much intreate as vrge [illegible] suite) her sonne reuiued. And because [illegible] sayd*, Thou knowest, why I demand t[illegible] life of my son, *it pleased God to discouer t[illegible] true ground of her desire. Immediatly [illegible] brou[illegible]*

The child of a beleeuing woman had beene damned if he had not byn baptized.

ought him to the Priests; he was baptized; he was sanctified; he was annoynted; he had position of hands: and when the Sacramēts had been ministred, his soule was taken vp to heauen. And the Mother accompanyed his body; not as if she had borne it to the graue, but rather as to the bosome of the Martyr Steuen. And thus was the beleeuing hart of that woman tryed.

Vnction or annoynting was then vsed in baptism, which is despised by Caluinists.

Ad aquas Tibilitanas &c. At the waters of the towne called by that name, Proiectus the Bishop, carrying the Relikes of the most glorious martyr Steuen, there came a great concourse of people. A blind womā being there intreated that she might be lead to the Bishop, who was carrying those sacred pledges; & she gaue him certayne flowres, which she desired might touch the Reliques; she receaued them backe againe; she applyed them to her eyes, & she saw instantly; and to the admiration of all that were present, she went before the rest, reioycing, and leading the way, nor had she any further need of a guide.

Tom. 5. de ciuit. Dei c. 8. l. 22.

Another miracle.

The sonne of a certayne Collectour of Rents dwelling neere *S. Augustine*, haunced to dye of sicknes. *Cumq; corpus*

Ibidem.

Another miracle.

iaceret exanime &c. When his body lay de-
and whileſt ſome were weeping, and lam-
ting, and the buriall in preparing by othe-
ſome friends affirmed (amongſt their o-
wordes of giuing comfort) that it would
well to annoint his body with the oyle t-
flowed from the Martyr Steuen. *It was d-*
& he reuiued. And of theſe inſtances the-
are innumerable in thoſe diuine Book-
de ciuitate Dei.

Tom. 7. de grat. & libero arbitr. c. 16.

That Gods commãdements may be kept with his grace.

Concerning the *poſsibility of keepi-*
God's Commandments, he ſayth thus; *Co-*
tumeſt &c. It is certaine, that we may k-
the Commandments if we will: But becau-
this will of ours, is prepared by our Lor-
therefore we muſt begge of him, that we-
haue ſo ſtrong a will, as may ſuffice (by the-
of willing) to accompliſh the thing. Non-
tur Deus &c Therfore God doth not cõma-
impoſsible things; but by commandin-, h-
moniſheth vs, both to do what we can, and-
demaund grace of him, to doe that which-
cannot.

Tom. 1. Retract. l. 1. c. 23. Matt. 12.

Of *Freewill* this is his opinion; *Al-*
loco &c. I haue ſayd elſwhere, That unl-
a man chang his will, he cannot worke a-
good

od worke: Which yet our Lord, in another ce, did teach vs to be in our power, when ſayd; Either make the tree good, and e fruit good, or make the tree euill, & e fruit euill. This makes not againſt the race of God, which we preach. For it is in ans power to change his will to the better; ut that power is nothing, vnles it be giuen God, of whome it is ſayd, He gaue them ower to be made the Sonnes of God. or ſince that, is in our power, which we doe hen we will; nothing is ſo much in our pow-, as our very will it ſelfe; but this will is repared (or diſpoſed) by our Lord. By that eanes therefore of preparing our will, he gi-eth vs power. And ſo is that to be vnder-ood, which I ſay afterward, It is in our ower to deſerue, either to be ingrafted by the oodnes of God, or to be cut off by his ſeueri-y, becauſe nothing is in our power, but that hich followeth our will; which will, being ade ſtrong, and potent by the preparation of ur Lord; that worke of piety becometh eaſy, hich before was hard, and euen impoſſible.

That as we haue freewill to do euill, ſo we haue it alſo to do good being preuented and aſſiſted by Gods grace.

Ioan. 1.

Wherby it is euident, that we haue Freewill in the iudgment of this Father,

precisely according to that which is declared by the Councell of *Trent*; and that as we haue *Free will* to do euill, out of our owne bad inclination, or the tentation of the Diuell; so also haue we *free will* their to do good (when first we are moued to it, by the inspiration of God) or els not to do it. And to this purpose it is that the same *S. Augustin* sayth elswhere *Operanti in nobis &c. Christ working in vs we worke our eternall saluation and iustification with him. For God iustifyeth vs* with *vs, that we may also haue somewhat for our selues to do.*

Tom. 9. tract. 7. in Euan. Ioan.

Tom. 4. de fide & oper. cap. 14.

Of iustification by fayth & good workes, & how S. Iames and others wrote their Epistles against such as misunderstood S. Paules doctrine about iustification.

Of *Iustification* by fayth and works he writeth expresly, & at large; & sayth *Cùm dicit Apostolus &c. When Paul the Apostle telleth vs, that he holdeth a man to be iustifyed by fayth without the workes of the Law, he doth it not, to the end, that the Commandments and workes of Iustice, after hauing imbraced the fayth of Christ, should be contemned; but that euery one may know, that he may be iustifyed by fayth, although before he were iustifyed, he performed not the workes of the Law. For they follow him which*

iuſtifyed, but they go not before, when he is to be iuſtifyed. Now becauſe there were certaine Heretikes, who miſtooke the meaning of *S. Paul* in this point of *Iuſtification*, therefore S. *Auguſtine* ſayth; *Aliæ Apoſtolicæ Epiſtolæ &c. Petri, Ioannis, Iacobi, Iudæ &c. That thoſe Apoſtolicall epiſtles of Peter, Iohn, Iames, and Iude were intended expreſly, againſt the miſtaking of S Pauls meaning; and how they vehemently aſſeuere, that fayth without workes profits nothing.* Ibidem.

Of the *Merit of good Workes*, (that is of ſuch workes as are wrought by iuſtified men) he auoweth, with the whole Church, *That no man who was wicked, can be iuſtified, but by grace*; but ſo withall he ſayth, *that the good workes of ſuch as be already iuſtified, are meritorious. Nullane igitur ſunt merita iuſtorum &c. Haue iuſt men therefore no merit? without doubt they haue, becauſe they are iuſt; but they had no precedent merits, whereby firſt they became iuſt. For then were they made iuſt, when they were iuſtifyed, but yet in ſuch ſort (as the Apoſtle ſayth), that you were iuſtifyed gratis (or without vvorkes or merits) by his grace.* Of the merit of good workes. Tom. 2. ep. 105. ad Sixtū Presb. propè initium.

But when once men are iuſtified by the pure grace of God, the good workes that they do afterwards, are meritorious of eternall life, according to the iudgement of *S. Auguſtine*; with whome the Fathers of the ancient Church, and the Councell of *Trent* doth intierly agree: & thus he ſayth; *Hæretici dicunt &c. Heretikes ſay, that the grace of God is giuen according to our merites, vvhich is moſt falſe; and that there is no merit, either of good, by ſuch as are pious: or of ill, by ſuch as are impious: for if this be affirmed, how ſhall God be able to iudge the vvorld? But the mercy and grace of God, doth conuert man, vvhereof the Pſalmiſt ſayth, The mercy of God preuenteth, that the vvicked man may be iuſtifyed, that is, that he may be made iuſt of vvicked; & may begin to haue a good merit, which God will crowne, when the world is iudged.*

Tom. 2. ep. 46. ad Val.

If merit of workes be denied, God cannot either puniſh the wicked at the laſt day, or reward the good according to the doctrine of S. Auſtine.

The ſumme of which authorityes, and of infinite others may be gathered into this, That as it is purely an act of Gods infinite Mercy and grace, whē he maketh a wicked man iuſt, ſo it is an act of iuſtice to crowne thoſe good workes

Pſal. 93.

What our doctrine is heerin,

with

with the Kingdome of Heauen, which being wrought by thoſe iuſtified men) are rooted in his own grace, being procured and purchaſed by the merits and paſsion of Chriſt our Lord, and which are ſeconded by his promiſe of an eternall reward.

There would be no end, & I ſhould grow out of a Preface into a Booke, if I would produce the preciſe and pregnant authorities which are layd vp as ſo many graines of moſt cleane corne in that Magaſine, of the volums of this holy & profound Doctor. I haue cyted a paſsage or two a peece, in the ſeuerall chiefe Controuerſyes of theſe tymes, concerning *the Marks of the church*; *The Canon of Scripture*; *The Primacy of S. Peter, and his Succeſſours*; *The touchſtone of all Apoſtolicall Tradition*; *The damnable eſtate of all Heretikes and Schiſmatikes*; *The neceſsity of Baptiſme to ſaluation*; *The reall preſence of our Lord, in the Bleſſed Sacrament. The inſtitution and continuation of the ſacrifice of the Maſſe*; *The truth of Purgatory, and Prayer for the dead*; *The inuocation of Saints*; *The*

power

power and frequent vſe of Miracles; The poſſibility of keeping Gods Commandments; The certainty of Free Will both to do good & euil. The Iuſtification of man by faith & workes, and laſtly the Merit of ſuch workes, as are wrought by men, when they are iuſtifyed.

The ſame courſe I might haue taken, in auowing the Truth of Religion againſt the Sectaryes, in other points of Controuerſy; but theſe which I haue mentioned, are the chiefe; and it was not poſſible for me, to ſay al, that may be ſayd, in a Preface. And therefore, I haue not only produced thoſe paſſages, which were ſhort, excepting only two or three (for if generally I would haue ſerued my ſelfe of ſuch as were long, I could in euery one of the Controuerſyes haue brought ſome more pregnant places) but beſides I haue cyted them out of thoſe only works of *S. Auguſtine*, which are vndoubtedly his, euen by the cõfeſſion of our very Aduerſaryes themſelues, without any colour of exception; vnles the Booke *de Fide ad Petrum* be not his, but of S. *Fulgentius*, who deſerueth howſoeuer,

No one booke is heer cyted, which is not confeſſed indeed to be of S. Auguſtine, if one only be excepted which is controuerted.

euer, to be held in high account, as eing a Saint, both learned and very ant- ent, and highly by the whole world steemed. And lastly, it is chiefly to be oted, that although *S. Augustine* in the ery end of his life, made two bookes of Retractations, which consisted of such assages, as he thought to be any way ntrue, or vnfit, in al his former workes; none of those which I haue cyted, are conteyned therin, which sheweth that he maintayned them all to his very death.

He neuer retracted any of these aforesayd opinios.

This which I haue sayd, may suffice to proue the aboundant retribution of strength & comfort, which *S. Augustine* made to the Church of Christ, for the preiudice he brought her, in the tyme of his adhering to the *Manichees*. Since it is euident, by what you haue already seen, both how he hath not only put to route those squadrons of the Heretikes of his owne tyme, but how he hath also enabled such as were to liue so many hundred yeares, after he should be in glory, to strengthen themselues by his doctrine, as with a most substantiall food, if they were

were Catholikes; and to recouer the
ſelues by it, as by a moſt ſoueraigne a
potent phiſicke, if through the miſery
the tymes, they ſhould be infected wi
the plague of hereſy.

For not only may his particul
iudgment be diſcerned heereby, in t
points of difference betweene vs, whic
yet (conſidering the vnſpeakable, bo
ſanctity, and learning of this Father) de
ſerus to carry a great weight in the min
of any prudent man; but the ſenſe, an
practiſe of the vniuerſall Church of hi
tyme may there be ſeene; & that againe,
not only in the things themſelues which
were beleeued, but euē the vſe alſo ther
of in our Liturgy; & particulerly in the
celebrating of the *Holy Maſſe*, where he
telleth you of *Altars*; of *Sacrificing*, and
that it is done euery day, making *commemoration* in one part thereof, of the
Martyrs, and in another of other *deceaſſed Chriſtians*; & eſpecially that the thing
which is ſacrificed and offered, is the very *body* and *bloud* of Chriſt, to be *adored*:
all which doth punctually agree with
the

Diuers particulers concerning our ſeruice of God in the ſacrifice of Maſſe, mentioned by S. Auguſtine.

practise of the Catholike Roman Church at this day.

How ridiculously S. Auguſt. is pretended to haue agreed with Caluiniſt doctrine in ſome points.

So as vpon the whole matter, I know not how it can be inough wondred at, that there are men in the world, either ſo ſilly, or ſo impudent, as to alleadge ſuch *S. Auguſtine* for the Patron of any Caluiniſticall opinion againſt the Catholikes. Impoſſible it is, but that in ſo many huge volumes, as that Saint wrot, many thinges may be ſayd, which men of wicked mindes may peruert; from thoſe teeth & tongues the very Oracles of God himſelfe, being recorded in holy Scripture, haue not been, nor are exempted. For how clearely ſoeuer the Holy Ghoſt hath therin declared many truths, new hereſyes haue beene found, which haue not ſought to bring him into their deſcant; themſelues ſetting the profane ſongs, to which his ſacerd ditties muſt be ſung.

They ſlaunder the Holy Ghoſt in the ſame manner.

What may haue byn the occaſion to encourage thē to be ſo bold with this Saint.

It is beſides to be conſidered, that the glorious *S. Auguſtine* had to do, almoſt at the ſame tyme, with Heretikes, who cōtradicted the doctrine of the Catholike

tholike Church, in the very extremes
one and the same Truth, which were
rectly oppoſite to one another. As
Manichees for example, on the one h
who gaue all to *Fate*, and acknowled
not mans *Free will*; and the *Pelagians*,
the other, who magnifyed *Free-wil*
much, as that they ſayd it wold do wo
ders; and ſo they blaſphemouſly de
gated from the neceſſity and vertue
Gods Grace. Both theſe opinions the C
tholike Church of all ages hath detеſte
as this famous Doctour did: but his pe
being appointed, by the prouidence
God, to wound & kill with the force
Truth, as many of both thoſe kindes
Heretikes, as would not be conuerted;
was impoſſible for him not to ſay man
thinges, which might eaſily be traduce
and miſapplyed. As when he argued
gainſt the *Manichees*, who defended *Fat*
he was neceſſarily to extoll the power
Free-will againſt them. And when he tur-
ned himſelfe againſt the *Pelagians* (who
made a kind of Idoll of *Free-will*) as ne-
ceſſary it was for him to repreſſe the

Note this.

ſame

me, & withall to extoll the neceſſity & gnity of Gods grace, to the vttermoſt his power; with this only exception, at in nothing he paſt beyond the con-nes of truth. But howſoeuer; ſuch He-tikes as haue now a mind to impugne ther the Catholik doctrine of *Free-will*, of *Grace*; will neuer want ſome fond retext or other, wherby they may ſeeme authorize their errours, by the wri-ngs of this Saint.

Theſe, and ſuch other may be the ccaſiõs, vnder the falſe colour wherof, e Sectaryes pretend (which yet they o not only falſly, but euen abſurdly) at this, or that paſſage in *S. Auguſtine* ay ſeeme to fauour their opinion. As r exãple, they might in this very booke his Confeſsions, introduce him, as not king, that Chriſtians ſhould commend emſelues to the Prayers of Saints and ngells, vpon the hatred he ſhewed to at blaſphemous Hereſy, of reſorting to e Angells, as to the Mediatours be-weene God and man. Wheras it is moſt uident both by the place it ſelfe, from

How they abuſe the world.

Lib. 10. confeſſ. c. 42.

whence this obiection is taken, and ſ
ſome before alleadged, and innumerab
others throughout his workes, both th
he beleeued the *Innocation of Saints*, a
Angells, to be a true Catholike doctrin
not indeed as Mediatours of *Redempti*
(which only there he ſpeaks againſt, as
Paul had done long before, for ſo we a
taught by one of his Epiſtles) but onl
of *Interceſsion* to God for vs; and fur
ther, that he commended men for bein
diligent and deuout in the exercise the
of; and he did beſides, exhort them the
unto, as you haue heard.

So might they as wiſely argue,
that in the iudgment of *S. Auguſtine*,
Martyrs are not to be prayed to, nor
their Reliques honoured, becauſe he ac-
knowledges, that certain abuſes of ea-
ting, & drinking in churches, were crept
into the practiſe therof. Though yet you
haue already ſeene, that this Saint doth
not only approue, that prayers be made
vnto them; but he recoũteth many mira-
cles which were wrought by that means.
And further he ſayth, that the *Sacri-*

Auguſt. confeſſ. l. 6. c. 2.

Vide hãc Præf. p. 67.

fice

of the body and bloud of Christ (which nothing els, but the *Masse* that we ebrate) *may be offered though to God a-, yet to him, in honour & memory of the d Martyrs*.

They might also vrge that place of *Augustine* in these confessions, where peaketh so honourably of holy Scrip- es, saying; *That they are an excellent anes, whereby God may be both beleeued and serued*; and so they might lame- inferre thereby, as if it *conteyned all ngs necessary to saluation, & that it were supreme Iudge of particuler Controuer- s in Religion*. But indeed, what can more absurd, then this kind of in- ence? For both the Catholiks of the sent age, do yield as high honour to Scripture, as it is capable of; and a usand tymes more then any Calui- t ascribes to it, (since he will controle by his owne priuate interpretation; ereas we dare not deale with it, but cording to the sense of the Fathers) & sides, you haue seene already, that not- thstanding the reuerence which S.

Augustin. confess. l. 6. c. 5.

Auguſtine carryed to holy Scripture, was ſo far from holding it to be the ſ preme Iudge of particular Cõtrouerſ as to profeſſe that the very Ghoſpell ſelfe, had beene no Ghoſpell with hi if the authority of the Church had n obliged him.

Vide Præfat. Pag. 49.

In like manner I ſay, may ſuch erre, procure in many Controuerſyes couer their ſinne from others (for alas lyeth not hidden from themſelues) b the mantle of S. *Auguſtines* authorit but that muſt not be, for no venemo beaſt can ſleep vnder it, any long tym And if ſuch paſſages of S. *Auguſtine*, they will needes haue to be doubtfull, b but compared with many others of th ſame S. *Auguſtine*, which are expreſſe plaine, in the very ſame point of Con trouerſy; the Catholikenes of the Saint doctrine will immediatly appeare to th eyes of all; & thoſe men muſt be faine confeſſe, as ſometymes they do, that the hold him ordinarily to cõtradict himſel and therefore that they did but abuſe hi name before, without any meaning at

How their fraud may be detected

ſubmit themſelues to what he ſayd as will inſtantly ſhew. And the ſame very *ſweat* may ſerue allſo, to the deliuering al the others Fathers, frō being friends the opinion of Caluiniſts againſt vs. or indeed, if any ſuch thing were true s it is ſtrangly pretended by our aduer-ryes) it were a pretty kind of boyes-ay, but very far vnfit for the dignity, nd Maieſty of the Catholike Church which is charged by her enemyes (tho-gh heerin they be rather *Libertines*, then ue *Caluiniſts*) to be tooto rigorous, be-ond al reaſon, in caſting out of her Cō union, any perſon whatſoeuer, who in he leaſt point differeth from the doctrin ught by her) that ſhe ſhould haue pre-rued his workes vntoucht, by the ruſt ther of tyme or hereſy; that ſhe ſhould pproue two orders of Religious men; he one, *Eremiticall Friars*, and the other, f *Chanons Regular*, which he inſtituted; at ſhe ſhould permit his Reliques to be eligiouſly kept and honoured; his ſacred ictures to be made, and reuerenced; his eſtiuall day to be ſolemnized, and then

The ſam rule extendeth to defend the reſt of the Fathers from being guilty of Caluiniſme.

The pretence of the Caluiniſts concerning S. Auguſt. is proued to be impoſſible.

his excellencyes to be preached; be
Altars & Churches, to be erected to
glory of God in his name: I say, it we
very strang, that the cheefe Pastours of
Church, being not only Papists, b
Popes themselues of seuerall ages, as
*lestinus Gregorius Magnus, Martinus qui
tus*, togeather with the generall Counc
of *Florence*, should striue, as it were, wh
could extoll him most, for his immacu
late doctrin, & his vnspeakable sanct
and that, in the *Catholike Church*, m
should break out into so great admirat
on, as to appoint this to be sung of him

A demõstration wherby they are conuinced of folly & falshood

*Augustinus lux Doctorum, Firmament
Ecclesiæ, Malleus hæreticorum, Summum
scientiæ.* Augustine, *thou art a light
the Doctours; a principall strength to th
Church; an instrument of ruine to the He
retikes; and a huge vessell full of knowledge*
I say, and I say againe, it were very
pretty and ridiculous, if it were no
rather, grosly fooliſh and extremely im
pious, that the *Church* should carry he
selfe with such cleare demonstration of
veneration towards this Saint; if it were

true,

e, as theſe men ſay, that when he dyed
had reuiewed al his workes, and re-
ſted as much, as he thought capable
the leaſt amendment; yet he would
dscommend to the beliefe of poſteri-
ſo many of his opinions, which ſhe
deth to be hereſyes, as the Caluiniſts
tend to bring againſt the Catholiks,
authority taken out of his workes.

But the matter ſtandeth far other-
ſe, both with vs & them, concerning
Saint. For as we carry that deuotion
him, which hath already been expreſt:
the enemyes of Gods Church, (not-
thſtanding they ſerue themſelues of
name, towards the deceauing of their
mple Auditours, and Readers, (who
her want the humour, or leaſure, or
nuenient learning, for the examinati-
of the Truth of what the others ſay
ncerning him) when they are in-
ed brought to a triall, and that iſſue is
yned about the iudgment of S. *Au-*
ſtine, in any particuler point of Con-
ouerſy; it is then, that they diſclayme
om him; ſometymes, in the company

The Caluiniſts do indeed if they be well preſſed diſclaim the authority of S. Auguſtine.

of the other Fathers of the Primi Church; and ſometymes alone, calli him, by name *Superſtitious*, with ſ other figures, & flowres of Rhetoriq as theſe.

Let *Caluin* ſerue in the place of n ny, to let you ſee, how they vſe S. *Aug ſtine*, when they are preſſed. Theſe the wordes which he deliuereth, vp occaſion of handling *Prayer for the d Auguſtine ſayth, in the Bookes of his con ſions, that his Mother Monica did earn deſire, that they would make remembranc her, whileſt they were celebrating the My ries.* Anile ſcilicet votum; *A requeſt it of an old doting woman, which her ſonne not examine, according to the Rule of Scri ture; but (through the affection of natur which he bare to her) he deſired that othe ſhould approue thereof. The booke alſo whi he wrot*, De cura pro mortuis agẽda, *of t care which is to be taken for the dead, d conteyne ſo many "perplexityes, that the c denes thereof ought in reaſon to quench t heate of fooliſh zeale. And if any man ſhoul haue a mind to become a pleader of the ca*

Cal. Inſt l. 3. cap. 5. §. 10.

This implieth that kind of weaknes in the mind, which ſtammering is in the tongue.

of the dead, without doubt, he doth by his cold kind of coniectures, make that other man resolue, to let that alone, vpon which he was bent before with care. All these I lay, are *Caluins* words. * S. Augustine.

And now let any Christian Reader consider, how much *S. Augustin* maketh for Caluinists, in this Controuersy, & in others which depend vpon it; but especially, let him ponder the profound hereticall spirit of this *Caluin*; and how scornefully, he would faine be trampling with his durty feet, vpon the head, and vpon the hart of this glorious Saint. And first his excellent Mother S. *Monica*, must be no better then an ignorant old doting Woman, for so the very word doth import. The Sonne must then, be so weakely rooted in the knowledge, & loue of true Christian Religion, and *holy Scripture*, as that, at the request of a woman (and that of an old, and doting dying woman) he was content not to examine it by Scripture, but to practise a false doctrine, for the loue of her; and not only to practice, but to publish it, &

to procure that it might be receaued by others. But he maketh him not, in this, more wicked, then (in reſpect of that holy, and rare booke, *De cura pro mortuis agenda*) he maketh him moſt wretchedly indiſcreet, and weake. For how could he call him foole, in vilder language, the (when the Saint did endeauour to eſtabliſh, and proue that doctrine of *praying for the dead*) to ſay, *That the coldnes of his diſcourſe, might ſerue to quench the fooliſh zeale, that he carryed to it; and that any other man, who ſhould beleeue, and be deuted to that doctrine; by the very reading of the Saints arguments for it, would be ſatiſfyed againſt it.*

O hereſy, how deep are the rootes of thy pride layd in hell; and how ſlyly, was the ſapp thereof, conuayed into the hart of this *Apoſtata*; who in a ſmooth, and withall, in a moſt ſnaky manner, did thus hiſſe againſt the greateſt *Charmer* of heretikes, which the *Church* of God hath knowne, ſince Chriſt our Lord, and his Apoſtles?

But ſo much, in the meane tyme,

we

ve haue gotten thereby, as to ſee what ccount they make of S. *Auguſtine*, when they are not able to diſguiſe his ound text with falſe comments. Of whome yet, it is euident (by * many pla- es of their workes) that they eſteeme more honourably, and ſpeake more fa- uourably, and reckon him vp more fer- uently to be theirs, then any other Fa- ther of the *Church*; and therefore ſince they impoſe ſuch errour, and ignorance on him, what will they do vpon the reſt? Only, when they can obſcure the truth of what he ſayth (in the weake ſight of ignorant men) by laying ſome falſe, & darke colour vpon his meaning, then in- deed they vſe his Name, with ſhew of prayſe. But yet in other reſpects, they vſe him worſe, euen then; by forcing him, ſo much againſt his will, to become a broker to their falſe ware. Wherein yet, if any Catholike, defend and preſerue his honour, and that this be done, in the hearing of ſuch other Caluiniſts, as in- deed haue his name, in ſome little vene- ration, their champions, to the end that

Marke this wel.

they

they may not looſe their credit altogether) conclude forſooth, *That he was but a man; though an excellent man; and that, howſoeuer he deſerueth to be much regarded, yet they muſt regard God in his Scriptures more then him.* As if the queſtion betweene vs, were, whether, S. *Auguſtine* saying one thing, and the *Scriptures* saying the contrary, we ſhould beleeue S. *Auguſtine* rather then the *Scriptures*; & that it were not only (as indeed it is) whether we haue not more reaſon to follow S. *Auguſtines* interpretation of the Scriptures, and his iudgment of the church, the theirs? Or whether they, who are torne in peeces by the very ſpirit of *diſunion*; they who are intereſſed by their loue to liberty, and temporall eaſe; and who if they were all of a mind, yet are not able to plead ſo good *Preſcription* in points of *Cõtrouerſy*, as a man muſt ſhew againſt his Neighbour, for the winning of a Cottage worth forty ſhillings; whether they, I ſay, are not to be deſpiſed (by any man who hath a care of his ſoule) in compariſon of *S. Auguſtine*; who was a man

They misreport the ſtate of the queſtion betweenvs concerning the credit that is to be giuen to S. Auguſt. and the reſt of the Fathers.

How much more, one S. Auguſt. is worth then all they.

man illuminated by God, ful of knowledge, of piety, of zeale, of loue to pouerty, and pennance; free from the intereſt of partiality, writing within foure hundred yeares after Chriſt; and who deliuereth not any opinions, which are proper to himſelfe alone, but ſuch only as were common to him, withal the Doctors of the Church, as before I brought him in affirming, in a particuler controuerſy, *Quod ſentiunt ſentio &c. I thinke that which they thinke, I hold that which they hold, & I preach that which they preach.* And indeed, except he had done ſo, the Church neither would, nor could haue treated him any otherwiſe, then as it hath treated *Origen*, and *Tertullian*, and ſuch others, whome ſhe knoweth not by any better name, then that of Heretiks. Whereas S. *Auguſtine* (as hath beene already ſhewed) is carryed by her in the very palmes of her handes; in the very ſight of her eyes; on the very Crowne of her head; and in the very roots of her hart; admiring and proclayming him, and thus praying to him; *O Doctor optime,*

Tom. 7. cont. Iul. l. 1 c. 7. That the doctrine of S. Auguſtine was alſo the doctrine of the Fathers.

The high honour that is done to S. Auguſtine by the Church and her Childrē.

ne, Ecclesiæ sanctæ lumen, Beate Augustine diuinæ legis amator, deprecare pro nobis filium Dei. O thou excellent Doctour, Thou light of the holy Church, Thou louer of the diuine Law, blessed Augustine, intercede for vs to the Sonne of God. And in imitation heereof, the most, wise, and holy Catholikes of all ages, since his owne, haue celebrated his memory, with giuing him these titles; of *The deep well of Wisedome; The Maister of diuinity; The flower of great Wits; The ornament of the Schooles; The Temple of Religion; The Pillar of the Church; The shield, or bucklar of the Catholike fayth; The instrument wherby Heretikes are beaten downe; The patterne of good Prelates; The light of Preachers; The Doctour of great Doctours; The man taught by God; and who dranke at the very fountaine of diuine knowledge; Among the learned men most holy, & amongst the Holy men, most learned.*

The admirable pennãce wherein he dyed.

And though, for his eminency in all kind of perfection of life, he deserued both these, & whatsoeuer other honours wherof so great a Saint was capable; yet so * *poore* was he *in spirit*, so well possest

* *Beati pauperes spiritu.*

with

ch the knowledge of Gods ſupreme rity; of the deformity of the leaſt de- t or ſinne; and of the frailty of mans le, though neuer ſo well exerciſed in rtue, as that he neuer thought himſelf haue ſufficiently deplored the ſinns of whole life. For, euen in the ſicknes herof he dyed, he wrought his ſaluatiõ feare and trembling. And, ſome ten yes before he gaue vp his happy ſoule, to the hands of God, he cauſed the ſea- n *Penitentiall Pſalmes* to be written in eat letters, & hung vp in a place where might read them, from the bed wher- he lay. In which exerciſe he ſpent that me of his, & did water his couch with oundant teares, after the example of e Propheticall King *Dauid*.

And it may ſerue for a confuſion to he Sectaryes of this tyme, who haue is, for one of their Articles, *That they uſt, or may at leaſt, be certaine of their ſal- ation*; and that how flagitious ſoeuer eir life hath beene lead, in a perpetual nſuality, and palpable obſcurity of ind; they can yet be aſſured of entiere remiſſion

Caluiniſts ſay they are ſure of their ſaluation.

remiſſion of their ſinnes, both *à culpa & pœna*, & that by only fayth; without e- ther doing pennance in this life, or much as acknowledging any ſuch pla as a *Purgatory*, wherein they might gi ſome little ſatisfaction to the mercifu Iuſtice of Almighty God; as careles I ſa & confident they are, as if an Angel we ſent downe from heauen, to let the know, that God could not be God, vnl they would vouchſafe to keep him com pany in heauen. But farre different wer the thoughts of this Saint, and ſuch wa his death, and ſuch had beene his life whoſe Confeſsions I heere offer to you reading, and beſt attention. And beſeech Almighty God, that as perhaps they ma be peruſed, by ſome who are dangerouſl infected, with both theſe leproſyes, of *he- reſy* and *ſenſuality* (to which his ſoule had once beene ſubiect;) ſo by the admirable example, that is deliuered to vs, in this rare booke of his, men may fal, as he did, vpon the true conſideration of that ſo dā- gerous conſumption, whereunto thoſe cankers are wont to ingage the Soule.

And

nd not only that they may hate the
te of ſinne, but intierely contemne
e world for loue of him, who by the
thes of his mercy, will draw them (if
ey will be drawne) out of ſo vnwor-
y a ſeruitude.

Looke often vpon this Saint, who
ilbe able to ſhew you ſomwhat worth
e learning, whatſoeuer condition you
of. If you be in the ſtate of purity, he
ill teach you how to prayſe God, and
here to him. If you be fallen away
om God into ſenſuality, he will let you
e the way, how to inuoke his ayde,
at you may riſe vp and returne to him.
you be a child of the Church, he will
ed and comfort you; if you be an ene-
y to it, he will ſatisfy and reconcile
ou; if you haue a darke ſoule, he will
lp to illuminate it; & if it be frozen,
u may know by him, how to inflame
. But you muſt not ſo remember the
nne, as that you forget the Mother;
rather if you will remember S. *Augu-*
ine, you willbe ſure to conſider, and
onder, at the admirable woman S.

This example of S. Aug is profitable to all ſorts of people.

The deuotion which good Chriſtians are to haue to holy S. Monica.

Monica; the Temple of whose hart, w
so continually inhabited by the Ho
Ghost. It was a manly Soule, vvhi
animated that blessed womans body; t
being establisshed in the exercise of suc
massy and solid vertues, of *Humilit*
Patience, *Longanimity*, *Prudence*, *Tem*
rance, *Prayer*, *Industry*, and *Charity*.

Great proofes of all these vertue
were made by her, in the whole course
her life; but especially then, when pe
ceauing that her deere Sonne ran wa
dring like a hurt *Deere*, through the wi
forrest of this vvorld, with those deadl
arrowes of *Mortall Sinne*, sticking fa
in the sides of his soule; she quickly for
got her Sexe, and made no difficulty t
crosse the seas in pursuite of him; and t
put her selfe vpon the incommodity o
strang Countreyes, & the hauing to no
gotiate with strange persons. And sh
followed him so long, and so fast, that
length she arriued where she desired t
be; & she tooke him in the *toyles*, whi
her selfe had made; and she prepared fo
him such a Bath of teares, as serued t
asswa

wage his woundes; and not only to
p him in life, but to reſtore him, to a
ſt eminent degree of *Beauty*, *Health*
d *Strength*.

Almighty God be Bleſſed for ſuch
aint, as by her he hath giuen vs; and
is not a good Chriſtian, who reſol-
h not, to honour her memory vvith
cere deuotion; vvho was the Root of
t happy Tree, which hath repleniſht,
reſht, and enricht the world.

AN ADVERTISEMENT TO THE READER.

Concerning the *Retractations* of S. *Auguſtine*, in order to theſe *Confeſſions*.

BEcauſe when a Proteſtant is vrged by a *Catholike*, with the authority of S. *Auguſtine* s making euidently againſt him n point of controuerſy; it is his ſe to ſay, that *S. Auguſtine* made ookes of *Retractations*; whereby e would inferre, as if the *Saynt*

had repented himſelfe of the
particuler opinions, vvhich v
are vvont to shevv, out of the
and other places of his vvorke
that he belieued, and declared
againſt that vvhich novv th
Proteſtants doe hold, in contra
diction to the doctrine of th
holy Catholique Church; ther
fore I haue thought fit to tran
ſlate, and publish all that, which
is in his Bookes of his *Retracta*
tions, vvhich may concerne any
thing conteyned in theſe his
books of *Confeſsions*. To the end,
that vvhen he shall fynd, the
Saint to ſpeake of the (1) *Price of*
our Redemption, wherby our ſinnes are
pardoned, vvhich he ſayth *was offe-*
red at the Altar euery day (by which

(1) *Lib. 9. cap. 13.*

no

other thing is signifyed but
e *Sacrifice* of the *Masse*;) *Of* (2)
ayers for the dead; *Of* (3) *Monaste-*
es *of Religious persons, and great*
mbers of *Ermits, in the desert*; *Of*
wes (4) *of Chastity*; *Of* (5) *the po-*
er, *and frequent use, of working mi-*
cles *in the Catholike Church*; *Of the*
rfection (6) *of voluntary, and entire*
uerty; *Of the* (7) *extreme difficulty*
nderstand *holy Scripture*; *Of the*
ery (8) *many different senses, which*
ne, *& the same place of Scripture may*
aue, & the like; he may vnder-
tand, once for all, that *S. Augu-*
ine neuer retracted any of these
piniõs; but that he liued & dyed
n the true beleefe therof. And
urther he shalbe informed; that
lthough the Saint write the hi-

(2) *Ibid.*
(3) *Lib.* 2. *cap.* 6.
(4) *Ibid.*
(5) *Ibid.* & *lib.* 9. *cap.* 7.
(6) *Lib* 8. *cap.* 6.
(7) *Lib.* 10. *c.* 23. 19 22. 25. & *lib.* 12. *cap.* 1.
(8) *lib.* 12. from the 13. chapter to the end of the booke which contayneth fourteen more.

ſtory of his youth, in theſe *Confeſſions* of his, yet he was no yong man whē he wrote them; but he did it about a dozen years after his conuerſion; he being then, of betweene forty and fifty yeares of age: and ſo, he wrote not only of his paſt, but preſent ſtate of mind as then it was. This particuler I haue alſo thoght good to touch, becauſe the *Proteſtant* doth often affirme (by way of diminution of this excellent booke (in the authority that it ought to carry our belief of what he deliuereth therin) that S. *Auguſtine* forſooth, was but a yong man, when he wrot it, & that afterward he grew wiſer. All this, I confeſſe, would haue more fitly gone in the Preface (though

though euen in the Preface, I pointed alſo at this, howſoeuer I did it not fully inough) then thus a part. But I ſaw no reaſon why the ingenuous Reader shold do the pennance, for my fault of forgetfullnes; and therefore I thought good to annexe it heere rather late, then neuer. Thus therfore ſayth he, of theſe books of his *Confeſſions*, in thoſe others of his *Retractations*.

The thirteene bookes of my Confeſſions, both of my ſinnes, and my good deedes; do prayſe God, who is both iuſt, and good; and do excite, both the affection, and vnderſtanding of man towardes him. In the meane tyme, for as much as concerneth me, they wrought this effect, when I wrote This ſhewes that he was no yong man when he wrote this booke.

them; and ſo they yet do, when now, I read them. What others find therby, let themſelues obſerue; but this I know; That they haue much pleaſed, and do much pleaſe many of my brethren. From the firſt, through the whole tenth Booke, they are written of my ſelfe; in the three books following, of the holy Scripture; from that place where it is ſayd, In * the beginning God made heauen & earth, *till he ſpeaks of the* Reſt of the Sabbaoth. *In the fourth booke, when I confeſſed the miſery of my mind; vpon occaſion of my friends death, ſaying,* That my ſoule was, as it were made one, of both our ſoules; & that therfore it was perhaps, that I feared to dye, leaſt ſo he might wholy dye, whome I extremely loued;

Of Geneſis.

loued; *this ſeemeth rather, a light kind of* Declamation, *then a ſerious* Confeſſion. *Though yet howſoeuer, that impertinency be ſomewhat moderated, by the addition of this word,* perhaps, *which then I vſed. And that alſo, which I ſayd in the thirteenth booke;* The firmament was made, betweene thoſe ſuperiour ſpirituall waters, and theſe inferiour corporeall waters, *was not conſideratiuely inough expreſſed. But the truth heereof, is extremely hard to be diſcouered. This worke beginneth thus.* Great art thou, O Lord, & highly worthy to be prayſed.

And now I beſeech you, my diſcreet Reader, to admire the humility, and withall the exactnes of this glorious Saint, in his

writings

writings; who reuieweth, and reprehendeth himſelf, for ſo ſmal matters, as heere you haue ſeen. And know aſſuredly withal, that whatſoeuer, he hath deliuered, in proofe of the Catholique faith, againſt the *Proteſtants* opinion, either in this, or any other of his bookes, and which he hath not retracted, (as indeed he hath retracted nothing, of this nature) was faythfully belieued, by him, both in life, and death.

ERROVRS

ERROVRS ESCAPED

in the printing; many of which, were cõmitted by the ill writing of the Translatours Copy. But howsoeuer, he beggs this fauour of the Reader, that before he set vpon the Booke, he will be pleased to correct it by this addresse of the *Errata*. The lesser errours may be amended by courtesy, and of course.

Page	Line	Fault	Correction
		EPIST. DEDICAT.	
7.	18.	he (who	she (who
		PREFACE	
6.	1.	scorne and pitty	scorne then pitty
95.	23.	flagitious	flagitiously
96.	10.	And beseech	And I beseech
		LIB. I.	
18.	22.	no fault	no faults
21.	17.	thereunto I would	thereunto would
22.	18.	into tempestuous	into the tempestuous
41.	6.	*Terenæ*	*Terence*
Ibi.	17.	which God	which the God
46.	10.	affection	affections
52.	20.	so	*deleatur*
		LIB. II.	
71.	8.	bountifull	beautifull
72.	3.	vetegal	vegetable

LIB.

Page	Line	Fault	Correction
		LIB. III.	
90.	20.	as the	as within the
92.	2.	honour	humour
107.	13.	then not	them not
		LIB. IIII.	
148.	4.	from whence	from hence
152.	15.	thet	thee
Ibid	26.	for the	for thy
157.	3.	is that	is it that
161.	8.	man which	man that which
168.	5.	by weight	by the weight
170.	25.	beautifull	beautifyed
		LIB. V.	
191.	20.	that thou taughtſt	thou that taughtſt
205.	8.	ſcoſſed	ſcoffed
Ibid	9.	iourney.	recouery
208.	14.	that deuided	had deuided
209.	2.	workes	workers
Ibid	17.	do the vulgar	do vulgar
219.	26.	to ſerue them	to ſeuer them
		LIB. VI.	
234.	6.	not	*deleatur*
251.	9.	from madnes	*deleatur*
254.	8.	drogge	dragge
257.	11.	but for that	but that
261.	16.	contributioner	contributions
263.	23.	giue vpon you	giue you
271.	26.	by the ſtealth	by ſtealth
279.	3.	from	*deleatur*
		LIB. VII.	
283.	9.	ſlattering	fluttering
287.	25.	thy ſubſtance	the ſubſtance
290.	28.	willingly	vnwillingly

thou

ge Line	Fault	Correction
9. 21.	thou doeſt vrge	thou didſt vrge
9. 6.	doth	hath
0. 3.	him with	himſelfe with
2. 7.	ſo that we	that ſo we

LIB. VIII.

59. 12.	of great	of the great
68. 3.	extremely	excellently
74. 13.	before treaſures	before the treaſures
76. 17.	ſpeach trembling	ſpeachleſſe trembling
84. 3.	to him	to them

LIB. IX.

403. 13.	brought	bought
407. 18.	he	*deleatur*
Ibid. 19.	howſoeuer kindly	howſoeuer be kindly
414. 10.	quicke and by	quicke by
444 16.	hpoes	hopes

LIB. X.

464. 5.	togeather with it ſelfe	*deleatur*
493. 3.	affection	affliction
499. 11.	of it	whereof
540. 1.	high peace	high place
542. 9.	ſunge	ſonge
Ibid. 13.	ſunge	ſonge
544. 24.	was derined	was to be deriued
545. 9.	locke vp	blocke vp
546. 4.	thy hand	the hand
553. 5.	my breaſt	my beaſt,

LIB. XI.

579. 12.	ſeate of	ſtate of
Ibid 24.	of reliques	or reliques
599. 17.	euen preſent	euer preſent
626. 18.	more leſſe	more or leſſe
637. 36	that long	that a long

longer

Page	Line	Fault	Correction
638.	3.	longer was	ſong was
Ibid	16.	of rocke	of racke

LIB. XII.

650.	7.	by any tongue	by my tongue
651.	6.	I know not	I knew not
652.	12.	It is a mind?	Is it a mind?
656.	20.	made mutations	made by mutation
659.	3.	formes of motion	formes or motion
Ibid	19.	to which	to that which
662.	26.	though the	through the
688.	22.	gratefull	graceſull
692.	10.	thou thou	that thou
697.	9.	he ſhould	we ſhould
701.	13.	though	through
709.	26.	law the end	law to the end

LIB. XIII.

718.	17.	to informe	as informe
721.	6.	is thyne	art thyne
722.	21.	beautifyed	beatifyed
737.	2.	gnaweth	groaneth
741.	24.	did ſpread	didſt ſpread
736	23.	wrote	wrought
757.	2.	great	greater
760.	2.	needed	need
765.	24.	dideſt not	doeſt not
766.	7.	it is a good	it is good
769.	5.	firmament made	firmament was made
Ibid	8.	tell to iudge	tell how to iudge
778.	6.	giuen them	giuen it
785.	10.	*thou thou*	*that thou*
786.	7.	I marched	I marked
Ibid	11.	ſight of thyne	ſight of thee
Ibid	17.	thy ſeeming	thy ſeeing

THE

THE CONFESSIONS OF S. AVGVSTINE.

THE FIRST BOOKE.

He is kindled with the desire of praysing God.

CHAP. I.

GREAT art thou, O Lord, and greatly worthy to be prayfed. Great is thy power, and of thy wisedome there is no end. And Man, who is a part of that which thou hast created, de-

ſireth to prayſe thee; this Man, wh
carryeth his mortality about him; wh
carryeth the teſtimony of his ſinne; an
the teſtimony of this, that *Thou doeſt re-
ſiſt the proud*. And yet Man, this part o
that which thou haſt created, deſires t
prayſe thee; for thou haſt ſtirred him v
that he may take pleaſure in prayſing
thee: *Becauſe thou haſt created vs for thy
ſelfe, and our hart is vnquiet, till it may re-
poſe in thee*.

Graunt, O God, that I may know
and vnderſtand, whether of theſe two
thinges be firſt, To call vpon thee, or
to prayſe thee; and whether it be firſt,
To know thee, or to call vpon thee. But
yet, who calleth vpon thee, if already
he know thee not? For he that doth not
know thee, may call vpon ſomewhat
els, inſteed of thee. Or rather, art thou
perhaps called vpon, to the end that thou
mayſt be knowne? *But how ſhall they call
vpon him, in whome they haue not beleeued;
or how ſhall they beleeue, without a preacher?
And they ſhall prayſe the Lord that ſeek him;*
for they that ſeeke him, ſhall find him;
and

Nothing quiets & filles the hart of man but the loue of God.

nd they that find him, ſhall prayſe him. I will ſeeke thee, O Lord, calling vpon hee; and I will call vpon thee, beleeuing in thee; for thou haſt beene preached vnto vs. My fayth, O God, which thou haſt giuen me, & with which thou haſt inſpired me, by the humanity of thy Sonne, and by the miniſtery of thy Preacher, doth call vpon thee.

He inuoketh, and beſeecheth God to come into him.

CHAP. II.

AND how ſhall I call vpon, or inuoke my God; my Lord, and my God. Becauſe when I inuoke him, I call him into my ſelfe; and what *place* is there in me, that ſo my God may come into me; God, who made heauen, and earth. Is it ſo, O Lord my God, as that there is any thing in me which contayneth thee? Or rather, do the Heauen and earth which thou haſt made, and in which thou haſt made me, contayne

thee? Or els, becauſe whatſoeuer *Is*, could not *be* without thee, is it therefore true, that whatſoeuer *Is*, conteyneth thee? Since therfore I alſo *am* ſomwhat; why doe I deſire that thou mayſt come into me, who ſhould not *be* at all, vnles thou *wert* already, in me? For I am not now in hell, and yet thou art euen there. *For although I ſhould deſcend into hell, there thou art preſent.* I ſhould not therfore *Be*, O God, who could haue no *Being* at all, vnles thou *wert* in me; or rather I ſhould not *Be* at all, vnles I *were* in thee; *Of whome, all thinges; by whome, all thinges; in whome all thinges.* Euen ſo it is, O Lord, euen ſo. Why do I inuoke thee, ſince I am in thee; or from whence canſt thou come into me. For whither ſhall I go out of heauen & earth, that from thence my God may come into me; he who hath ſayd; *Heauen and earth do I fill.*

God is all euery where, and not conteyned, by parts by his creatures.

CHAP. III.

DO therfore Heauen and Earth conteyne thee, becauſe thou filleſt thē; or doeſt thou fill them ſo, as that there is ſtill an ouerplus of thee, becauſe they are not able to comprehend thee. And into what doeſt thou powre, whatſoeuer of thee doth remayne, after heauen & earth is filled? Haſt not thou need to be conteyned by ſomewhat, thou who conteyneſt all things; becauſe thoſe thinges which thou filleſt, by thy conteyning them, thou filleſt. For thoſe veſſells which are full of thee, doe not giue any ſtability to thee; nor, if they be broken, art thou powred out. When thou art powred out vpon vs, thou art not abaſed, but thou doeſt rayſe vs, neither art thou ſcattered, but thou doeſt gather vs vp, and thou who filleſt al things, doeſt fill them all, with all thy very ſelfe. Or

As it happeneth to water.

becauſe all thinges cannot conteyne
of thee, doe they conteyne a part; a
doe all thinges conteyne the ſame p
togeather, or ſeuerall thinges, ſeuer
parts; and great things greater, & le
leſſer? Is therefore any part of the
greater, and any other, leſſer; or el
thou all euery where, and ſo nothi
doth conteine thee all?

He admireth the vnſpeakable Attributes of God.

CHAP. IV.

WHAT art thou therefore, O my God? What art thou, b the Lord God? For who is Lord b ſides our Lord, or who is God beſide our God? O thou ſupreme, moſt power full, moſt mercifull, moſt iuſt, moſt ſe cret, moſt preſent, moſt beautiful, mo mighty; moſt conſtant, and incompre henſible; immutable, and yet changing all thinges; neuer new, and neuer old, yet renewing all thinges, and drawing

ſuch

uch as are proud, into decay, though ney marke it not. Euer in action, and uer quiet; heaping vp, yet needing no-hing; vphoulding, filling, and prote-ting, creating, nouriſhing, and perfe-ting all things.

Thou loueſt, and yet thou art not ranſported; Thou art iealous, yet thou rt void of feare; Thou doeſt repent, yet hou art free from ſorrow; Thou art ngry, without being vnquiet; Thou doeſt chang thy workes, without chan-ging thy decrees; Thou takeſt what thou indeſt, yet didſt thou neuer looſe any hing; Thou art neuer poore, and yet hou art glad of gaine; neuer couetous, & yet thou exacteſt vſury at our hands. By our * ſupererogation thou becomeſt our debtour, yet who hath any thing but of thy gift? Thou payeſt debts, yet oweſt nothing; Thou forgiueſt debts, yet looſeſt nothing. And what ſhall we ſay, O my God, my life, my holy deare delight; or what can any man ſay, when he ſpeaketh of thee? And woe be to them who are ſilent in thy prayſe, for

An admirable deſcription of God.

* God maketh vs able to doe workes of ſupererogation.

euen they who ſpeake moſt therof, may be accounted, to be but euen dumbe.

He aſpireth to be vnited with God.

CHAP. V.

VVHo, O Lord, will grant, that I may repoſe in thee? Who will graunt, that thou mayſt enter into my hart, and inebriate it; that I may forget all my wicked wayes, and imbrace thee, my all, & my only good? What art thou vnto me, O Lord? Haue mercy on me, that I may ſpeake to thee. Or what am I to thee, that thou ſhouldſt command me to loue thee; yea and be angry, and threaten to lay huge miſeryes vpon me, if I loue thee not? Is it perhaps of it ſelfe no great miſery, if I doe not loue thee? Woe be vnto me. Tell me, euen for thy mercyes ſake, O Lord my God, what thou art vnto me. Say vnto my ſoule: *I am thy ſaluation*; but ſay it ſo, that I may heare thee. Behould the eares of my hart, are ſet before thee: Open thou the,

A great exceſſe of Gods loue towards vs.

O Lord, and say vnto my soule, *I am thy saluation*. I will runne after the sound of that voyce, and therby lay hold on thee. Hide not thou thy face from me; let me dye, that so I may see it, least otherwise, I may so dye, as not to see it.

How he doth, as it were, oblige God, to be good to him.

The * house of my soule is too strait for thee to come into, but let it, O Lord, be enlarged by thee: it is ruinous, but let it be repayred by thee. I know and confesse, that, *It hath many things which may offend thyn eyes*; but who shalbe able to purify it, and to whome but thee shall I cry out: *Cleanse me, O Lord, from my hidden sinnes, and forgiue those offences to thy seruant, which he hath caused in other folkes. I beleeue in thee, and therfore it is that I speake*; O Lord, thou knowest it. For, *haue not I, O my God, declared my sinnes against my selfe, and thou hast forgiuen the impiety of my hart? I will not stand in iudgment with thee*, who art Truth; for I will not deceaue my selfe, nor shall my sinne make me thinke, that I am not sinnefull. *I doe not therefore seeke to iustify my self before thee; because, If thou*

O Lord, ſhalt marke the ſinnes that are committed, who O Lord, ſhallbe able to endure the tryall?

That he receaued all bleſsing from God: and how he was preſerued by him.

CHAP. VI.

In al the ensuing chapters of this first Booke, the Saint doth make most diuine reflexions vpon the Prouidence of Almighty God.

YET ſuffer thou me, who am but duſt and aſhes, to ſpeake vnto thy mercy. Let me ſpeake, for behould it is thy mercy, to which I ſpeake; and not to any man, who may deride me. Yea and thou perhaps doſt yet laugh at me; but being turned towards me, thou wilt haue mercy. For what is it which I would ſay, O Lord my God; but that I know not from whence I came into this mortall life; a dying life ſhall I call it, or rather a liuing death? Euen then, did the ſweetnes of thy mercy take me vp, as I haue beene told, by the Parents of this fleſh and bloud, of whome, & in whom thou once didſt frame me: for my ſelfe cannot remember it. The comfort of

womans milke intertayned me; and neither did my Mother, nor the Nurſes fill their breaſtes therewith. But thou, O Lord, by them didſt giue nouriſhment to my infancy, according to thy ordinance, and the riches of thy goodnes, which extendeth euen to the roote of thinges. Thou alſo gaueſt me, an inclination of deſiring no more milke, then thou gaueſt them; and thou gaueſt them an inclination of giuing as much, as was fit for me, for they diſpenſed to me, with proportion, that which thou gaueſt to them in aboundance. It was a bleſſing to them, that I receaued this bleſſing from them; or rather, not from them, but by their meanes, I receaued it, whileſt yet originally, it came from thee; for from thee, O God, come al good things, & from my God, proceedeth the whole courſe of my ſaluation. Which I obſerued afterwardes, when thou didſt cryo vnto me, by theſe thy benedictions, which both inwardly & outwardly thou beſtowedſt.

Then did I know how to ſucke; to be

to be content with that which pleased me; and to cry when any thing offended me; and this was all. Afterwards I began to laugh; first sleeping, and then shortly waking: for this was told me of my selfe; and this I beleeued, because so it passeth with other infants; but these things I remember not. Then, by degrees I began to find where I was; and I had certaine desires to declare my will, to those, by whome it might be executed. But I could not do it: for my desirs were within, and those persons were without me; nor were they able to enter into my soule, by any of my senses. Therefore would I be tossing my armes, & sending out certaine cryes, & making such other few expressiõs of my desires, as I could; but they carryed no good proportion, to that which I felt within. And when they obeyed me not (either because they did not vnderstand me, or for that, the thing which I demanded, might do me hurt) I would fall into a rage; & that, not against such as were my subiects, or seruants; but against my Elders, and my betters,

tters, and I would reuenge my ſelfe v-
n them, by crying.

Such haue I vnderſtood, that ſuch
fants are, as I could know; and ſuch
ue I beene told, that I was, by them,
ho brought me vp; though euen they
ay rather be accounted not to know,
en to know theſe thinges. Yet behold
y infancy is dead long ago, whileſt I
m aliue. But thou, O Lord (who both
uer liueſt in thy ſelfe, & nothing dyeth
n thee (becauſe thou art before all ages,
& before al that, which can euen be ſaid,
o haue been *Before*;) and who art the
God, and the Lord of all thy creatures;
nd in thy preſence do ſtand the cauſes
of al things, that are vnſtable; and euen
of all thinges that are changeable, the
vnchangeable roots remayne with thee,
and the eternall reaſons, of things, which
are temporall, and irrationall, do liue:)
Tell me I ſay, who am thy ſuppliant, O
God; thou, who art mercifull, tell me
who am miſerable, whether or no did
my infancy ſucceed to any other age or
ſtate, which was then departed? Was

it

it that perhaps, which I had, whileſt I was in my Mothers wombe (for of that alſo I haue had much relation, and my ſelfe haue ſeene women with child:) What alſo was before that, O my God, and my delight; was I any where, or any body? For I haue none to informe me heereof, my Father and Mother can ſay nothing of it, nor yet the experience of others, nor myne owne memory.

Doeſt thou laugh at me for demanding theſe thinges of thee, who know that euen from hence, thou commandeſt me to prayſe thee, and to confeſſe my ſelfe to thee, O Lord of heauen & earth. I confeſſe to thee, and I ſing prayſe to thee, for thoſe firſt beginnings, and for that infancy which I remember not; and thou haſt giuē Man power to coniecture theſe thinges of himſelfe, by comparilon with others, and to beleeue many things of himſelfe, euen vpon the authority of ſimple women.

A moſt deep diſcourſe.

For euen then, I had a *Being* & a *Life*; and in the end of my infancy, I ſought for ſome meanes, whereby I might expreſſe

preſſe my ſelfe to others. From whence could ſuch a liuing creature come, but from thee, O Lord? Is any man able to frame himſelf; or is any one of the veyns whereby our *Being*, and *Life* runneth towards vs, drawn from any other root then this, That thou doeſt frame vs? Thou, to whome *Being*, and *Liuing*, are not ſeuerall things; becauſe ſupremely, to *Be*, and ſupremely to *Liue*, is the very thing it ſelfe, which thou art; *For thou art ſupreme, and art not changed*. Neither is this very preſent day, ſpent in thee; and yet, after a ſort, it is ſpent in thee; becauſe, euen all theſe tranſitory thinges are in thee; nor could they haue their wayes of *paſſing*, vnles thou didſt *conteyne* them. *And becauſe thy yeares do not faile, thy yeares are the preſent day*. And how many of our *dayes*, and of our Fathers *dayes*, haue now paſſed by this one *day* of thyne; and from thence haue taken their *Meaſure*; and receaued a kind of *Being*; as alſo others ſhall paſſe, and receaue their *Meaſure* alſo, & their kind of *Being*. But thou art ſtill the ſame, and

The Eternity of God.

to

to morrow (with all that is to follow) and *yesterday* (with all that is past) in this *Day* of thyne, thou *shalt* make, and in this *Day* thou *hast* made. What doth it import me, if any man vnderstand not this? Let euen such a one reioyce, and say, *What is this?* Let him, I say, reioyce so; and be rather glad, by not finding thee thus, to find thee; then, by finding thee otherwise, not to find thee.

Not vnderstanding, to admire God, is better, then vnderstanding, to contemne him.

That euen his Infancy was subiect to sinne.

CHAP. VII.

HEARKEN, to me, O God. Woe be vnto the sinnes of men. Man sayth this, and thou hast mercy on him, because thou madest him, and didst not make sinne in him. Who will bring to my remembrance the sinne of my infancy? *For there is none free from sinne before thee, no not an Infant who hath liued but a day vpon the earth.* Who, I say, will put me in mind of it? Will any of those little Infants do it, in whome now I may see,

that

hat which I remember not of my ſelfe. Wherein then did I ſinne? Was it perhaps when I cryed too earneſtly that I might ſucke; For if now I ſhould do ſo (I ſay not, for my Nurſes milke, but euen for the food which is agreable to my preſent yeares) I ſhould moſt iuſtly be derided and reprehended. I therefore then, did that which in it ſelfe was reprehenſible, but becauſe I could not haue vnderſtood them that might reprehend me, neither cuſtome nor reaſon ſuffred me to be reprehended; for as we grow elder, we eaſily roote out, and caſt away ſuch thinges as theſe. Neither haue I ſeene any man (knowing what he doth) to caſt away good thinges, when he pretendeth to purge himſelfe. Or did I ſinne perhaps, not ſo much by the inordinate demaund of what was good, as by ſtriuing to haue ſomewhat els that might be hurtfull to me; and by falling into a rage againſt my Nurſes, & Parents, and many other diſcreet perſons; and by endeauoring to ſtrike and hurt them as much as I could, whenſo-

euer they did not punctually obey me; though he ought not be sayd to be obeyed, who is but obeyed to his destruction. So as it is the weaknes of Infants bodyes which are innocent, wheras their mind is not innocent.

How early malicious enuy comes to expresse it selfe.

My selfe haue seene and obserued some little child, who could not speake; and yet he was all in an enuious kind of wrath, looking pale with a bitter countenance vpon his foster-brother. And who is ignorant of this? They may say, that Mothers, and Nurses, do expiate these offences, but I know not by what remedies; vnles perhaps this shallbe also accounted innocency, that an infant cannot endure a companiō to feed with him, in a fountaine of milke, which is richly abounding and ouerflowing; although that companion be wholly destitute, and can take no other food but that? But these thinges are easily endured; not because they are either no fault, or but little ones; but because a short tyme will make an end of them: which although one should then allow, yet in elder

lder perſons they would not be tolera-
ed. Thou therefore, O Lord my God
who haſt giuen a life and a body to an
nfant, which we ſee to be ſo accommo-
lated by thee with ſenſes, compacted
with members, and beautifyed with due
roportion and complexion; and to-
vardes the totall preſeruation and com-
lement thereof, haſt applyed the en-
leauour of all thy inferiour creatures)
hou, I ſay, commandeſt me to prayſe
hee; and ſo I ſing vnto thy name, O
hou moſt High (becauſe thou art God
mnipotent and good) although thou
adſt only made but theſe things, which
one can make, but thou alone; from
whome proceedeth all way and order,
O thou moſt beautifull God, who fra-
neſt, and by thy law, ordeyneſt all
hinges.

This part of myne age, O Lord, whereof I remember nothing, but haue partly vnderſtood, by the relation of o-hers, and partly by my obſeruation f other infants (although theſe cir-umſtances make the matter ſure i-

nough) it grieues me to reckon with the rest of that life, which I lead in this world; for by reason of the darknes of obliuion wherein I am, it is like that state which I had within my Mothers wombe. Now if I be conceaued in iniquity, and that my Mother nourished me, euen within her wombe in sinne; where, I beseech thee, O my God, where, O my Lord, was I thy seruant, or at what tyme was I euer innocent? But I will passe from this state to another; and indeed what haue I to do with that, wherof I can call nothing to mind.

A description of his Childhood.

CHAP. VIII.

From the state of Infancy came I not forward to that of Childhood? Or rather came it not into me, and succeeded my Infancy? And yet departed it not away, for whether went it? And yet it was now no more, for I was then no Infant, that could not speake, but

I was

was growne to be a ſpeaking child; & his I well remember, and I afterwards conſidered, how I had learned to ſpeake. For my elders did not teach me this, by deliuering wordes with any certaine order of inſtructiō, as afterwards I learn't other thinges; but by that mind which thou, O my God, gaueſt me, when by diuers kindes of noyſe, and complaints, & motions, I would procure to expreſſe the thoughts of my hart, that ſo I might be vnderſtood, and obeyed; and yet I was not able to declare, either what, or to whome I would. I began, I ſay, to obſerue with my memory, when they called any thing by a certaine name, and according therunto I would, by geſture ſhew what they were ſpeaking of; and hereupon I inferred, that word which they vttered, to be the name of ſuch a thing, as then they ſhewed. Now, that to they endeauoured to facilitate thinges to my vnderſtanding, it was euident to be by the ſayd geſtures; as by naturall wordes which are common to all Nations, and are expreſſed by the counte-

Note how excellently the ſaint ſets out the degrees, wherby children grow to expreſſe themſelues.

nance, the caſt of the eyes, the action of other parts, and the ſound of the voyce which ſhew the affection of the mind, in deſiring, enioying, reiecting, or auoyding of thinges. And thus, certain wordes being put in due place, vpon diuers occaſions, and I hauing often heard what thinges they were appointed to ſignify, were by degrees laid vp in me; and hauing tamed, and as it were broken my mouth, to the pronouncing of them, I expreſt my ſelfe by those meanes. In this ſort I communicated the deſire I grew to haue of calling thinges by their true names, with ſuch perſons as I liued amongſt; and ſo I began to lanch out more deeply into tempeſtuous traffique, and ſociety of mankind, depending vpon the authority of my Parents, and my other Elders.

Of the hatred he had to learning, and the delight which Children haue to play.

CHAP. IX.

O God my God, what miſeryes did I heere find, and what mockeryes, when it was propounded vnto me (towardes the happynes of my life) that I, being a child, muſt obey my teachers, that ſo I might proſper in this world, & excell in certaine talking Artes, which ſerue for the procuring of worldly honour, and falſe riches. I was then put to ſchoole; and care was taken that I might learne things, of the vſe & profit wherof, I wretch was ignorant; and yet if I were ſlouthfull, they would beate me (for this cuſtome was recommended by our elders) & many who paſſed through this life before vs, had chalked out certaine laborious wayes, by which we alſo were conſtreyned to follow them, with a multiplication of paine, and griefe to the ſonnes of *Adam*.

We obſerued, O Lord, that ther
were men who prayed to thee, and w
learn't of them, and we found after o
poore faſhion, that thou wert ſom
great thing, which could, euen as
were ſenſibly appeare, and heare an
help vs. And being yet a child, I beg
to beg thy ayde and ſuccour; and I d
looſen the knots of my tongue in pra
ing thee, and I begged being yet a litt
one, with no litle deuotion, that I migh
not be beaten at the ſchoole. And whe
thou heardſt me not (which yet wa
neuer the worſe for me) my ſtripes
which were ſo grieuous and offenſiue t
me at that tyme, were laught at by min
Elders, yea and by my Parents them-
ſelues, who yet were far from wiſhing
me any harme. Is there, O Lord, any man
of ſo great a mind, vnited to thee with
feruent affection (for ſuch a thing may
otherwiſe alſo grow out of a kind of ſtu-
pidity:) but is there any man, I ſay, who
by deuoutly adhering to thee, is ſo affe-
cted to thy ſeruice, that he can thinke ſo
ſleightly of thoſe racks, and hooks, and
other

Euen children haue a glipſme of God.

ther torments (for the auoyding wher-
f men pray vnto thee with great feare,
rom one end of the world to the other)
s that he can make ſport at ſuch as doe
noſt ſharply inflict thoſe thinges vpon
hem, as our Parents laughed at the tor-
ments, which we children ſuſteyned at
our Maiſters hands? For neither did we
feare our puniſhments leſſe, then thoſe
others, nor pray thee leſſe for eſcaping
them; and yet we ſinned by writing and
reading and ſtuddying leſſe, then was
exacted of vs.

There was not, O Lord, wanting to vs either memory or wit, whereof thou gaueſt vs inough, for that age; but we tooke delight in playing, and this was reuenged vpon vs, by them, who did the like themſelues. But the playes and toyes of men, are called *Buiſines*; yet when children fall into them, the ſame men puniſh them; and no man pittyeth either of them; or if ſome may pitty one, none pittyeth them both. Vnles perhaps ſome diſcreet Iudge of thinges, will eſteeme me to haue beene iuſtly beaten

The ordinary buſines of men is indeed but boyes-play; the true buſines, is to ſerue God.

for playing at ball, when I was a boy, t
for hindring my ſelfe thereby, from lea
ning thoſe arts quickly, wherewith (bo
ing growne elder) I might play mor
deformedly & more dangerouſly. Euen
ſo did he, by whome I was beaten; wh
if in any little queſtion of learning h
were put to the worſe, by any one of hi
concurrents; he would haue been mor
fed vpon, by rage, and enuy, then I, f
in any match at Ball, I had beene mai-
ſtred, by one of my play-fellowes.

The ſchoole-maiſter deſerued to be the better beaten of the two.

He neglecteth the commandment of his Parents, through the deſire he hath to play at Ball.

CHAP. X.

AND yet I ſinned heerein, O my Lord God, the Creatour, and ordeyner of all thinges which are natural, but not the * ordeyner of ſinnes. O Lord my God, I ſinned in doing contrary to the directions of my Parents, and Maiſters; for I might afterwards haue made good

* There are Sectaries who blaſphemouſly affirme that God appointeth mẽ to ſinne.

good vſe of that learning, which they inclin'd me to, whatſoeuer deſigne they had therein. But I was not diſobedient to them, out of any deſire I had of doing better, but out of the loue I had to play; aſpiring proudly to be victorious in the matches which I made; and louing to haue myne eares ſcratched with lying fables, that ſo they might itch the faſter; the ſame dangerous curioſity flaſhing out alſo by myne eyes more and more, to the ſight of repreſentations & playes which were compoſed by our Elders. Which yet they who publiſh, are accoũted to excell in ſuch a kind of eminency, as that all men wiſh the like to their children; whom yet they ſuffer willingly to be beaten, if by ſeeing of ſuch ſpectacles, they be hindred from their ſtuddyes, whereby they would haue them arriue to the ability of ſetting forth the like. Behould theſe thinges, O Lord, with mercy, and deliuer vs who are now calling vpon thee; deliuer alſo them, who do not yet call vpon thee, that ſo they alſo may be deliuered.

How

How he fell ſicke being a boy, and deferred to be baptized.

CHAP. XI.

FOr I had heard ſomewhat, euen whileſt I was yet a boy, of eternall life, which was promiſed vnto vs, by the Humility of our Lord and God, deſcending downe to this Pride of ours. And I was ſigned with the ſigne of his Croſſe, and ſeaſoned with his ſalt, as ſoone as I came from the wombe of my Mother, who had much hope in thee. Thou ſaweſt, O Lord, how when I was yet a boy, being one day oppreſt with a payne of the ſtomake, I fell ſuddainly into a pangue and was like to dye; thou ſaweſt, O my God (becauſe thou waſt euen then my keeper) with what inclination of mind, and with what fayth, I deſired the Baptiſme of thy Chriſt my Lord, at the pious hands of my Mother, and the Mother of vs all the Church. Now the Mother of my fleſh and bloud, was

The vſe of ſigning with the Croſſe.

as much afflicted, becauſe ſhe did moſt
eerely bring forth my euerlaſting ſal-
ation by her chaſt hart, in thy fayth;
nd ſhe was taking care, that with all
eed I might be entred, and waſhed by
y wholeſome Sacraments (confeſſing
ee, O Lord Ieſus, for the remiſſion of
y ſinnes) vnles inſtantly I ſhould reco-
er. But my cleanſing was then defer-
ed; as if it were neceſſary for me to be
nore defiled, if I ſhould liue; and the
uilt of my future ſinnes would both be
nore great and more dangerous after
aptiſme. So as I did euen then beleeue;
nd ſo did my Mother with her whole
houſe, excepting only my Father; who
et could not aboliſh in me the right of
my Mothers deuotion ſo far, as to make
me not beleeue in Chriſt, as he at that
yme beleeued not in him. For ſhe endea-
uoured, that thou, O my God, mightſt
rather be my Father then he; and heerein
thou didſt help her to ouercome her hus-
band, to whome (though ſhe were much
the better of the two) ſhe yet did ſerue;
becauſe in ſo doing, ſhe did alſo ſerue

The colour why Baptiſm vſed to be deferred, but it was a falſe one.

thee

thee, who diddeſt ſo command her.

I beſeech thee, O my God, I would fayne know, if thou wert ſo content, to what effect was my Baptiſme then deferred; and whether it were for my good that the raynes of ſinne were enlarged, or that they ſhould not haue been enlarged? And whence alſo is it therefore, that mine eares are ſo filled on all ſides with this diſcourſe, *Let him alone, let him do what he will, for he is not baptized*; And yet when there is any queſtion of bodily health, we ſay not, *Let him be wounded more, for he is not yet recouered*. How much therefore had it beene better if I had beene quickly cured; and that by the diligence of my ſelf & of my friends ſo good effect might haue followed, as that my ſoule hauing receaued health, might haue beene ſafe in thy cuſtody, who didſt create it: Yea this had beene much better. But how many and how mighty waues of temptations did ſeeme to threaten me after that ſtate of tender yeares wherein I was? My Mother knew that full well, and deſired that both

The ill cuſtome of deferringe Baptiſm in thoſe times is heer reprehended by the Saint.

th I, and they might be committed to
y care, that ſo I might be framed ther-
.

He was forced to ſtudy, which Almighty God vſed to good purpoſe.

CHAP. XII.

BVT in this very childhood of myne
wherein there was leſſe feare of me
en in my youth, I loued not to ſtudy; &
nated to be vrged to it, and yet they vr-
d me. They did well in ſo doing, but I
d not well; for I would not then haue
udyed but by conſtraint. No man doth
atwell, which he doth vnwillingly,
though it be good which he doth. Nei-
er yet, they that vrged me did greatly
ell; but it was thou, O my God, who
ert good to me. For they conſidered
ot any other end of that which they
ade me learne, but only the ſatisfying
f the vnſatiable deſires of a rich kind of
uerty, and a baſe kind of glory. But
thou

Good muſt be done with a good will.

thou, before whome the very haires o
my head are numbred, didst vse all the
errours (who vrged me to studdy) t
my profit; and thou didst vse my fau
who would not learne, to the makin
me be punished; whereof I was not v
worthy, being so little a boy, and ye
with all so great a sinner. So didst tho
well with me by their meanes, who di
not well; and vpon me who was a sin
ner, thou didst iustly lay a punishment
For thou hast commanded it, & so it is, tha
the inordinate affection of euery one shall
his affliction.

With what studdyes he was most delighted.

CHAP. XIII.

BVT what the reason was why I ha
ted the Greeke language, whileſt I
was taught it being a child, I do not ye
vnderstand. The Latin I loued: not that
which the first maisters did teach, which
was to read; but that which was deline
red

d by the Grammarians. For as for the rmer, when reading, and writing, & ſting of account was taught in Latin, held it not for leſſe paynefull or penal, en the very Greeke. Yet from whence ame euen this, but from ſinne, and the anity of this life; becauſe I was made f fleſh, and had a *ſpirit which went forard, and returned not*. For that firſt learing, was better (becauſe there was more certainty in it, whereby it was, & s wrought in me, that I can read what I ind written, & I can write what I will) hen that other, whereby I was conſtreyned to learne and lay vp the follies, of I know not what *Æneas*, whileſt I forgot myne owne; and to bewayle *Dido* dead, becauſe ſhe killed her ſelfe for loue whileſt in the meane tyme, I, moſt miſerable Creature, did endure my ſelfe with dry eyes to depart and dye from thee, O my God, and my life. For what is more miſerable then a wretch not pittying of himſelfe, and lamenting *Dido's* death, which was cauſed by louing of *Æneas*; and not lamenting his owne

An excellent obſeruation.

death, which is cauſed by not louin
thee, O Lord, the light of my hart, a
the bread of the internall mouth of m
ſoule; and the very knot which mane
as it were the facultyes and powers
my mind to thy ſelfe. I did not love the
but I committed ſpirituall fornicatio
againſt thee, and whileſt I was ſo doin
euery one gaue me the *Good ſpeed*. Fo
the friendſhip of this world is an vn
cleane departure from thee; and we a
ſo encouraged and congratulated heere
in, that we are aſhamed to do otherwi
Yet theſe thinges I wept not for, but
wept for *Dido's* death, who made he
ſelfe away with the ſword; my ſelfe fol
lowing thy inferiour creatures, and lea
uing thee, *going on from earth to earth*
And if I were at any tyme forbidden t
read theſe things, I was ſorry, becauſe
might not be made ſorry, with readin
them. Out of ſuch madnes as this, ſuch
kind of learning is counted more pro
fitable, and polite, then that other
whereby I learned to write and read.

How the world conſpirs to our perditiõ.

But now let my God crye vnto my
ſoule

ule, and let thy Truth tell me, that it is ot ſo: but that the former knowledge abſolutly better then the later; and I ad rather forget the follies of *Æneas*, nd all ſuch like, then forget to write & id. It is true, that there are hangings ut vp at the entrance of our Grammar-hooles; but they ſerue not more for eeping things in a decent kind of pri-atenes, then to couer and hide the foo-ſh faults that are committed within. et not them cry out vpon me, of whom ow I haue no feare, whileſt I am con-eſſing to thee, O my God, what things y ſoule taketh pleaſure in; and I am elighted in the reproofe of myne owne ull wayes, that ſo I may loue thy good nes. Let not, I ſay, theſe Buyers and ellers of Grammar Rules, exclame a-ainſt me; for if I ſhall aske them, whe-her or no it be true, that *Aeneas* came nce to *Carthage*, as the Poet ſayd; the nlearned will anſwere that they know ot, and the learned will ſay, That it is ot true. But if I aske, with what letters is word *Aeneas* muſt be written, all

they who haue learn't to write, will ac
knowledge one truth, according to the
agreement and law, whereby men hau
eſtabliſhed theſe words, which are th
ſignes of thinges.

If I ſhould aske which of theſe tw
thinges would be more incommodiou
to our life, *Either to forget to write an*
read, or els thoſe other Poeticall fictions, wh
ſees not what any man, that is in h
wits, would anſwere? I then, being
boy, did ſinne, whileſt I preferred thoſ
vaine thinges before theſe other, which
are profitable; or rather I hated thele
and I loued thoſe. And euen ſo, the ſay
ing, *that one and one makes two, and two o*
two makes foure, was an vngratefull ſon
in mine eares; whereas the *woodden hor*
full of armed men, The burning of Troy, o
the very Ghoſt of Creuſa, was a moſt de
lightfull ſpectacle of vanity.

Of the Greeke, and Latin tongue.

CHAP. XIIII.

WHY then did I hate to learne the conſtruction of the *Greeke* tongue which did ſing of ſuch thinges? For *Homer* alſo himſelfe, though he be skillful in cõtriuing ſuch fables as thoſe, and though he be moſt delicately vayne, yet to me, being a boy, he was of bitter taſt. I thinke that *Virgil* is ſo to them, to whome the Greeke is naturall, when ſo they are firſt to learne *Virgil*, as I was to learne *Homer*. For to me that difficulty of ſtudying a ſtrang tongue, did ſprincle as it were with gall, all the delicacy of thoſe fabulous narrations. For I vnderſtood not a word thereof, and they did extremely vrge me, with cruell feares & paynes to vnderſtand them.

There was a tyme, when being an infant, I alſo vnderſtood not *Latin*; and yet by obſeruation I learn't it (without any feare or torment) in the middeſt of

the dandling which my Nurſes vſed, t
the dalliance of ſuch as would applau
me, and the mirth of ſuch as playd wit
me. I did therefore learne thoſe things
without the cruell burthen of ſuch a
conſtreyned me; and by myne own hart
I was vrged to the expreſſing of my co
ceptions, which I could not do, vnle
learn't ſome wordes; but yet that, I di
not of them as teachers of me, but onl
as of talkers with me; in whoſe hearing
I alſo began to bring forth, and vtte
whatſoeuer I deſired to expreſſe. Heere-
by it appeares ſufficiently, that a fre
kind of curioſity doth contribute more
to the learning of tongues, then ſuch a
frightfull kind of neceſſity. But thou,
O Lord, doſt reſtraine the free courſe of
that curioſity, by thy lawes; by thy law
I ſay, which beginne with the *Ferula*,
which Schoolemaiſters vſe; and goe on
ſo far as to reach euen to the torment of
Martyrs. For thoſe lawes of thyne, can
tell how to ſprinckle our actions, with
wholeſome bitternes; calling vs backe
to thee thereby, from that peſtiferous

Childrē are beſt taught by faire meanes.

A wiſe and worthy obſeruation.

delight

delight whereby we departed from thee.

A Prayer to God.

CHAP. XV.

O LORD, heare my prayer; let not my ſoule faint vnder thy diſcipline nor let me faint in confeſſing vnto thee thy mercies, whereby thou haſt drawn me out of all my moſt wicked wayes; That ſo thou mayſt grow ſweet to me, beyond all thoſe deceiptfull pleaſures, which I followed; and that I may loue thee moſt feruently, and imbrace the hand of thy prouidence, withal the roots of my hart, and ſo thou mayſt finally draw me out of all temptation. For behould, thou O Lord, art my King and my God. To thy ſeruice let whatſoeuer good thing be applyed which I learn't being a child; and whatſoeuer I ſpeake and write, and read, and number. For when I was learning vaine things, thou didſt inſtruct me, and thou didſt forgiue the ſinnefullnes of my delight therein.

A great feruour of deuotion, & deſire to ſerue God.

A good lesson for Parents & maisters.

In those studyes I learn't many word
which might be profitable; but th
might also haue beene learn't in thing
which were not vaine, and that is t
safe way, wherein children were
walke.

Against immodest Fables.

CHAP. XVI.

A noble discourse.

BVT woe be vnto thee, *O thou torr*
of humane customs; who shall be able
resist thee? How long will it be ere tho
be dry? How long wilt thou tosse, an
rowle these sonnes of *Eue*, into that spa
tious and hideous Sea, ouer which, eue
they who are best shipped can hardly
passe? Haue I not read in thee, of *Iupite*
thundering and adulterating? These tw
thinges, could not both be true; but th
was sayd, that it might carry an author
ty, towards the making of men imitat
true adultery, to which that *false Thunde*
might play the broker. Yet which of ou
graue Maisters would be able, with
patient

tient eare, to heare a man in the ſame ſchoole crye out, and ſay; *This was but fiction of Homers, and he tranſlated the faults of men vnto the Gods?* I rather wiſh, that he had deriued ſome celeſtiall verſes downe to vs. It was truly ſayd, that he faigned them, that ſo by attributing diuine things to wicked mē, they might not be thought ſinnes; and to the end, that whoſoeuer ſhould commit them, might rather be eſteemed to haue imitated heauenly Gods, then wretched men.

And yet, *O thou flood of hell*, the ſinnes of men are caſt into thee, with promiſes of reward, that they may be induced to learne theſe thinges; and it is thought a matter of high importance, being countenanced in the eye of the world, and in the ſight of laws, which ordeyne ſtipends for the Maiſters; and thou makeſt a noyſe, by daſhing vpon the rocks of the world, and ſayeſt; *Heere each is learned, heere Eloquence may be acquired, which is ſo neceſſary for working by way of perſwaſion, and for the deliuering of*

An extreme abuse still on foot.

ones mind with aduantage. But so, as the we should neuer come to learne the wordes, *The golden shower, the Lapp, the Ornament, and the Temple of heauen*, and such others, as are mentioned in the place, vnles *Terence* did introduce a lewd young fellow, propounding *Iupiter* himselfe, for the example of an vncleane sinne that he would commit, whilest he beheld a picture in a wall, wherein was expressed, how *Iupiter* sent a golden shower into *Danaes* lapp, by which the woman was deceaued. Now see, how he incites himselfe to lust, as if he were instructed therein from heauen; for what sayth he, *Shall not I, fraile man, do that which God* Iupiter *doth, who shakes the whole vault of heauen, with his soueraigne voyce*. For my part, I confesse I did it both voluntarily and gladly. And that not by means of that vncleanes are those words more commodiously learn't; but by meanes of those wordes, is that filthines more impudently committed. I blame not the words, which of themselues, are as choyce and precious vessels

Note.

An elegant expresiō.

t that wine of poyſon I blame, which as deliuered to vs, by thoſe drunken eachers. If we refuſed to drinke, we ere beaten, nor was it lawfull for vs to peale to any ſober Iudge. But I, O ou my God, in whoſe preſence I now member theſe things with cõfidence) d gladly learne them, & like a wretch oke pleaſure in them, and for that I as accounted to be a towardly boy.

The way how he was exerciſed in writing, and making proſe of verſes.

CHAP. XVII.

SVFFER me, O my God, to tell thee ſomewhat of my wit, which I had y thy gift, and vpon what dreaming ancies it was ſpent. There was propoũ- led to me a buiſines, vnder the reward of prayſe, and the puniſhment either of hame or ſtripes (which I found trouble- ome inough) that I ſhould diſcourſe v- pon the words of *Iuno*, who was both ngry and ſorry, that ſhe could not a-

uert

uert the *Troian King* from going to I
taly. Theſe wordes I had heard, that I
neuer ſayd; but we were forced to fo
low the ſteps of thoſe poeticall fictions
and were inioyned to deliuer ſome ſuc
thing in proſe, as the Poet had expreſt
verſe; and he deſerued moſt prayſe,
whoſe ſpeach (according to the digni
of that perſon which was repreſented
there did appeare a moſt naturall af
ction of griefe or rage, apparelled wi
fit wordes to expreſſe that ſenſe. T
what purpoſe was it for me, O thou m
true life and my God, to what purpo
was it, that there ſhould be a greater ac
clamation made in my fauour, then
many other of my ſchoole-fellowes? Be
hould, are not all thoſe thinges wind, &
ſmoake? Is it true, that there was no
thing els, wherein my wit & my tongu
might haue beene imployed, vpon th
prayſe, O Lord? That thy prayſes in th
Scriptures might haue hung and held v
the ſprigge of my hart, and that it migh
no more be violently carryed away int
thoſe ſleight vanityes, by the rauenou
ſpirit

rits of the ayre, as a moſt vnworthy ey. For there are more wayes then one hereby men offer a kind of ſacrifice to oſe rebellious Angells.

Men take more care to obſerue the precepts of Grammer, then the Lawes of God.

CHAP. XVIII.

BVT what meruaile was it, if I were carryed thus towardes vanity, and ſtranged from thee, O my God; when uch men were propounded to be imi- ated by me, who if they deliuered any ction of their owne (though not euill) et with any barbariſme or ſolecíſme of peach, they were confounded with hame; whereas if they ſhould haue re- ated the vncleanes of their owne life, out in a ſtile that had beene copious, legant, and well ordered, they would haue taken pride in being prayſed.

Note the blind & baſe pride of men.

Thou ſeeſt theſe thinges, O Lord, nd thou holdeſt thy peace, being lon- ganimous, and full of mercy, and truth.

But

But wilt thou for euer hold thy peace? And not draw out of this vaſt and hideous pit, that ſoule which ſeeketh thee, and thirſteth after thy delights, and whoſe hart ſayth to thee, *I haue ſought thy countenance*; and yet further, *I will ſeeke thy countenance, O Lord*. I was gone farre from thy face through the darkeneſſe affection of my ſoule. For it is not by motion, or meaſure of place, that we either goe from thee, or come to thee. Nor did that *yonger ſonne of thyne ſeeke either Horſes, or Chariots, or Ships; or did he flye away with viſible winges, or make a iourney with the ſpeedy motion of his feet, that liuing looſely, he might *diſſipate in a remote Countrey*, that which thou hadſt giuen him, at his departure. A deer Father thou wert, in giuing him that portion when he went; but more deere when he returned ſo full of miſery.

When we goe from God we put out our owne eyes.

* The Prodigal ſon.

To haue therefore vncleane affections, is to haue them darke; and to haue them darke, is to haue them far from thee. Behould, O Lord, and patiently

ently behold as thou doeſt, how dili- A vaſt diſorder
ently the ſonnes of men, obſerue the
der touching letters and ſyllables,
hich hath beene deliuered by their pre-
ceſſours, whileſt yet they neglect the
ernall Couenant of euerlaſting ſaluа-
on, which they haue receaued from
ee. And how he, that teacheth words
ccording to the old tradition, if, con-
ary to the order and vſe of Grammar,
e ſhall pronounce without aſpiration
r H, this word *Hominem*, which ſigni-
yeth a *Man*, he ſhal more diſpleaſe *Men*,
hen if he hate a *Man* contrary to thy
aw, himſelfe being a *Man*. As if any
an could find himſelfe more hurt by A wicked man is his owne greateſt enemy.
is enemy, then he is by the hatred wher
y himſelfe is carryed againſt the other;
r that he were able to afflict another
an more grieuouſly by a perſecution,
hen he waſteth his owne hart by that
ncharitable affection. *Certainly there is* This is the law of Nature.
no knowledge more intrinſecally true, then
that which is written in our conſciences; of
not doing to others, that which we would
not ſuffer in our ſelues. How ſecret art
thou,

Reade this and tremble

thou, who dwelleſt in the higheſt he
uens in ſilence, O thou only great Go
Sprinckling with an vnwearyed prouide
certaine penall blindneſſes vpon ſuch as h
vnbridled deſires. When a man aſpires
haue the fame of Eloquence, pleadi
before a Iudge, inuironed by a great m
titude of people, and proſecuting h
enemy with implacable hatred, he ta
extreme care not to ſpeak the leaſt wo
awry, by any errour of his tongue,
the hearing of *Men*; but he takes no h
at all, leaſt indeed he commit ſo grea
ſinne, through the malice of his hart,
to deſtroy a *Man*.

How he tooke more care to auoyd Barbariſme of ſpeach, then Corruption of manners.

CHAP. XIX.

THvs miſerably, being a boy, di
lye in the high way to ſuch actio
and cuſtomes as theſe: and my courſe
life was ſuch, as wherein I was mo
afra

raid to vſe a barbariſme of ſpeach, then
was carefull (hauing vſed any) not to
uy another who vſed none. I declare
d confeſſe to thee, O my God, for
hat thinges I was prayſed by them, the
eaſing of whome was to me, at that
me, the very Rule of a good and plea-
nt life. For I ſaw not that deep pit of
th into which I was caſt, out of thy
ght. But before thyne eyes, what was
ore vgly then my ſelfe, who diſpleaſed
en ſuch as thoſe others were, whileſt
deceaued with innumerable lyes, both
y Tutour, my Teachers, and my Pa-
nts, through the deſire of playing, and
houlding toyes, and affecting a kind
ſportfull vnquietnes. I alſo commit-
d certaine Thefts out of the offices of
y Parents houſe, and from the Table;
ther vpon the inſtigation of gluttony,
, that I might haue ſomewhat to giue
y play-fellows, who would be ſelling
me their games, though alſo they were
elighted in them. In which games I
eing conquered would often through
e deſire of vaine glory aſpire to haue a

How many haue beene ſubiect to this fault but how few haue the humility to cõfeſſe it.

falſe victory. And what would I ſo impatiently endure, and what would I ſo deſperatly argue againſt, as when I took others in the manner of doing that which I vſed my ſelfe? And yet if I, in ſuch caſe, were taken tripping, I ſhould rather haue fallen into a rage, then vpon yealding. Is this the innocency which ſhould accompany the ſtate of Childhood? It is not, O Lord, it is not; I aske thy mercy, O my God. For the very thinges which nuts, and balls, and birds are to boyes, being propounded to them by their Maiſters, the ſame is gould and poſſeſſions, and copious families of ſeruants, to Magiſtrates and Princes. And euen very ſo, do theſe toyes giue way to thoſe other thinges, in proceſſe of tyme, as the *Ferula* yieldeth to greater puniſhments. Thou therfore, O our King, didſt place the Embleme of humility vpon the perſon of a child, when thou ſaydſt, *Of ſuch is the Kingdome of Heauen.*

The proportion holds exactly.

He giueth thankes to God for his benefits bestowed vpon him.

CHAP. XX.

BVT yet, O Lord our God, thankes be giuen to thee, the moſt excellent and perfect Creatour, and ruler of the whole world; although thou ſhouldſt haue brought me no further, then to this ſtate of childhood. For euen therein, I had a *Being*, yea I had *Life* and *feeling*; and I had care of the preſeruation of my *Indiuiduum*, which is a kind of picture in little, of the moſt ſecret vnity of thy Eſſence from whence I am deriued. And I obſerued the intiernes of my outward ſenſes, by the help of that which was within; and by the ſlender thought, which euen then I had of little things, I had yet a kind of delight in Truth. I liked not to be deceaued; I had a freſh memory; a ready ſpeach; I was regaled by friendſhip, I fled from paine of body, from deſolation of mind, and from ignorance. The gratitude of this great Saint.

What is there in ſuch a liuing creature, that is not both admirable and delectable. But all theſe thinges are the gifts of my God. I did not beſtow them vpon my ſelfe; theſe thinges I ſay were *Good*, and I had them all. Therefore he is good who made me, yea he is my God, and I reioyce vnto him, in all thoſe benefites which he affoarded me, euen when I was a child. But heerin I ſinned, that I ſought not either my ſelfe, or other pleaſures, or honours, or Truth in him, but in his creatures; and by this meanes I ruſhed headlong vpon ſorrow, confuſion and errour. Thankes be vnto thee for all, O thou my Delight, my Glory, my Confidence, and my God. O Lord, I giue thee thankes for all thy gifts; but I beſeech thee preſerue them to me. For ſo thou ſhalt alſo preſerue me; and thoſe thinges which thou haſt giuen me, ſhall be increaſed, and perfected in me. Yea and I ſhallbe with thee; for it is thou who haſt already giuen me a *Being*.

We are miſerable if we ſeeke for any thinge, that is truely good or pleaſant, but only in God.

The end of the firſt Booke.

THE SECOND BOOKE.

He entreth into the consideration of the sensualityes of his youth.

CHAP. I.

I WILL call to mind the impurity of my life past, and the vncleane corruptions of my Soule; not for any loue that I beare to thē, but for that which I owe to thee, O my God. For loue of thy loue, O Lord, I do it; recording my most wicked wayes,

God is the center of al true ſweetnes, the reſt is al counterfait.

in the very bitternes of my ſoule, that thou mayſt grow ſweet to me; Thou who art no counterfait, but a happy and ſecure ſweetnes; recouering me from that diuiſion of my ſelfe, whereby I was all torne in peeces, whileſt being auerted from thee alone, I vaniſhed away, vpon the variety of thy creatures. For in my youth I did ſometyms burne with a kind of helliſh deſire to be ſatisfyed, & I preſumed euen to grow wilde, with an appetite of ſtrange and conceited pleaſures; but in the meane tyme the beauty of my Soule was wholy blaſted; and in thyne eyes, O Lord, I was putrifyed, whileſt yet I tooke contentment in my ſelfe, and procured to pleaſe the eyes of men.

He accuſeth his youth impurely ſpent.

CHAP. II.

And what was that wherin I tooke delight, but to loue and to be beloued? But I did not conteyne my ſelfe, within

within the faire termes and boundes of friendſhip ; which is, that one mind ſhould loue another: but there roſe vp certaine foggy vapours from my vncleane concupiſcence, & by the bubling vp of my youth, which did obſcure and benight my ſoule ſo farre, that it could not diſtinguiſh the beauty of chaſt loue from the muddy darknes of luſt. Both of them did confuſedly boyle in me, and they carryed me, in that vnſetled age of myne, through the precipices of vniuſt deſires, to the very whirlpoole of enormous ſinnes, wherein they plunged me.

Thy wrath, O Lord, increaſed towards me, and I knew it not. I was already growne deafe by the continuall noyſe of that chaine, which my ſinnes had framed, in puniſhment of the pride of my ſoule. And I went yet further from thee, and thou ſufferedſt me; and I was toſſed vp and down; and I was powred out like water; and I was ſcattered, and I did euen ſeeth ouer in the middſt of my fornications, and thou heldſt thy peace. O how late art thou come, O my Ioy.

The extreme miſery of a mã ſwallowed vp in carnall ſinnes.

A rare description of the painful pleasure & sinne of sense.

Thou heldest thy peace; and I still wen yet farre off from thee in pursuit of mi ny, and yet more fruitlesse seed-plots o sorrow, with a proud kind of baseness and a restlesse kind of wearines.

O who would then haue qualifi ed that misery of myne, and haue mad me vse the fading beauty of these inferi our thinges with moderation; and s farre cast a bridle vpon these delights, a that the waues of my youth might have aspyred no further then to breake themselues vpon the shore of a marriage bed: if I could not haue contented my self without getting of children, as thy law O Lord ordaynes, who doest so frame this ofspring of our mortality; being able to asswage, with thy soft hand, the paine of these thornes, which are shut out of thy Paradise. For the omnipotency of thy power, is not far from vs, euen then when we are far from thee.

He alludes to the shutting of Adam out of Paradise

But els I wish, that I had more carefully giuen eare to those wordes of thy Apostle, which sound like thunder: *But such shall haue tribulation of the flesh; yet how-*

wsoeuer, I dispense with you; and againe, *it is good for a man that he touch not a woman*; and yet againe, *He that hath no wife, fixeth his thoughts vpon those things, which are of God, to know how he may please him*; *but he that is marryed, imploies himself vpon things of the world; to know how he may please his wife*. Had I considered these wordes more attentiuely, had I become intierly chast, for the kingdome of heauen, more happily might I haue expected thy imbracements.

Virginity is a better disposition for the receauing of diuin consolations, then the state of marriage.

But I, miserable wretch, hauing forsaken thee, did euen boyle vp againe with the feruour of lust, following still the fury of my foule course, and forsaking thee. And I transgrest thy Commandments, but I escaped not thy punishments, for who vnder heauen can do that? But thou wert euer present with me, being mercifully cruell; and sprinckling with extreme disgusts, all my vnlawfull pleasures, that so I might be drawn to a desire of seeking pleasure, without disgust. And where could this be found, but in thee only, O Lord; but

We are neuer more bound to Gods mercy, then when he punisheth vs for our sinnes, by giuing vs disgusts:

A rare description of the painful pleasure & ſinne of ſenſe.

Thou heldeſt thy peace; and I ſtill went yet farre off from thee in purſuit of many, and yet more fruitleſſe ſeed-plots of ſorrow, with a proud kind of baſenes, and a reſtleſſe kind of wearines.

O who would then haue qualifyed that miſery of myne, and haue made me vſe the fading beauty of theſe inferiour thinges with moderation; and ſo farre caſt a bridle vpon theſe delights, as that the waues of my youth might haue aſpyred no further then to breake themſelues vpon the ſhore of a marriage bed; if I could not haue contented my ſelfe without getting of children, as thy law O Lord ordaynes, who doeſt ſo frame this ofspring of our mortality; being able to aſſwage, with thy ſoft hand, the paine of theſe thornes, which are ſhut out of thy Paradiſe. For the omnipotency of thy power, is not far from vs, euen then when we are far from thee.

He alludes to the ſhutting of Adam out of Paradiſe

But els I wiſh, that I had more carefully giuen eare to thoſe wordes of thy Apoſtle, which ſound like thunder: *But ſuch ſhall haue tribulation of the fleſh; yet how-*

howsoeuer, I dispense with you; and againe, *It is good for a man that he touch not a woman*; and yet againe, *He that hath no wife, fixeth his thoughts vpon those thinges, which are of God, to know how he may please him*; *but he that is marryed, imploies himself vpon things of the world; to know how he may please his wife*. Had I considered these wordes more attentiuely, had I become intierly chast, for the kingdome of heauen, more happily might I haue expected thy imbracements.

Virginity is a better disposition for the receauing of diuin consolations, then the state of marriage.

But I, miserable wretch, hauing forsaken thee, did euen boyle vp againe with the feruour of lust, following still the fury of my foule course, and forsaking thee. And I transgrest thy Commandments, but I escaped not thy punishments, for who vnder heauen can do that? But thou wert euer present with me, being mercifully cruell; and sprinckling with extreme disgusts, all my vnlawfull pleasures, that so I might be drawn to a desire of seeking pleasure, without disgust. And where could this be found, but in thee only, O Lord; but

We are neuer more bound to Gods mercy, then when he punisheth vs for our sinnes, by giuing vs disgusts:

in thee, who doeſt but pretend, and as it were *feigne, that there is payne in keeping of thy law*; and thou doeſt wound vs that thou mayſt cure vs, and thou killeſt vs, leaſt otherwiſe we ſhould dye in thy diſpleaſure. Where was I, and how far off was I exil'd, from the deere delights of thy houſe, in that ſixteenth yeare of my age; when the madnes of vnbridled luſt tooke abſolute dominion ouer me, and to which I wholy reſigned my ſelf. That luſt which is made, as if it were, lawfull by the ſhameles example of men, though it be prohibited by thy Law. My friends tooke no care to deteyne me, by a courſe of marriage, from the ruine that I was falling into; but the care that they took was, that I might grow a famous Oratour, and be able, by power of ſpeach, to perſwade men.

of

of a Iourney which he made in reſpect of his ſtudy, and of the purpoſe which his Parents had therein.

CHAP. III.

FOR that yeare, my ſtudyes were intermitted; when being come backe from *Madauris* (whither I had gone to get Rhetorique and other learning, as in a place neere at hand) the money was in prouiding, which might carry me further off, to *Carthage*. And this purpoſe grew, rather from the courage, & great affection which my Father had, then from his meanes: for he was an Inhabitant of *Tagaſt*, nothing rich. To whome do I relate theſe thinges? not to thee, O my God, do I relate them, but to my fellowes of fleſh and bloud, whereof ſome few may fall vpon the ſight of this booke. And to what end doe I this? Namely, that my ſelfe, and whoſoeuer reades it, may conſider, how profoundly we are to call vpon thee. For what is neerer

thyne

thyne ears, then a hart which confesseth thee, and a life which is animated by fayth.

Who did not then commend, and extoll my Father, because he (beyond the strength of his estate) accomodated his Sonne with all thinges that were needfull for the iourney, that he might be able to study far from home; for many other rich persons, did no such thing as this for their children. And yet the same Father, neuer troubled himselfe with thinking how I might grow towards thee, or how chaist I might be, but only that I might haue a tongue fruitfull of eloquence, although withall the field of my hart were vntilled, and forsaken by thee, O God, who art the only lawfull, and good Lord therof.

A wofull thing that parents care more for their children's fortune then for their soules.

But when in the sixteenth yeare of my age, I grew idle at home with my parents; and by certaine houshold reasons, was deteyned from going to the schools; the brambles of vncleane desirs greweuen ouer my head, & there was no hand to roote them vp. Nay, my Father obser-

obſeruing my growth, when I once was bathing my ſelfe, and finding youth to be liuely ſtirring in me (as if thereby he had byn put into a deſire to haue grandchildren by me) did gladly relate it to my Mother. Reioycing in that intoxicating wine, wherby the world is made to forget thee the Creatour thereof, who art diuine and inuiſible; and to loue thy meaneſt creatures inſteed of thee, by an extreme peruerſion, and abaſement of the will. He was at that tyme, but euen in the very beginning of being inſtructed in Chriſtian Religion; but my Mother (in whoſe hart thou hadſt before begun to build a Temple, and a holy habitation for thy ſelfe) did euen ſtart againe, through a pious kind of feare, & trembling leaſt my wayes, who was yet no faythfull Chriſtiã, might proue crooked; ſuch as they are wont to make to themſelues, who inſteed of placing thee before their face, caſt thee behind their backe. Woe be vnto me: and dare I ſay, that thou, O my God, heldſt thy peace, when I was going further from thee? Is

it

It is God who inspireth vs, though he vse the tongue of others to perswade vs

it true, that thou didst indeed hold thy peace? And whose then but thyne, were those words which thou didst so often singe in myne eares, by the meanes of my Mother, thy faythfull seruant? Neither yet did it euer enter into my hart, to do, as she desired; for she aduised me (& I remember well she did it with extreme sollicitude) that I should keep my selfe pure from all women, and especially from any mans wife, which seemed to me but like old wiues consailes, which I should be ashamed to follow. But they indeed were thyne, but I knew it not; & I thought that thou heldst thy peace, and that it was only she that spake, by whome thou wast not silent to me. And in her person thou wast contemned by me, her sonne, the sonne of thy handmayd, and thy seruant.

Yet I then knew it not, but went on, headlong with so great blindnes, that amongst my companions I would be ashamed to be lesse vicious, then I vnderstood by their bragging of their wickednes that they were; and so much the more

more bragging, as they were more beastly. And we delighted in doing ill, not only for the pleasure of the fact, but euen for the affection of prayse. What indeed is worthy of blame, but only vice? but I, lest I should be ashamed, became more vicious; and when I wanted meanes of growing as wicked as the rest, I would falsely affirme my selfe to haue done that which indeed I had not done: Least I might seem so much the more abiect, as I was more innocent; & so much the more poorely spirited, as I was more chast.

An lewd custome that is still too commō.

Behold in what company I went vp and down, about those streets of *Babylon*; and I weltred in the mire thereof, as if I had been regaled, in a bed of spices and precious odours. And that I might be knit the more firmely to the very root of sinne, my inuisible enemy did tred vpon me, and seduced me as he listed; for I was then made fit matter for him to worke vpon. Yea, and the Mother of my flesh and bloud, although for her owne part she was fled from out of the midst of *Babylon*, was not yet so very quicke, in prouiding

prouiding of due remedies for me. But as, on the one ſide, ſhe exhorted me to Chaſtity; ſo on the other, ſhe carryed ſome reſpect of that, which ſhe had heard her husband ſay concerning me. And ſhe inclined to remoue preſent miſchiefes, and to preuent further dangers by procuring a wife for me, if otherwiſe I could not ſubſtantially be cured. Though ſhe yet deſired not euen that, ſo very much, leaſt the clogge of a wife might haue hindred her hopes of me; not thoſe hopes of the other world, but the hope of learning, which both my Parents did extremely deſire, that I might attayne. He, becauſe he thought little of thee at all, and of me he had vaine thoughts; but ſhe, becauſe ſhe conceaued that a courſe of learning would not only be of no preiudice to me, but of much profit towards my finding out, and poſſeſſing of thee.

Theſe, as far as I remember, and can coniecture, were the diſpoſitions of my parents towardes me. In the meane tyme, the raynes were looſed to me beyond

yond reaſon, towards the idly paſſing of mytime; which gaue too looſe a ſcope to my affections. And in all of them, there was a miſt, which conueyed it ſelfe beweene me and the beauty of thy Truth, O my God; *And ſinne flowed from me, euen as drops would do out of fat.*

How he tooke fruit out of another mans Orchard.

CHAP. IIII.

THY Law indeed, O Lord, doth puniſh Theft; and this Law is written in the harts of men, which ſinne it ſelfe cannot blot out. For what theefe will edure another man, that is a theef? nay a rich theef will not excuſe another man that ſteals, though he be vrged by want. Yet I would needs commit a Theft, and I performed it, not being conſtreyned by any miſery, or penury, but through a wearines of doing well, and by an aboundance of iniquity. For I ſtole that of which I had at home, both in great plenty and much better; neither cared I

to enioy that which I ſtole, but I tooke pleaſure in the very Theft, and ſinne it ſelfe.

A Peare-tree there was, neere our vineyard, heauy loaden with fruite, which tempted not greatly either the ſight or taſt. To the ſhaking and robbing thereof, certaine moſt wicked youthes (wherof I was one) went late at night: for till then (according to our lewd cuſtome) we had drawne our ſports, and play into length. We carryed away huge burthens of fruit from thence, not for our owne eating, but to be caſt before the hoggs; and if we did taſt thereof at all, it was not for any reaſon ſo much, as becauſe we would doe that which was not lawfull.

Behold my hart, O my God, behould my hart, whereof thou hadſt mercy, whileſt yet it was euen in the bottome of hell. Behould, let now my hart confeſſe to thee, what it meant to ſeeke in this Theft, whileſt I was wicked to no purpoſe; & there was no other cauſe of this malice, but the malice it ſelfe. It

was

was deformed, and yet I loued it; I loued to periſh. I loued the ſinne; not that which I obteyned by the ſame, but I loued the ſinne it ſelfe, of my deformed ſoule. And ſpringing or ſtarting of from thy firme protection, I was abandoned to a totall ruine, not deſiring any thing which was comely, but thirſting euen after ſhame it ſelfe.

He that forſaketh God, needes find nothing ſtrange.

No man ſinneth but vpon ſome occaſion.

CHAP. V.

FOR there is a beauty belonging to fayre bodyes, and to gold and ſiluer, and to all the workes of thy handes. There is a kind of ſympathy in the touch of fleſh and bloud, which is extremely agreable; and euery ſenſe hath a proper obiect, wherein it is pleaſed. The honour of the world, and the power of ruling and ouercoming, hath a beauty and delight belonging to it; from the fruſtrating wherof, the deſire of reuenge proceedeth. But yet for the obteyning

There are ſome colours vnder which ſinne deceaues.

of theſe thinges, O Lord, we ought not depart from thee, nor declyne from thy Law. The life whereby we liue, hath in it a pleaſure and delight, through the proportion and conueniency which it carryeth to all theſe other faire, but inferiour creatures. The friendſhip alſo of men, is delightfull in a deere manner, for the coniunction which it maketh of many minds in one.

The occaſion of ſinne and the nature of it.

By occaſion of all theſe thinges, and the like, is Sinne committed; when with an extreme deſire theſe thinges are affected, which are only good in the loweſt degree; and thoſe thinges which are good, and excellent in the higheſt degree, are forſaken, which is, Thy ſelfe, O Lord our God, thy Truth, and thy Law. Euen theſe inferiour things carry a kind of pleaſure with them, but they are not like my God, who created all things. In him is the iuſt man delighted, nay he is the totall delight of ſuch a one.

When therefore inquiry is made why any wickednes may haue been cõmitted, it is vſually conceaued to haue proceeded,

proceeded, either from the desire of obtayning, or a feare of loosing some of these thinges, which we haue sayd to be of the lower ranke, for euen they haue with them a kind of decency and beauty although if they be compared to those other thinges which are superiour, and which make men truly happy, they are vile and base. One man hath murdered another; what moued him to it? Either he desired his wife, or his estate, or he would robbe him of that, whereby himselfe might liue; or he was afraid least the other would haue put him to some such preiudice; or els hauing beene wronged, he thirsted after reuenge. But would he murther a man without any other occasion, then only for the delight which he takes in murthering? It is not credible.

Earthly pleasurs

Heauenly ioyes.

For as touching that man of whom it is sayd that he was stupidly & strangly cruell, euen for the delight he had to be wicked and cruell, there is a cause also assigned for that, as namely, The keeping of himselfe in vre, that so his hand

Catiline.

or his mind, might not grow ſtiffe through idlenes. And why ſo? That by the diligent exerciſe of himſelfe in ſuch crimes, when once he had ſubdued and ſacked the Citty of Rome, he might obtayne honour, and dominion, & riches, and be free from the daunger of Lawes (which he feared through the conſcience of his owne villany) and from the poſſibility of want, wherewith he was threatned by the former waſting of his priuate fortune. So that *Catiline* himſelf did not loue the very wickednes that he committed, but it was ſome other thing that he loued, for the obteyning wherof he would be wicked.

All thoſe thinges which, vnder the ſhew of good, inuites vs to ſinne, are to be found true, and perfect in God alone.

CHAP. VI.

WHAT therefore did I, miſerable creature loue in thee, O thou Theft of myne? O thou nocturnall ſinne,

sinne, which I cõmitted in the sixteenth yeare of myne age? For thou wert not beautifull, since thou wast Theft; or indeed, art thou any thing, that I may thus talke to thee? That fruit which we stole had a kind of beauty belonging to it, because it was thy creature, O thou most bountifull Creatour of all thinges, the good God of all things, thou God, my soueraigne *Good*, and my true *Good*. That fruit was beautifull, but it was not that which my wretched soule desired, for I had better at home in aboundance; and I gathered that, only that I might steale; for hauing gathered it, I cast it away, and only fetcht from thence the sinne, which I feasted vpon, and which delightfully I enioyed; for if I tasted anyof the fruit, my offence was the sawce which made it sweet.

Sweet meate, but sower sawce.

All that excellency, which is falsly supposed to be in sinne is truly & only in God.

And now, O Lord my God, I am seeking for that which might delight me in this Theft, and behould there appears nothing to me. I say not only, that nothing appeares, whereby in Iustice, or Prudence I should be delighted; but neither

ther as I might take pleasure in the conuersation or mind of a man, and in the memory, and the senses, and the vetegal life. Nor as the beauty and order of the starres is faire; or as the Earth and Sea is fayre, being full of fresh offspring, which supplyes the place of what is spent. Nay there was not heer, any such counterfeit, or lame shew of beauty, as vseth to follow the vicious actiõs which deceaue vs. For Pride striueth towardes aduancement; whereas thou only, O God, art aduanced aboue all. And ambition seeketh nothing but honour and glory; whereas thou art honourable aboue all thinges, and eternally glorious. And cruelty will haue her power feared, yet who is to be feared but only God; from whose power what can be deliuered, or withdrawne, either by force, or fraud, or when, or where, or whither, or by whome.

How sinne puts on the cloake of pleasure, which is only to be foũd in God.

The daliances of amorous persons will needs be loued; yet neither is there any thing more deerely sweet, then thy Charity; nor can any thing be delighted in

more soundly, then that Truth of
yne, which is faire, and bright aboue
l. Curiosity seemes to affect a desire of
nowledge, wheras it is thou, who dost
premely comprehend all things. Euen
norance and stupidity it selfe, is cloa-
ed by the name of Simplicity and In-
ocency; yet nothing can be found
nore *Simple* then thou art, and what
an be more *Innocent* thē thou, al whose
workes are so opposite to ill? Slouth as-
ires to a kind of quietnes; yet what
uietnes is there but in our Lord? Sen-
uality and Riot desires to be called but
atiety, and Aboundance; yet thou art
ndeed the fullnes, and the inexhausted
lenty of incorruptible pleasure. Prodi-
gality would fayne seem to be liberality;
ut thou art the most royally bountifull
mparter of all good thinges. Couetous-
nes desires to possesse much; and thou
possessest all things. Enuy is wrangling
for precedence, but what can pretend
with thee for excellency? Anger seekes
reuenge; but who doth reuenge more
iustly then thou doest. Feare apprehends

ſuddaine and vnuſuall thinges, being contrary to other thinges that are deſired; and ſo it is carefull to be ſecure; but what is vnuſuall, or can be ſuddaine to thee, or who can ſeparate any thing from thee which thou loueſt; or where but with thee, can there be found any firme ſecurity? Sorrow is afflicted for the loſſe of thoſe thinges which Deſire tooke pleaſure to enioy, & wiſheth that it might be no more depriued of any thing, then thou canſt be.

The ſoule polluts it ſelfe by ſeeking for pleaſure in the creatures.

And thus doth the ſoule commit a kind of fornication when it is eſtranged from thee, and ſeeketh thoſe things otherwhere then in thee, which it neuer findeth ſincere, & pure, but only when it returneth to thee. Peruerſly, and preposterouſly do all they imitate or affect to be like thee, who depart farre from thee, and who raiſe themſelues againſt thee; but yet euen by this kind of imitation, or affectation, do they declare thee to be the Creatour of all thinges; and cõſequently that there is no place whereinto they can at all retire from thee.

Sinners do euen by ſinning, in deſpight of their harts proone that God is God.

What

What therefore did I loue in that theft of myne; and wherein did I imitate or affect to be like my Lord, though it euen in that peruerſe and vicious manner? Was I diſpoſed to offend thy Law by a kind of ſleight, when I could not do it by ſtrong hand? That whileſt I was indeed no better then a kind of bondſlaue, I might yet counterfait a falſe liberty; by doing that without puniſhment, which I could not do without ſinne, through a darke & myſty reſemblance of thy omnipotency. A rare notion.

He giueth thanks to God, for hauing forgiuen his ſinnes, and for preſeruing him from many others.

CHAP. VII.

BEHOVLD heere is this ſlaue flying from his Lord, and finding nothing to lay hold vpon but a ſhaddow. O rottenes, O monſter of life, and profoundnes of death. Was I able to find in my hart, to take pleaſure in doing a thing, which How peruerſe is this nature of man.

which was not lawfull, and that for no other reason but only because it was not lawfull? What shal I render to our Lord for this, which now I call to mind, and in which my soule hath deserued so ill? O Lord make me loue thee, & thanke thee, & confesse vnto thy name, because thou hast forgiuen in me so great, and so many wicked deeds, and hast dissolued my sinnes like ice. To thy Grace and mercy I also ascribe whatsoeuer sinnes I haue not committed; for what sinnes would I not haue committed, I who fell into this, euen for the meere affection which I carryed to the sinne it selfe. All these sins I acknowledge to haue bynforgiuen me by thee, both those which by my wil I haue committed, and those, which by thy help, I haue not committed.

Note.

What man is that, who considering his owne frailty, dares so presume to entitle himselfe to the vertue of his chastity, and innocency, as to loue thee the lesse; as if to him that mercy of thyn had beene lesse necessary, by which thou doest also forgiue their sinnes that retur-

Let euery one apply this to himself.

ne

turne to thee, after hauing fallen? He hat, being firſt called by thee, hath followed thy voyce, and declined thoſe inges which he findes me to be remē-ring, and confeſſing againſt my ſelfe, t him not laugh at me, who hauing een ſicke, am recouered by the care of hat Phiſitian, from whome it proceeded that he ſhould not be ſicke at all, or ather that he ſhould beleſſe ſicke.

And therefore, let him loue thee as nuch, nay let him do it more; ſince by whome he ſeeth me deliuered from ſo many loathſome diſeaſes of ſinne, by the ſame God, he ſeeth himſelfe preſerued from hauing beene ſubiect thereunto.

What it was which he loued, in that fault which he committed.

CHAP. VIII.

WHAT profit receaued I, miſerable creature, at any tyme by theſe things which now I bluſh in relating; eſpecially in that Theft, wherein I loued

loued nothing but the Theft. And since that was nothing, I may account my self so much the more miserable. Alone, I would neuer haue committed it (for I can now recouer, and resume the state of my mind as then it was) alone I neuer should haue committed it. So as therein I did also loue the company of them with whome I did it; and not only the Theft it selfe. It seemes therefore that I did not loue the Theft alone; yet indeed I loued nothing els; for in deed, what thing is that of the *Company*, whereof I spake? What is it in deed, and substance? Who is he that can teach me this, but he who illuminates my hart, & discerneth the very shaddowes and secrets of it? What is this which now I take in hand to seeke, to consider, and to discusse? For if then I had loued that fruit which I stole, and if I had desired to enioy it, I might haue done it alone, if it had been inough for me to commit that very iniquity, wherby I should haue attayned my end: neither needed I, by the agitation of my cõpanions minds, to haue inflamed the

e itch of myne owne deſires. But be-
uſe I tooke no pleaſure in the fruit,
conſiſted in the very fact it ſelfe, to
hich the company of others (who
yntly offended with me) did con-
urre.

Company in euill is a contagious thing.

CHAP. IX.

WHAT kind of motion, or inclination of mind was that? for in truth it was too too deformed; & woe was vnto me, who had it; but yet what was it? *O who is he which vnderſtandeth his ſinnes?* It was a delight, and laughter, which tickled vs, euen at the very hart, to find that we were vpon the point of deceauing them, who feared no ſuch thing from vs; and who, if they had knowne of it, would earneſtly haue procured the contrary. Yet ſtill, why was I delighted in the not doing it alone? Is it becauſe no man alone, doth reioyce or laugh? Ordinarily indeed

The hart of man is inſcrutable.

deed a man doth not laugh alone; but yet ſometymes, euen ſuch a one is ouercome with laughter, when any thing which is extremely ridiculous, doth occur either to his conſideration, or to his ſenſe. But as for me, I ſhould neuer haue done it alone, infallibly I ſhould not. Behould heere, O my God, the liuely repreſentation of my Soule; alone I ſhould not commit a Theft, wherein I were to ſteale a thing that pleaſed me not; but if I were about to ſteale that alone, which I ſhould take no pleaſure in, I ſhould giue ouer the purpoſe. *O friendſhip thou art too vnfriendly, thou art an vnſearchable ſeducer of our mindes.* Out of ſport and play groweth an earneſt deſire to hurt; and a coueting of another mans loſſe, without any appetite, either to profit ones ſelfe, or to be reuenged vpon others. But whenſoeuer it is ſayd; *Let vs go, and let vs do this or that*, we are aſhamed and bluſh, if we do not ſhew our ſelues to be paſt ſhame.

This great bleſſing of mankind growes the greateſt curſe if it be not well ordered.

Of mans peruerſe nature, and of his miſery.

CHAP. X.

WHo will open and diſcouer to me this moſt intricate & crooked knottines of my peruerſe nature? O it is too deformed, I cānot endure to behould, I cānot endure to reflect vpon it. It is thou, O Lord, whom I would fayne behould, thou who art Iuſtice, and Innocency it ſelfe, moſt fayre and beautifull to chaſt eyes, and who yieldeſt an inſatiable ſatiety. With thee is the abondance and riches of true repoſe, and a life not ſubiect to the leaſt degree of perturbation. He that enters into thee, doth truly *enter into the ioy of his Lord*; and he ſhall haue nothing to feare but ſhall find himſelf moſt happy in thee who art happynes it ſelfe. I fell from thee, O my God, & I wandred from thy ſtability, in that youth of myne; and became vnto my ſelf thereby, as a whole Prouince or Country full of miſery.

The filth of a ſinneful ſoule and the beauty of the diuine Iuſtice ſhew forth one the other plainly.

He alludes to the Prodigall ſonne.

The end of the ſecond Booke.

THE THIRD BOOKE.

How he carryed himselfe, when he first went to Carthage.

CHAP. I.

I CAME to *Carthage*, where there was, as it it had beene a frying-pan full of flagitious loues, which crackled round about me, on euery side. I was not yet immersed in loue, but I desired to be so; and, with a profound kind of pouerty, I hated my selfe

ſelfe, for not being poore inough. I was in ſearch of ſomewhat that I might affect, and I deſpited to liue in ſafety, or to trauaile in any way, wherein there were no difficultyes to be encountred. Becauſe my ſoule was euen famiſhed for want of that ſpirituall food, which is thy ſelfe, O God. For want of that food, I was not hungry, but I was without all appetite of incorruptible nouriſhment; not that I had beene full fed therewith, but becauſe, by how much the more empty, ſo much the more, was my ſtomake queaſy, and faſtidious. For this reaſon my ſoule fell ſicke, and broke forth as it were by vlcers; being miſerably greedy to be eaſed, by the ſolace of ſenſible creatures; which yet if they had not life, could not deſerue to be beloued. It was a deare thing for me to loue, and to be beloued; and the more, if I arriued to enioy the perſon which I preteded to. I troubled therefore the water of friendſhip, with the durt of vncleane appetite, & I obſcured the brightnes thereof with hellish luſt; and yet euen when I was

He is truly weake that is not able ſo much as to feel himſelfe ſo.

An admirable expreſſion.

He falls againe vpon the ſhining of Gods mercy through his ſeuerity.

thus vgly and vncleane, I would needs be counted for a choyce and ciuill perſon, with a ſuperlatiue kind of vanity. I ruſhed vpon thoſe affections whereby I deſired to be taken. O my God, O thou who art my mercy, with how much gall didſt thou ſprinckle theſe delights of myne, and how good wert thou to me in doing ſo. For when I grew to obteine my vnchaſt deſires, in the middeſt of my ioyllity, I was tyed by miſerable chaines, that ſo I might be beaten with the burning rods of Iealouſy, Suſpitions, Feares, Angers, and Brawles. About that tyme was I much carryed away with ſpectacles, repreſented vpon the ſtage, which were full of images, wherin myne owne miſeryes were expreſt, & they ſerued as fewell to my fire.

A rare deſcription of his ſtate who liues in the ſin of ſenſe.

Note.

Of Stage-Playes.

CHAP. II.

HOVV comes it to paſſe, that a man is deſirous to be ſorry, in behoulding ſad and Tragicall obiects, which he would not ſuffer in his owne perſon; and yet being a ſpectatour, he deſireth to conceaue grief thereby, and that very grief it ſelfe, is a pleaſure to him. What is this, but a wretched madnes? For they are moſt affected with thoſe things who are leaſt free from ſuch paſſions, as are there expreſt. Howſoeuer, when a man ſuffers in himſelfe, he is ſayd to haue miſery, and when he hath compaſſion or ſuffereth with others, he is ſayd to haue mercy. But indeed, what kind of mercy can be ſhewed, in thoſe falſe and feigned thinges? For the hearer is not drawne, thereby to help the other, but only he is inuited to be ſorry for him; & men do ſo much the more eſteeme the Authours of thoſe *Repreſentations*, as

It is a ſigne of a ſicke mind to be extremly carryed away with ſtage-playes.

they are made the more ſorry by them. And if the calamity of men (though either long ſince paſt, or altogeather feigned) be yet ſo acted, as that the looker on, be not made ſad by it, he breaketh away from thence, both deſpiſing and reprehending the thing; but if he be grieued, he remayneth, with attention, and weepes for ioy.

Heereby it ſhould ſeeme that ſome grief is loued; but the truth is, that al men deſire ioy. And yet perhaps, though a mā loue not to be miſerable, wil he not therfore loue to be mercifull? which becauſe he cannot be, without ſome ſorrow, for this only cauſe, we may ſay, that *Grief* is loued. And this proceeds frō a certain *Veyne* of friendſhip; but whither goes that *Veyne*, and whither flowes it, and to what end doth it fall, but into that Torrent of burning pitch; into thoſe vaſt ſtooues of infernall luſt, wherein the ſoule, preuented by her owne will, and precipitated from the beauty & brightnes of heauen, is firſt diſtracted, and then deiected.

If this be well conſidered, it willgiue great light, & make men vſe great caution

Shal

Shall we therefore baniſh Mercy from vs? Not ſo. Let vs rather be content to loue griefe ſometymes. But thou, O my Soule, take heed of vncleanes, in the ſight of my God, and my directour, the God of my Fathers, who is prayſe-worthy, and ſupremely exalted for all eternityes; take heed, I ſay, of vncleanes. For now I do not take my ſelfe to be without Mercy; but then, in thoſe Theatres I had a ſympathy of ioy, with ſuch as playd the part of louers, when wickedly they enioyed one another, though it were only by fiction; & when they fayled of their end, I was ſad like one that pittyed them, and yet I was delighted, in both thoſe contrary ſucceſſes. But now, I much more pitty him that reioyceth in his wickednes, then him who is afflicted, though neuer ſo much, by wanting that pernicious pleaſure, & looſing that miſerable felicity. This is indeed more true Mercy; but in this againe a man takes no pleaſure. For though he may be confeſt to exerciſe a worke of charity, who is ſorry for a man

in misery, yet he had rather (if he be mercifull, as he should be) that there were no such cause for him to be sorry. For as it is impossible for one, that loues another, to hate him; so is it also, that he who hath true and perfect mercy of another man, should wish that he might stil be miserable, to the end that himselfe might be mercifull.

Therefore there are many kindes of Grief to be admitted, but none to be loued. For so doest thou proceed, O Lord my God, who loueſt the Soules of men, so much more infinitely purely then we do; and so much the more incorruptibly hast mercy on them, as thou art wounded with no grief concerning them. And what man is able to arriue to this. But I, being then miserable did loue to grieue, & sought for somewhat to grieue at; when (in the false & counterfait misery of others) that action of the Player did please me better, & allure my hart more vehemently, which struck the teares out of myne eyes.

Note.

And what meruayle was it, that I being

eing a forlone ſheep all wandring from
y flocke, and not content to be vn
er thy cuſtody, were thus defiled with
athſome and infectious ſoares? And
om hence came the loue I bore to that
riefe; not ſuch, as whereby I might be
eeply pierced (for in my ſelfe I loued
ot to ſuffer thoſe thinges, which I be-
eld in others) but that by their deui-
ing, and my hearing therof, I might be
ratched (as it were) in the ſuperficies
nd skin of my ſoule. Whereupon there
et did flow from it, both a burning
welling, and a conſuming, and a loath-
ome kind of corrupt bleeding, as it
would happen in corporall ſoares which
were ſcratcht by nayles. Such was the
ife I led, but indeed was that a life, O
my God?

If we departed not from God we neednot fall into theſe miſeries.

Of his conuersation among young Students of the Law.

CHAP. III.

And thy faythfull Mercy did houer ouer me, round about, though a far off. Vpon how great impietyes did I waſt my ſelfe, in purſuit of a ſacrilegious curioſity, which (after I had forſaken thee) might carry me into a bottomles pit, to the ſeruice of thoſe Diuells, which were circumuenting me; and by whoſe meanes, thou didſt chaſtize me. I did once alſo preſume ſo farre, as the walles of one of thy Churches (at the tyme when thy ſolemne Feaſts were celebrated) to deſire and effect a buſines, whereby I gathered the fruit of death. And thou didſt ſcourge me with grieuous paynes, but yet far ſhort of my offence, O thou my God, my infinite mercy, and my refuge from thoſe terrible enemyes of myne, my ſinnes, wherein I wandred with a necke out-ſtretched in the

It is a great merey in Almighty God to puniſh vsin this life for ſinne.

he deſire I had to be euen thereby ſo much the further off from thee; delighting in myne owne wayes, and not in thyne, and louing that falſe liberty of a fugitiue.

Thoſe ſtudyes of myne which were ſo well eſteemed of, had for their obiect the Tribunalls of Iuſtice, and the Courts of Law; to the end that I might excell therein, and be ſo much more worthy of praiſe, as I ſhould be more able to deceaue; for ſuch is the blindnes of men, as that euen their very blindnes is the thing they bragge of. By that tyme I was growne to be a great man in the Rhetorique Schoole; and I tooke pleaſure in it with pride, & I did euen ſwell with the puffe of vanity, though I was much more modeſt then ſome others, as thou knoweſt, O Lord; and far of from the *Deſtructions* which thoſe *Deſtroyers* of all good manners did procure (for that cruell and diuelliſh name was accounted as the badge of fine conuerſation) amongſt whome yet I liued with a kind of ſhameles baſhfullnes, becauſe I was not

Note.

They are called in Latin *Euerſores*.

not of honour like to them, with whom I conuerſed; and I was delighted ſometymes with their familiarity, whoſe actions I euer did abhorre; that is their *Deſtruction* of others, whereby they did wickedly offend the modeſty of ſuch as were but new cõmers, ſcoffing at them vpon no occaſion, and thereby feeding vp their own lewd myrth. There is nothing more like the very action of Diuells, then that faſhion of theirs; and what therefore can they more truly be called, then *Deſtroyers*, or *Ouerthrowers*; themſelues being vtterly peruerted and deſtroyed firſt; and thoſe deceiptfull ſpirits, ſeducing ſecretly, and deriding them euen for this, that they take delight to abuſe and ſcoffe at others.

These are compoũded between the *Roring-Boyes*, and the *VVitts*.

Note.

Hen

how the Booke of Cicero, *called* Hortenſius, *ſtirred him vp to the ſearch of true Philoſophy.*

CHAP. IIII.

AMONGST theſe therfore, in my tender yeares, I attended to the ſtudy of Eloquence, for this was that, wherein I deſired to be eminent; out of damnable and ambitious end, to enioy the delight of humane glory. And by the ordinary courſe of my ſtudy, I fell vpon a booke of a certaine *Cicero*, whoſe tongue almoſt all men do admire, but not his hart. This booke of his, conteyneth an exhortation to Philoſophy, and it is called *Hortenſius*; and it altered my affection, and made me addreſſe my prayers to thee, O Lord, and gaue me other deſires and purpoſes, then I had before. All vaine hopes did inſtantly grow baſe in myne eyes; and I did with an incredible heat of hart, aſpire towards the immortality of *Wiſedome*; & I had euen already

not of honour like to them, with whom I conuerſed; and I was delighted ſometymes with their familiarity, whoſe actions I euer did abhorre; that is their *Deſtruction* of others, whereby they did wickedly offend the modeſty of ſuch as were but new cõmers, ſcoffing at them vpon no occaſion, and thereby feeding vp their own lewd myrth. There is nothing more like the very action of Diuells, then that faſhion of theirs; and what therefore can they more truly be called, then *Deſtroyers*, or *Ouerthrowers*; themſelues being vtterly peruerted and deſtroyed firſt; and thoſe deceiptfull ſpirits, ſeducing ſecretly, and deriding them euen for this, that they take delight to abuſe and ſcoffe at others.

These are compoũded between the *Roring-Boyes*, and the *VVitts*.

Note.

Hee

how the Booke of Cicero, *called* Hortensius, *stirred him vp to the search of true Philosophy.*

CHAP. IIII.

AMONGST theſe therfore, in my tender yeares, I attended to theſtudy of Eloquence, for this was that, wherein I deſired to be eminent; out of damnable and ambitious end, to enioy the delight of humane glory. And by the ordinary courſe of my ſtudy, I fell vpon a booke of a certaine *Cicero*, whoſe tongue almoſt all men do admire, but not his hart. This booke of his, conteyneth an exhortation to Philoſophy, and it is called *Hortenſius*; and it altered my affection, and made me addreſſe my prayers to thee, O Lord, and gaue me other deſires and purpoſes, then I had before. Al vaine hopes did inſtantly grow baſe in myne eyes; and I did with an incredible heat of hart, aſpire towards the immortality of *Wiſedome*; & I had euen already

already begun to riſe, that I might returne to thee. For I referred not the vſe of reading that booke, to the whetting of my tongue (which I ſeemed to buy with the exhibition that my Mother gaue me when I was nineteene yeares of age, my Father being dead two yeares before,) but it perſwaded me, to beleeue that to be true, which is deliuered.

How was I kindled then, O my God, how was I kindled, with a deſire to flye from earthly thinges towardes thee? And I knew not what thou wert then doing with me; for with thee remaines true *Wiſedome*; and *Philoſophy* ſignifyeth but the loue of *Wiſedome*, to which I was inflamed by that booke. Some there are who ſeduce men by colouring and painting ouer their errours with the ſmooth, and noble, and vertuous name of *Philoſophy*; and almoſt all they, who in thoſe, or former times had beene ſuch, are noted and pointed out in that booke; and a profitable admonition of thy ſpirit was giuen to men, by thy deuout and good ſeruant, *Let no*

man deceaue you by Philosophy, & vaine persuasions, which are according to the traditions of men, and the principles of this world, and not according to Christ. For in him it is that all fullnes of the diuinity doth so substantially dwell.

Now I, at that tyme (as thou, who art the light of my hart, doest know) had not vnderstood any thing of the Apostolicall writings; but in that exhortation of *Ciceros*, I was chiefly delighted with this, That it stird vp, and kindled & inflamed me, not to this or that other Sect, but to the louing, and seeking and finding, and holding, and inseparably embracing of *Wisdome* it selfe, whersoeuer it were. In that so great delight, this only cooled me, and tooke me off, that I found not the name of Christ therin: for this name, O Lord, through thy mercy, this name of my Sauiour, thy Sonne, my tender hart had euen in the very milke of my Mother deuoutly drunke vp, and carefully reteyned; & if any discourse whatsoeuer (though neuer so learned, so elegant, and so true) had

How good a thing it is to season litle children with good thoghts

had wanted this name, it carryed me not away intierly.

He contemned the holy Scriptures, by reason of the simplicity of the style.

CHAP. V.

I did therefore resolue, that I would study the holy Scripture; to see what kind of thing it was. And behould, I perceaue, that it is a thing neither vnderstood by such as are proud, nor yet open to such as are ignorant; but humble in shew, sublime in operation, and deeply ouershaddowed with mysteryes. But I was not such a one, as that I could haue entrance into it, or submit my selfe to that kind of pace. When I met with the Scripture in those dayes, I thought not of it, according to that which now I say; but I conceaued that it was not worthy to be compared with *Cicero's* lofty style; for my vanity fledd from the humility thereof, & the point of my sight could not pierce into the

The great difficulty, to vnderstād Holy Scriptures.

sense

enſe. Thy * Scriptures do profit ſuch as re little ones, but I diſdayned to be a ttle one, and being ſwolne bigg with ride, I tooke my ſelfe to be ſome great nan.

* The reading of the Scripture is profitable to the humble which no man can be, who is not a child of the true Church.

How he was deceaued by the Manichees, *& what miſery they brought him to.*

CHAP. VI.

FELL therefore vpon certaine men that proudly doated, and who were too carnall & babling, in whoſe mouth the ſnares of the Diuell were ſpred, and therein a kind of glew was made by putting together the ſyllables of * thy name, yea & of the name alſo of Ieſus Chriſt & of the Paraclete, the Comforter, the holy Ghoſt. All theſe were frequent in their mouths, for as much as concerned the ſound and noyſe of the tongue; but their hart was voyd of all *Truth*. And they ſayd *Truth*, and *Truth*; & many of them were ſpeaking of it to me, yet was it not to be found in them. But they

* The Manichees profeſſed to beleeue in the three Perſons of the holy Trinity, as many heretiks doe, but ſtill they were heretikes.

ſpake falſe things, not only of thee, who art Truth it ſelfe, but euen of the *elements of this world, thy creaturs. Whereof, although the Philoſophers theſelues ſhould haue ſpoken Truth, yet ought I to haue tranſcended them for the loue of thee, O my ſupreme good Father, the very Beauty it ſelfe of all things that are beautifull. O thou Truth, how inwardly then, did the very quinteſſence of my ſoule aſpire towards thee, when they did often, and by ſeuerall wayes, ſound thee out to me, with the voyce alone, as alſo in many and huge volumes. And thoſe were the diſhes wherin they brought in, to me being hungry, the *Sunne, and the *Moone* inſteed of thee; as alſo thy other goodly creaturs, which yet in fine were but thy creatures, and not thy ſelfe. No nor ſo much as thy firſt creatures; for thy *ſpirituall workes were before all theſe thy corporall, though neuer ſo celeſtiall and bright.

* They taught euen falſe Philoſophy.

* He alludes to particular errours of the Manichees.

*The Angells.

Yet I did not hunger and thirſt euen after thoſe former works of thyn, but after thy ſelfe, who art *Truth* it ſelfe,

wherein

herein there is no change, nor ſo much as the leaſt ſhaddow of it. And yet ſtill, in thoſe diſhes, they ſerued me with glorious *Fictions*; and it had beene better to loue this true *Sunne*, which at leaſt we ſee with our eyes, then thoſe *fantaſticall things*, with a mind, which by our eyes, was deceaued. And yet becauſe I thought that it was *Thou*, I fedd vpon it; not, I confeſſe, with any greedines, becauſe thou didſt not ſauour in my mouth as thou art indeed; for thou wert not thoſe *vaine fictions*, neither was I nouriſhed, but more exhauſted by them. * For the meate which men in ſleep, think they eate, is very like the meate of waking men, whereby yet ſuch as ſleep are not nouriſhed, becauſe they ſleep. But thoſe other * *Fancies*, were not any whit like vnto thee; as ſince, thou haſt expreſt thy ſelfe vnto me; becauſe they were *corporeal fancyes* and *falſe bodyes*, and then which, theſe other *bodyes* are more certaine, which we ſee with theſe eyes of ours; whether they be celeſtiall, or terreſtriall, or whether they be beaſts, or birdes. We ſee theſe

* So falſe are all the looſe pleaſures of ſenſe, as well as the idle fictions of the vnderſtanding.

* He ſtill alludes to the errours of the Manichees.

Bodyes, and they are more certaine to w
then when we do but imagine them: &
againe we doe more certainly imagin
them, then we can fancy out of them
other greater, and euen infinite thing
which are not indeed at all; and yet wi
such trash was I then fed, sauing that in
deed it fedd me not. But thou, O m
Loue, towards whome I languish, th
so I may gather strength, art neithe
these creatures, though celestiall whic
* The Angells. we see; nor * those others which are all
there, though we see them not. For the
thou didst create, and when thou w
* He alludes to the Manichees heresy, which conceaued *God* to be a kind of *Body*, of their owne deuising. thou canst make nobler then they. Ho
farre art thou therefore off, from bein
those * *Fictions* of myne, those *Fictions* o
Bodyes which haue no *Being* at all; the
which, the *Images* that we frame of *Bo*
dyes, which indeed haue a Being, a
more certaine; and the *Bodyes* again
themselues, more certaine then they
which yet stil thou art not. Nay, thou a
not the *Soule* it selfe, which is the life o
Bodyes. The *Life* indeed of *Bodyes* is
more noble, and stable substance, the
tha

at of *Bodyes*; but thou art the *Life* of
ules, the *Life* of *Liues*, *liuing* original-
of thyne owne *Life*; and thou art not
biect to any mutation, O thou, the
fe of my ſoule.

Where therfore wert thou then to
e, and how far off? And far off did I
wander, & roaue from thee; and I was
uen barred from being ſatisfyed with
e very huskes of ſwyne, though with
uskes I was interteyning my brutiſh
ppetite. But how much better are thoſe
altry fables of the *Grammarians*, and
ets, then theſe baſe traps of errour.
or the *Verſe* and the *Poeme*, and *Medea*
ying, are of more vſe, *then fiue elements
ewiſed for fiue denns of darknes*, whereas
here is no ſuch matter. And thoſe de-
troy ſuch as beleeue them; but that verſe
nd poeme I can apply to a true ſenſe.
And as for that *flying Medea*, though I
did read the ſtory, yet I affirmed it not to
e true; and if I heard it read, I beleeued
t not; but thoſe other thinges I beleé-
ued. Woe, woe be vnto me, by what
teps was I carryed downe euen to the

* He alludes to the Prodigall Sonne.

* The foppe-ryes of the Manichees:

* The great danger that mé fall into by here-ſy.

very bottome of hell, when labouring and panting through the want I was in of Truth, I ſought thee, O my God (for to thee I confeſſe my ſelfe, who did pitty me, euen when I did not confeſſe when I ſought thee, I ſay, not according to the vnderſtanding of the mind whereby thou madeſt me excell the beaſts, but according to this fleſhly ſenſe of myne. But thou waſt more interiour to me, then the moſt inward; and ſuperiour to the higheſt part of my ſoule. I ſtumbled vpon that bold woman, voide of *Wiſedome*, the *Embleme* that *Salomon* hangs out, ſitting in the gate of her houſe and ſaying, *Come eate this hidden bread and drinke this ſweet ſtolne water greedily*. This woman ſeduced me, becauſe ſhe found me dwelling in this fleſhly eye of myne, and ruminating thoſe things within my ſelfe, which I had deuoured by her perſwaſion.

An answere to an absurd obiection of the Manichees, *with an excellent defence of the vniuersall Prouidence, and Iustice of Almighty God.*

CHAP. VII.

FOR I was ignorant of somewhat els which was true indeed; and I was perswaded that like a fine witty fellow, I should conforme my selfe to those foolish deceauers, when they asked of me, *Whence cometh euill; & whether* * *God were concluded within a corporeall forme; and whether he had hayre and nayles; and whether they were to be accounted iust, who at one & the same tyme, had many wiues; and who slew men, and sacrificed beasts.* I being ignorãt, was troubled with these things; and whileſt I did indeed recede from *Truth*, I thought my selfe to be making towardes it, becauſe I knew not, that *Euill* was no more, but a meere *Priuation* of *Good*, in respect *whereof* it is *nothing*. And how should I come to see it, whose

* These thinges were obiected by the Manichees to the dishonour of God, & of the old Testament and of the holy Patriarches.

eyes could but reach to *Bodyes*, & whole
ſoule, but to *Fictions* of the braine. And
I knew not, that *God* was a *Spirit*, who
hath no parts, tending either vnto
length or breadth, and hath no *bulke*;
Note. becauſe the part of a bulke muſt be leſſe
then the whole; and if that *bulke* be *in-
nite*, that part thereof which is limited
in a certaine ſpace, muſt needs be leſſe,
then the whole *infinite*; and then it will
not be all, euery where, as a Spirit, and
as God is.

And I was wholy ignorant, what
that might be in vs, in reſpect whereof
we were like to God, and whether we
might be rightly termed in Scripture,
to be made after the Image of God. And I
was not acquainted with that true im-
mour *Iuſtice*, which iudgeth, not by cu-
ſtome, but by the moſt righteous law of
Almighty God; whereby tymes and
places were gouerned according to the
exigences thereof; Whereas it ſelfe, v
euer, and euery where the ſame, and not
heere after one manner, and there after
another; and according to which *Aber-*
ham,

am, and *Isaac*, and *Iacob*, and all thoſe
thers were iuſt, being prayſed for ſuch
y the mouth of God But that they are
eld to be wicked by ſuch as iudge ig-
orantly, and by the diſcourſe of fleſh
nd bloud, and who meaſure the gene-
ality of the proceding of all mankind,
y the ſmall portion thereof to which
hey are priuy. As if one, who knoweth
ot what belonges to euery part of a
an, in the arming of him, would put
he boote of harneſſe vpon the head, &
he helmet vpon the foot, & then ſhould
murmure becauſe they are not fit; Or as
f when publique Iuſtice ſhould com-
mand the Shops to be ſhut after Noone,
pon ſom certayn day, one ſhould chafe
or not being ſuffered to ſell his wares,
lthough the next day he might lawfully
ou; Or when he ſeeth in ſome houſe,
hat ſome ſeruants diſpoſe manually of
ome thinges, which the cup-bearer is
ot permitted to do; or that ſomewhat
s done in the backeſide which is not to
e done when men are ſitting at dinner;
Or as if he ſhould rage, that euery houſe

Bodyes, and they are more certaine to vs, then when we do but imagine them: & againe we doe more certainly imagine them, then we can fancy out of them, other greater, and euen infinite things, which are not indeed at all; and yet with such trash was I then fed, fauing that indeed it fedd me not. But thou, O my *Loue*, towards whome I languish, that so I may gather ſtrength, art neither theſe creatures, though celeſtiall which we ſee; nor * thoſe others which are alſo there, though we ſee them not. For them thou didſt create, and when thou wilt thou canſt make nobler then they. How farre art thou therefore off, from being thoſe * *Fictions* of myne, thoſe *Fictions* of *Bodyes* which haue no *Being* at all; then which, the *Images* that we frame of *Bodyes*, which indeed haue a Being, are more certaine; and the *Bodyes* againe themſelues, more certaine then they, of which yet ſtil thou art not. Nay, thou art not the *Soule* it ſelfe, which is the life of *Bodyes*. The *Life* indeed of *Bodyes* is a more noble, and ſtable ſubſtance, then

* The Angells.

* He alludes to the Manichees hereſy, which conceaued *God* to be a kind of *Body*, of their owne deuiſing.

that of *Bodyes*; but thou art the *Life* of *Soules*, the *Life* of *Liues*, *liuing* originally of thyne owne *Life*; and thou art not subiect to any mutation, O thou, the *Life* of my ſoule.

Where therfore wert thou then to me, and how far off? And far off did I *wander, & roaue from thee; and I was euen barred from being ſatisfyed with the very huskes of ſwyne, though with huskes I was intertayning my brutiſh appetite. But how much better are thoſe paltry fables of the *Grammarians*, and *Poets*, then theſe baſe traps of errour. For the *Verſe* and the *Poeme*, and *Medea flying*, are of more vſe, *then fiue elements deuiſed for fiue dennes of darknes*, whereas there is no ſuch matter. *And thoſe deſtroy ſuch as beleeue them; but that verſe and poeme I can apply to a true ſenſe. And as for that *flying Medea*, though I did read the ſtory, yet I affirmed it not to be true; and if I heard it read, I beleeued it not; but thoſe other thinges I beleeued. Woe, woe be vnto me, by what ſteps was I carryed downe euen to the very

*He alludes to the Prodigall Sonne.

*The foppereyes of the Manichees.

*The great danger that mé fall into by hereſy.

very bottome of hell, when labouring and panting through the want I was in, of Truth, I ſought thee, O my God (for to thee I confeſſe my ſelfe, who didſt pitty me, euen when I did not confeſſe) when I ſought thee, I ſay, not according to the vnderſtanding of the mind, whereby thou madeſt me excell the beaſts, but according to this fleſhly ſenſe of myne. But thou waſt more interiour to me, then the moſt inward; and ſuperiour to the higheſt part of my ſoule. I ſtumbled vpon that bold woman, void of *Wiſedome*, the *Embleme* that *Salomon* hangs out, ſitting in the gate of her houſe and ſaying, *Come eate this hidden bread, and drinke this ſweet ſtolne water greedily.* This woman ſeduced me, becauſe ſhe found me dwelling in this fleſhly eye of myne, and ruminating thoſe thinges within my ſelfe, which I had deuoured by her perſwaſion.

An answere to an absurd obiection of the Manichees, *with an excellent defence of the vniuersall Prouidence, and Iustice of Almighty God.*

CHAP. VII.

FOR I was ignorant of somewhat els which was true indeed; and I was perswaded that like a fine witty fellow, I should conforme my selfe to those foolish deceauers, when they asked of me, *Whence cometh euill; & whether* * *God were concluded within a corporeall forme; and whether he had hayre and nayles; and whether they were to be accounted iust, who at one & the same tyme, had many wiues; and who slew men, and sacrificed beasts.* I being ignorāt, was troubled with these things; and whileſt I did indeed recede from *Truth*, I thought my selfe to be making towardes it, becauſe I knew not, that *Euill* was no more, but a meere *Priuation* of *Good*, in respect *whereof* it is *nothing*. And how should I come to see it, whose eyes

* These thinges were obiected by the Manichees to the dishonour of God, & of the old Testament and of the holy Patriarches.

eyes could but reach to *Bodyes*, & whose ſoule, but to *Fictions* of the braine. And I knew not, that *God* was a *Sprit*, who hath no parts, tending either vnto length or breadth, and hath no *bulke*; Note. becauſe the part of a bulke muſt be leſſe then the whole; and if that *bulke* be *infinite*, that part thereof which is limited in a certaine ſpace, muſt needs be leſſe, then the whole *infinite*; and then it will not be all, euery where, as a Spirit, and as God is.

And I was wholy ignorant, what that might be in vs, in reſpect whereof we were like to God, and whether we might be rightly termed in Scripture, *to be made after the Image of God*. And I was not acquainted with that true interiour *Iuſtice*, which iudgeth, not by cuſtome, but by the moſt righteous law of Almighty God; whereby tymes and places were gouerned according to the exigences thereof; Whereas it ſelfe, is euer, and euery where the ſame, and not heere after one manner, and there after another; and according to which *Abraham*,

ham, and *Isaac*, and *Iacob*, and all thoſe others were iuſt, being prayſed for ſuch by the mouth of God But that they are held to be wicked by ſuch as iudge ignorantly, and by the diſcourſe of fleſh and bloud, and who meaſure the generality of the proceding of all mankind, by the ſmall portion thereof to which they are priuy. As if one, who knoweth not what belonges to euery part of a man, in the arming of him, would put the boote of harneſſe vpon the head, & the helmet vpon the foot, & then ſhould murmure becauſe they are not fit; Or as if, when publique Iuſtice ſhould command the Shops to be ſhut after Noone, vpon ſom certayn day, one ſhould chafe for not being ſuffered to ſell his wares, although the next day he might lawfully do it; Or when he ſeeth in ſome houſe, that ſome ſeruants diſpoſe manually of ſome thinges, which the cup-bearer is not permitted to do; or that ſomewhat is done in the backeſide which is not to be done when men are ſitting at dinner; Or as if he ſhould rage, that euery houſe

or family hath ſome ſeuerall cuſtome, and not all the ſame: So * are they that ſtorme, when they heare, That it was lawfull for holy men, to do that in one age, which in this is vnlawfull; and becauſe God commanded them one thing, and theſe another, for certaine temporary cauſes; whereas both theſe, and thoſe, did obſerue the ſame rule of *Iuſtice* whileſt yet theſe fellowes muſt needes obſerue, that in one man, and in one day, and in one houſe, one thing agreeth to one part, and not to another; and that the ſame thing before, was lawfull, which within an houre after will not be ſo; and that ſomewhat is permitted and commanded in that corner, which is iuſtly prohibited, and puniſhed in this other.

* Let fooliſh Atheiſts looke well vpon this diſcourſe.

Shall * the Rule of *Iuſtice*, be therefore ſayd to ſwarue, and vary from it ſelfe? The *Tymes* indeed ouer which it doth preſide, are not all at once, becauſe they are *Tymes*; and men (whoſe life vpon the earth is ſhort) becauſe they are not able (by meanes of experimen-

* Note the reaſō of their fooliſh raſhnes that murmur againſt the Iuſtice and Prouidence of God.

tall

tall nowledge) to knit the cauſes of former ages and nations, which they haue not ſeene, to theſe others which are before their eyes (though in one body, or day, or houſe, the ſame men can eaſily diſcerne, what is conuenient for what part, and to what miniſtery, or to what perſon, and in what inſtant:) therefore they are ſcandalized by thoſe former, & they approue of theſe later.

Theſe things I knew not, or markt not then. They did euen ſtrike myne eyes on euery ſide, and yet I ſaw then not. I * compoſed *Verſes*, and it was not lawfull for me to place euery foot thereof where I liſted; but in one kind of *Verſe* I muſt do it after one manner, and after another, in another kind of *Verſe*. And euen in the very ſelfe ſame *Verſe*, I could not place euery foote where I would; and yet the *Art* whereby I made *Verſes*, was ſtill the ſame; and it taught not only the knowledge of doing this, or that, heere, or there, but intierly all. And yet I cõſidered not that the *Iuſtice* to which thoſe good and holy men obeyed, did

* An excellent ſimilitude.

conteyne

conteyne all thoſe thinges togeather, which God cõmanded, in a much more excellent and ſublime manner; and that it was not variable in the leaſt degree. And yet, if we take tymes in ſunder, all thoſe thinges were not togeather; but it diſpoſed and commanded things proper to particular tymes. And being blind, I reprehended theſe holy *Fathers*, not only in that which God commanded and inſpired them, concerning the vſe of thinges which were preſent; but in that alſo, which God reuealed to them, concerning the prediction of thinges future.

The variety and root of great ſinnes, and how they are puniſhed.

CHAP. VIII.

IS it at any tyme, or in any caſe, an vniuſt thing *to loue God with all our hart, with all our ſoule, and with all our mind, and our Neighbours as our ſelues?* No; but thoſe crimes which are againſt nature, are

are euer to be deteſted and puniſhed, ſuch as they of the Sodomites were. Which if all other Nations ſhould commit, through their wickednes, they would be obnoxious thereby to the diuine law; which did not ſo make men, as that they might any way abuſe one another. *For ſociety it ſelfe, which ought to be common to vs with God, is violated when that Nature, wherof he is the Authour, is defiled by the prepoſterouſnes of Luſt.*

Thoſe great faults which are committed againſt the ciuill good of men, are to be auoyded, according to the variety of places and perſons; ſo as no law, which is ratified by the conſtitution, or cuſtome of any Citty, or Nation, muſt be tranſgreſſed, vpon the fancy, either of any Naturall, or Stranger. *For euery part which carryeth diſproportion vnto the whole, whereof it is a part, is an vncomely kind of thing.* But when God commandeth any thing againſt the ordination or cuſtome of any, although it were neuer done there before, it muſt then be done; and if it were intermitted, it muſt

be

be reſtored; and if before, it were not inſtituted, it muſt be ſo then. For if it be lawfull for a King, in a Citty ouer which he hath dominion, to command ſomewhat, which till then neither he, nor any other had euer commanded, & it is not againſt the common Wealth that he ſhould be obeyed, nay it would be againſt it if he were not obeyed (for it is a generall agreement of humane ſociety, to* obey Kings;) how much more without heſitation muſt we obey God, who raigneth ouer all his creatures, in thoſe thinges which he commandeth. For as in the orders of humane ſociety, the greater power receaues obedience from the leſſe; ſo is God to be preferred before all.

*Kinges muſt be obeyed in all thinges that are not againſt God.

Now* in crimes where ther is either a ſtrōg wil to do hurt, through reproach or wrong otherwiſe (and both of them, either, for reuenge which one enemy deſireth to take of another; or for the obteyning of ſome profit, as the robber vpon the high way from the trauailer; or for the auoyding of ſome inconueni-

*The roots of ſinne.

ences

ence, as when another man is feared; or by enuying, as the more miserable man doth the more happy; or he that is in prosperity, some other who he doubteth will grow to be equal to him; or els who greeues to see him already equall; or els for the only pleasure he taketh in another mans hurt, as the spectatours of such as fight, and scorne, and scoffe at one another:) These* are the chief heads of iniquity, which sprout forth from the inordinate appetite that men haue either of commaund, of curiosity, or of Sensuality; and they grow either from one, or two of these, or all togeather. And men lead a wicked life against that *three and seauen, which is the instrument of ten stringes, thy *Decalogue*, O thou most high, & most sweet God. But yet what *flagitious sinnes* can be thought to be cōmitted against thee, who canst not be dishonoured; or what *crimes* can be cōmitted

*All that is in the world is the cocupiscence of the flesh, & the concupiscēce of the eyes and the pride of life *Epist. 1. Ioan. c. 2. vers. 16.*

*These threeare the commandemēts of the first Table, and the seauen are of the second; for so did S. Augustine deuide them, as we also do, though it pleaseth some to taxe vs for it; as if out of guiltines we did leaue out the commandement concerning Idolatry, whereas we do but annexe it, as incident to the first Commandment, which S. Augustine also did.

mitted againſt thee, who canſt not be hurt. But thou reuengeſt that which men commit againſt themſelues, becauſe when they ſinne againſt thee, they doe alſo wickedly againſt their owne ſoules; and their iniquity giues the lye to it ſelfe, either by corrupting, or peruerting that nature, which thou haſt made, and ordeyned; or by the immoderate vſe of thinges which by thee are permitted; or by a burning in luſt, towardes the vſe of thinges not permitted, and which is contrary to nature; or els when they are guilty of raging in mind, and wordes againſt thee, and ſo they kick againſt the pricke; or when by breaking open the hedges of human ſociety, they do audaciouſly reioyce, either in priuate bargaynes of pleaſure, or wrong of rapine, according to their delight, or conueniency.

And theſe things are done when thou art forſaken, O thou fountaine of life, who art the only and true Creatour and ruler of all thinges; and when by a fooliſh and particuler pride, we grow to

to loue that, which is but a part of the whole, and which withall is * falſe. But by humble deuotion we returne to thee againe; and thou doeſt cleanſe vs from our euill cuſtome, and art mercifull to the ſinnes of ſuch as confeſſe them; and doeſt heare the groanes of thy priſoners; and doeſt looſe the fetters which we haue made for our ſelues. But * ſo, as yet we muſt no more aduance the proud hornes of falſe liberty againſt thee; through a couetous deſire of enioying more, which will prooue vnto a loſſe of all, if we loue our owne pretended priuate *Good*, more then thee, who art the common *Good* of all.

* So is al vnlawful pleaſure; & there is no ſtrõg paſſion which lyes not.

* Take heed, for relapſes are euer dangerous.

Of the difference that is betweene ſinnes, and of the iudgment made by God, and by man.

CHAP. IX.

BVT, beſides flagitious ſinnes, and other heynous crymes, and ſo many iniquityes as there be in the world,

there are certaine * errours, cõmitted by such as are profitting in vertue; which yet are both dispraysed by those that iudge strictly of them, according to the ruleof perfection, & yet withall they are *cõmended*, as carrying in thẽ, some hope of good fruit, like the blade of corne. And there are some things againe, like to flagitious sinnes or heynous crimes, which yet are not sinnes, becauſe they neither offend thee our Lord and God, nor humane ſociety; when ſome things are procured by a man fit for the vſe of his life, as his caſe ſtands, and it is *vncertayne*, whether or no they were gotten by an inordinate deſire of hauing; or when a man is puniſhed by publique authority, and it is vncertayne, whether or no that were done through a deſire of hurting. Many * things are therfore done which ſeeme diſallowable to men, and yet are approued by thy teſtimony; and many things are againe commended by men, which by thy teſtimony are condemned; ſince the apparance of the fact is often different from the intention of him

* As when in the beginning of a mãs conuerſion to God, a man ſhould vſe ſome exceſſe or indiſcretion in doing pẽnãce, but out of the catholik Church there is no danger heerof.

* Note & learne heereby to beware of rash iudgement.

him that doth it; and who can tell how farre the ſecret neceſſity of ſome preciſe circumſtance of tyme, may haue caſt him vpon it.

But inſtantly when thou commandeſt any thing, which to men is vnlawful and vnexpected, although thou hadſt once forbidden it; although vpon ſome reaſon thou concealeſt the cauſe of thy commandment for a tyme, & although it fall out to be againſt the law of ſome Common wealth: yet who doubts, but that it ought to be done; *ſince that ſociety of men doth truly obſerue the rule of Iuſtice, which ſerueth thee.* But happy are they who know it was thou that didſt command; for all thinges are done by them that ſerue thee, either for the performing of that which is fit for the preſent, or for the fortelling of thoſe things which are to come.

He ſpeakes with ſcorne of the Manichees, by occaſion of ſtealing a figge.

CHAP. X.

I Then being ignorant of theſe things, did ſcoffe at thoſe holy ſeruãts and Prophets of thyne. And what did I whileſt I was ſcoffing at them, but take order that thou ſhouldſt ſcorn me; being drawne * by ſmal and inſenſible degrees to ſuch traſh, as that I beleeued, That when a figge was gathered, both it, and the tree which was the Mother thereof, did ſhed teares of milke. Which * figge neuertheles, if any of our *Manichean* Saints had eaten (when forſooth it had beene firſt gathered, by the cryme of ſome other man, and not his owne) he would lodge in his bowells, and breath out of it certaine Angells, nay euen particles forſooth of God; ſighing in his prayers

* Reſiſt ſinne & errour, at the firſt.

*The Manichees beleued that ther was life, & euen particles of God himſelfe (whom they ſacrilegiouſly ſuppoſed to be corporeall) in euery growing fruit of the earth, and therfore that it was a kind of murther to gather any, and that thoſe partes of God remayned in it, till it were eaten and digeſted.

prayers, and belching withall. Which particles of his ſupreme and ſuppoſed true God, would yet ſtill haue been tyed to that fruite, if they had not beene diſcharged, and freed by the tooth & belly of * ſome *elected Saint*. And I, miſerable wretch, did beleeue that more mercy was to be ſhewed to the fruites of the earth, then to men, for whoſe vſe they were made. For if any man, though hungry, and being no Manichee, ſhould demand a bit, it would ſeeme to deſerue the very ſentence of death, if it ſhould be giuen.

* He ſpeaketh heer by deriſion

Of his Mothers dreame, or viſion.

CHAP. XI.

AND thou didſt ſend thy hand from on high; & thou dreweſt my ſoule out of that profound darknes, when my Mother thy faythfull ſeruant, did weep for me in thy preſence, more bitterly then Mothers vſe to bewayle the corporall death of their children. For

ſhe foreſaw that death of myne, by the fayth & ſpirit which ſhe had from thee: and thou didſt hearken to her, O Lord: thou didſt hearken to her, and didſt not deſpiſe her teares; which flowing down did water the earth when they fell from her eyes, in all the places of her prayer. I ſay thou didſt hearken to her. For whence came that* *dreame* wherby thou didſt comfort her, and mad'ſt her content to truſt her ſelfe with me, and to let me be at the ſame table, in the ſame houſe, which ſhe had begun to refuſe, deteſting, and abhorring the blaſphemyes of myne errour. She* ſaw her ſelf ſtanding in a certaine *Rule*, or *Line* of wood; and a glorious young man, all cheerfull and well diſpoſed, comming towardes her, her ſelfe being ſad, and euen ouerwhelmed with griefe. Heasking her the cauſe of her ſorrow, & continuall teares (with intention rather to teach her ſomewhat, then to be taught by her, as ſometymes it happens) & ſhe anſwering that ſhe lamented my deſtruction; he aduiſed her for her comfort, that

† In other places he calleth this very thing a viſion; and ſo in holy Scriptur they are ſometymes taken promiſcuously.

* They who are profane will laugh at this.

that she should obserue & see, that *where she was, I was also*; which as soone as she marked, she saw me standing by her, in the same *Line*, or *Rule*.

From whence came this, but because thyne eares were applyed to the petitions of her hart, *O thou God omnipotent, who* * *so takest care of euery one of vs, as if there were no more but he, and so particularly of vs all, as of any one*. Whence also came it, that when she told me of this vision, and I would faine haue thus interpreted it, That she rather should not despayre, but that she might once proue to be of the same Religion with me, *No, sayd she, I was not told, where he is, there shalt thou be, but where thou art, there shallbe he*. I confesse vnto thee, O Lord, that to the vttermost of my remẽbrance, I was then more moued by this answere of thyne, giuen me by my vigilant Mother, in that she was not at all perplexed, by the so likely (though vntrue) interpretation, which I had made, and that she saw so soone, all that could be seene therein (which verily my selfe

* Note.

had not obſerued, before ſhe ſpake) then by the very *Dreame* it ſelfe, whereby the ioy of that holy woman was foretold, ſo long before, for her comfort, in that then preſent griefe. For nine yeares almoſt did follow; all which * tyme, I tumbled, and was the more grieuouſly tormented, in that durty pitt, and that darcknes of errour, the more often I ſought to riſe from thence. Whereas yet that chaſt, deuout, and ſober widdow (ſuch as thou loueſt) being now of more cheereful hope, but not more ſlow in diſpatching ſighes & ſhedding teares, did not faile in all the howers of her prayer, to lament before thee ſtill, concerning me. Theſe petitions of hers did enter into thy ſight, and yet thou didſt ſuffer me to be further wrapped, and wrapped vp againe, in that clowde of darcknes.

* This hapned becauſe he endeauoured not at the firſt with a hart reſolued to ſerue God, & forſake ſinne; & becauſe his reſolution thē was not ſtrong.

What

What answere his Mother receaued from a certaine Bishop about his Conuersion.

CHAP. XII.

THOV didst also in the meane tyme giue another answere, which I remember; yet I passe ouer many things, and I hasten to that which it imports me more to confesse, and many thinges also I haue forgotten. Thou didst therefore giue another answere, by a Priest of thyne, a certaine Bishop, bred vp in thy Church, and well studyed in the learning of thy bookes. Whome, when that womā had besought, that he would vouchafe to conferre with me, and to refute my errours, to teach me that which was good, & to vnteach me that which was otherwise (for this office she was still performing, when she thought she found men for the purpose) he refused it, and that indeed, with great discretion, as I found afterwards. For he answered, That * I was yet vnfit for in-

* Learn heere how to deale with heretikes.

ſtruction, becauſe I was puft vp with the nouelty of that Hereſy, and hauing (as ſhe had declared to him) vexed many vnlearned perſons with a world of queſtions, & doubts. But let him alone a while (ſayth he) and only pray vnto our Lord for him; of himſelfe he will, by reading, find out his errours, and how great the impiety therof is. Withal he told her, how he (when he was a little one) had beene deliuered ouer by his ſeduced Mother, to the *Manichees*; and that he had not only read ouer almoſt all their works, but euen written out ſome of them, and that afterwards, it appeared to him (without the labour of any diſputation or conference) what a deteſtable Sect it was, and that ſo he had forſaken it. When he had ended that ſpeach, and that yet ſhe would not giue him ouer, but was rather growne more earneſt (by aboundantly weeping and intreating) that he would ſee me, and confer with me; he being then halfe diſguſted, with the trouble ſhe put him to, *Go thy wayes, ſayth he, & God bleſſe thee ſo,*

as it is impoſsible that the ſonne of theſe teares ſhould periſh. Which wordes ſhe tooke (as afterwardes ſhe often told me in familiar ſpeach) as if they had been ſent downe from heauen.

The end of the third Booke.

THE FOVRTH BOOKE

How long, and in what manner he seduced others.

CHAP. I.

FOR the space of nine years (from the nineteenth of my age, to the twenty eight) we were seduced, and did seduce others, being both deceaued, and deceauers in diuers kindes. In publique, we would do it by our learning, and ostentation of those

Arts

Arts which are called *Liberalis*; but in ſecret we would be attempting it, vnder the colour & cloake of piety. But heere we were proud, there ſuperſtitious, and euery where vaine; and ſo earneſtly aſpiring towardes the empty ſound of a popular fame, as euen to affect ſuch *Plaudities*, as are giuen in Stage-playes, and other contentious ſtrifes of wit, & prizes of Garlands of ſtraw, and the vanity of ſpectacles, and the intemperance of luſt. And yet deſiring to be purged from this filth in the company of them, who were called the *Elect*, and Saints, we carryed thither certaine prouiſions of meate, * whereof, in that forge of their fat paunches, they might hammer out certaine *Angells* and *Gods* after their owne faſhion, by whome (forſooth) we might be deliuered; and theſe things did I follow; & theſe thinges did I praſtiſe, togeather with my friends, who were deceaued both by me, and with me.

* He alludes with ſcorn to the groſſe Manichea errours.

Let ſuch deride me as be arrogant, and who yet are not profitably humbled and

and abaſed by thee, O my God; but I confeſſe my ſhame to thy glory. Suffer me I beſeech thee, and giue me grace, that with my *Memory*, I may walke round about the errours of my life, and offer vnto thee the ſacrifice of praiſe. For what am I vnto my ſelfe without* thee, but a guide which runneth vpon precipices? Or what am I, euen at the beſt, but an infant ſucking milke from thee; and enioying thee who art the incorruptible food of our ſoules. And what kind of thing can any man account himſelfe, ſince he is but a man. Let ſuch as are ſtrong, and powerfull laugh at me, but let vs who are weake & poore, confeſſe to thee.

* There is no truſting to our ſelues, but we muſt rely vpon God.

He teacheth Rhetorique, & deſpiſeth the victory which was promiſed him by a VVizard.

CHAP. II.

I Taught, in thoſe yeares, the Art of *Rhetorique*; and my ſelfe being ouercome by a deſire of gaine, did yet make ſale

sale of loquacity, which might ouercom *others. Yet I desired rather, O Lord, as thou knowest, to haue honest schollers (as they go in the account of the world) and without deceipt, I taught them wayes how to deceaue. Yet not, wherby they should euer pleade against the life of one that was innocent, but sometymes perhaps for one that might be guilty. And thou, O Lord didst, from a farre off, see my honest meaning to be sliding in that slippery place, and then but sparkling a little as through a thicke smoake; and I expressed it, such as it was, in that function of myne, to them *that loued vanity, and sought a lye*, as I also did, togeather with them. In those yeares I had a certaine companion, whome I could not account lawfull, being not knowne by me in marriage, but whome the wild ardour of my affection, which was wholy destitute of vnderstanding, had found out. But yet to her alone I would keep the promise of my bed, whereby I might take experience, of the difference that there would be be-

* By perswasion.

tween

tweene the manner of a marriage knot, which were made for the generation of children, and the bargaine of libidinous loue, where issue is also had sometymes, euen against the wil, but yet commands it selfe, when it is borne, to be loued.

I remember also, that when I was once content to be a concurrent for the prize of a Tragicall poeme, I was sent to by a certaine Wizard, who demanded what I would giue him, that I might winne; and that I, detesting and abhorring those vgly and filthy mysteryes of iniquity, did answere, That if that Garland were to be of gold, and withal immortall, I would not suffer a fly to loose his life for the obtayning me a victory. And this I sayd, because he would haue slaine certaine liuing creatures in his sacrifices, and by doing such honour to the Diuells, it seemed, that he would procure their voyces for me. But yet did not I forbeare to concurre with that sinne of his, for * true loue of thee, O thou God of my hart: for I had not then learnt to loue thee, who then could

* So that it is not inough to doe good thinges, but they must be done well.

thinke

thinke of nothing, beyond *certaine* corporeall splendours*. Now the ſoule that lyes gaſping after ſuch *Fictions* as thoſe, doth it not denie it ſelfe, as it were, in fornication, from thee, leaning vpon broken ſtaues, & feeding the ayre. But it ſeemes I would not permit, that others ſhould ſacrifice to the Diuells for me, whileſt yet my ſelfe did ſacrifice to them by my ſuperſtition. And what other thing is it to feed the Ayre, then to feed them: that is, by erring, to make our ſelues the ſubiect of their ſcorne.

* The Manichees thought God to be a certain corporeall light.

Being giuen to Aſtrology, he was reduced by one who was both a good Phiſitian, and a wiſe man.

CHAP. III.

BVT as for thoſe Planet-mongers who willbe called Mathematicians, I did not forbeare to conſult with them, becauſe they vſed no ſacrifices, nor directed prayers to any ſpirit, which might informe them of things to come.

And yet euen that true and Christian piety doth reiect and condemne; but it is good to confesse to thee, O Lord, and to say; *Haue mercy vpon me, and cure my soule, for it hath sinned against thee*; and not to abuse thy tender goodnes, towardes the loose liberty of offending thee, but to remember the voyce of our Lord, saying; *Behould thou art made whole, now sinne no more, least some worse thing happen to thee*. How much doe they endeauour to strike at the roote of a mans soule, when they say; *The *cause of thy sinning is inexitably ordeyned from heauen*; and *Venus* did this, or *Saturne*, or *Mars*, and the meaning heereof is; That *Man*, this flesh & bloud, this proud filth, may be without sin, and that the Creatour and Moderatour of the heauen, and of the starrs, may beare the blame of it. And who is this, but our *God*, the very sweetnes and first source of *Iustice*, who rendrest to euery one according to his workes, and *despisest not the hart which is contrite and humbled*.

* An heresy of the Manichees & some others at this day comes nothing short of this.

There was, at that tyme, a sharpe

ſharpe witted man, and moſt skillfull, & moſt ingenuous withall in the art of Phiſicke; who in place of the Conſull, did put a Garland that had beene gayned in forme of prize, vpon my head; which was not then in ſo good temper. But this he did not as a Phiſitian, for of that diſeaſe of myne, it is thou who curedſt me, thou, *who doeſt reſiſt the proud, and giueſt grace to the humble*. But yet, didſt thou forbeare or fayle, by the meanes of that old man, to recouer my ſoule? For in regard I was growne to be very familiar with him, and did dayly, and earneſtly hang vpon his diſcourſe (which was pleaſant and graue, through the viuacity of his ſenſe, though without any ornament of words) as ſoone as he came to know, by ſpeaking with me, that I was addicted to theſe bookes of caſting *Natiuityes*, he did benignly, and fatherly aduiſe me to throw them away, and not idely to imploy my care and paynes vpon that vanity, which was fitter for better thinges.

He ſayd, that once he was begin-

ning to learne that Art, with a purpose to liue thereby; but yet that he meant to differre the profession of it for a tyme, conceauing, that if he should grow to vnderstand *Hipocrates*, he might consequently vnderstand that kind of learning; but afterward he rested as he sayd vpon the practise of Phisicke, for no other reason, but because he had found those other principles to be most false; and the worthy man, would not get his liuing, by deceauing others. But thou, sayth he, hast *Rhetorique*, whereby thou canst liue amongst men; and thou followest this deceiptfull Art but for thy pleasure, and not vrged by the necessity of thy fortunes: so much the more then art thou bound to beleeue me heerein, because I did so laboriously study it, as the thing whereby I meant to liue.

Of whome, when I demaunded what was then the cause, that it foretould so many thinges truly; he answered me, as he might, That the power of chance, which was sprincled with so great variety vpon humane thinges,

might

might be the reaſon thereof. For if any man ſhould, by chance conſult ſome one of the *Poets*, amongſt the *Pagans*; and his verſe ſhould happen to be ſtrangely conſonant to the preſent buſines, wheras yet that which the Poet both deuiſed, and thought was very different, he ſayd it * was not to be wondred at, if ſomewhat did proceed out of the mind of man, by a ſuperiour kind of inſtinct, himſelfe not knowing what was done in himſelfe; and ſo (rather by chance then good cunning) he might deliuer ſomewhat, which had reference to the condition and affaires of him, that askt the queſtion. And this I learnt of that man, or rather thou didſt procure it for me by his meanes; and ſo didſt thou lay the ground, in my memory, of that which afterwards I might ſeeke out by my ſelf. But then neither he, nor my deareſt *Nebridius*, a young man both excellently good and very circumſpect, deriding all this kind of diuination, could perſwade me, that I ſhould caſt theſe things away. Becauſe the authority of the very Au-

* Note.

thours that wrote thereof, did moue me more; and I had then met with no certaine reason, whereby it might appeare to me, without ambiguity, that those truthes which they told their clients, were deliuered by chance, and not by the Art of Astrology.

The sicknes and Baptisme of his friend, and and how bitterly he grieued for his death.

CHAP. IIII.

About that tyme, when I began to teach, in the place where I was borne, I found a friend growing freshly vp with me in the same bud of youth, whome the society of our studyes made extremely deere to me. We had been togeather euē from the state of childhood; togeather we went, both to schole and play; but I account not that he was then my friend, nor yet indeed afterwardes, according to the law of true friendship; for * there is none true, but that which thou

* Not true friendship that is not truly vertuous.

thou knitteſt, bet weene ſuch as adhere to thee, through *Charity diffuſed in our harts by the holy Ghoſt, which is giuen vs.* But yet howſoeuer, it was too delightfull, being entertayned, and as it were baked by the heate of thoſe ſtudyes, which were alike frequēted by vs both. I had already diuerted him from the true fayth (though he had cordially, & from his tendreſt youth embraced it) towards theſe ſuperſtitious and pernicious paltry fables, for which my Mother ſo lamented me. This man therefore, was now in errour with me; and my ſoule could not tell how to paſſe without him.

And * behould, thou who followeſt cloſe, euen vpon the heeles of ſuch as runne away from thee (thou God of reuenge, & thou fountaine of mercyes conuerting vs towardes thee, both at once, by admirable wayes) behould, I ſay, thou tookeſt that Man out of this life, when he was ſcarce a yeare old in my friendſhip, who was deere to me beyond all the delights of this life. What man is able to ſing thoſe prayſes, which he

* The vnwearied wife prouidence of God in the conuerſion of ſinners.

he findeth, euen by himselfe alone, that thou hast deserued? What was it which thou didst, O my God, and how vnsearchable is the bottomles depth of thy iudgments? For when he lay sicke of his burning feuer, he grew senseles, and continued so, for a long tyme, being in a deadly kind of sweate. And his recouery being despayred of, he * was baptized, without knowing of it, my selfe not caring much though he were so; and presuming that his soule, retayned a greater impression of that which I had taught him, then his body could, of that wherof himselfe was wholy ignorant.

But it happened far other wise; for he was restored, and he recouered his health: and as soone as I could speake with him (which was as soone as he could answere me) for I parted not him

* Many did ill, as hath byn said beforein differing their Baptism ouer long; but the shew of reasō which moued them, was because whensoeuer they should be baptized, all their former sins were forgiuen, & they were freed both from the guilt, and the punishment due to them: and the sins that they should commit afterward, would be more grieuous. Therefore did they absteyne and so they seemed to carry a kind of reuerence to the Sacrament thereby: but this reuerence was preposterous, and they were faulty who applyed not to their souls that soueraigne remedy against sinne. *Vide lib. 1. cap. 11.*

from him, & we depended but too much one vpon another, I began to ſcoffe at the Baptiſme, which he had receaued when he was ſenſeles (though by that tyme he knew he had receaued it) imagining that he would ioyne with me therein. But he looked with extreme auerſion of mind vpon me, as if I had beene an enemy; and with an admirable and ſuddaine liberty he aduiſed me, that if I meant to be a friend of his, I ſhould giue ouer to hold ſuch diſcourſe. My ſelf all troubled, and euen aſtoniſhed thereat deferred the manifeſting of my thoghts till he being perfectly cured, I might proceed with him as I thought fit. But he was taken ſpeedily away from that madnes of mine, that he might be preſerued with thee to my comfort. For within a few dayes after, he made a relapſe into his feuer, and dyed thereof whileſt I was abſent. With * this affection, my whole hart was darckned; & whatſoeuer I beheld, had the face of death. My very Country was a puniſhment to me, and my Fathers houſe an extreme

* A perfect deſcription of a woũded hart for the loſſe of a friend.

treme miſery; and all that in which I was wont to communicate with him (I being now without him) was conuerted into a vaſt kind of torment.

Myne eyes would be looking for him in all places, but they found him not; and I hated all things becauſe they tould me no newes of him. Neyther could they ſay, *Beheuld he will come*, as they did when he was abſent, being aliue. And I knew not at al what I ſhould do with my ſelfe, and I would be asking my Soule, why it was ſad, and why it afflicted me ſo vehemently; and it could make me no anſwere. If I ſayd to it, *hope in God*, it had reaſon not to obey me, becauſe that man, that moſt deere friend whome I had loſt, was a truer and a better man, then was that *Fancy* or falſe imagination of myne concerning thee, wherein my ſoule was bidden to hope. Only teares were delightfull to me, and they ſucceeded to the place which my friend was wont to hold, in the deereſt parts of my affection.

of

Of teares which are ſhed in prayers for the griefe of looſing any thing which is deere.

CHAP. V.

AND now, O Lord, thoſe thinges are paſt, and the rage of my wound hath beene appeaſed by Tyme. May I be admitted to vnderſtand from thee who art *Truth* it ſelfe; and may I apply the eare of my hart to thy mouth, that thou mayſt tell me, why teares are ſweet to ſuch as are in miſery? Haſt thou, although thou art preſent euery where, caſt our miſery farre from thee; & thou remayneſt in thy ſelfe, but we are thus toſſed vp and downe, in trying certaine paynefull Concluſions. And yet if we powred not forth our complaintes in thyne eares, we ſhould wholy be depriued of hope.

Whence therefore comes it, that to groane, to weep, to complaine, and ſigh, ſhould be a pleaſant fruit, though gathered

gathered from the bitter tree of a miſerable life? Is it ſweet to vs, in reſpect of the anſwere, which thereby we hope to heare from thee? That may be ſaid with ſome reaſon, when men are making prayers to thee, in regard of the deſire they haue to obtayne any thing. But could this be verified in the griefe I had, for the loſſe of my friend. No; for I had no hope that he could reuiue, nor did I begge that by my teares, but I only grieued and wept, for I was miſerable, and I had loſt all my ioy. Or doe teares which are ſo vngratefull when we haue a fullnes of thoſe thinges wherein we take contentement, grow delightfull afterward, when thoſe thinges are loſt?

He expreſſeth the great affection, wherewith he loued his friend.

CHAP. VI.

BVT why doe I ſpeake of theſe thinges? For now is no tyme to aske queſtions, but to confeſſe to thee. For

For * I was miſerable, and ſo is euery man who is bound by friendſhip to mortall thinges; and he is torne in peeces, when he looſeth them, and then he feeleth his miſery, which yet he was ſubiect to, before he loſt them. So was I at that tyme; and I wept moſt bitterly, and I did euen repoſe in that bitternes of weeping. So miſerable I was, and yet I loued this life ſo miſerable, more deerly then I had done that friend. For although I could haue been glad to chang this life for a better; yet would I not haue beene glad rather to haue loſt it, then him. And I know not whether I would haue done that, euen for him, which is deliuered (if it be not rather deuiſed) of *Oreſtes* & *Pylades*, who were willing to dye for one another; becauſe death to them was more deſirable, then ſuch a life, as was not mutuall to them both.

* The tender & great affectiõs of this Saint, were afterward all imployed vpõ the ôly loue of God: and ſo ſhould all ours be.

But in me, I know not what ſtate of Mind was growne, wholy contrary to this. For I had an extreme wearines of life, & withall no leſſe feare of death.

I thinke,

I thinke, by how much the more I loued him, so much the more I abhorred and feared death, as my fiercest enemy, which had depriued me of him; and I thought (becausse it had beene able to destroy him) it was instantly to take the same course with all others. Euen very thus I stood conceited, I well remember it.

* An excesse of worldly affection continued in the three chapters following.

Behould * my hart, O my God, behould, and see me euen within; for I remember my selfe well, O thou my hope, who doest cleanse me from the impurity of such affections; directing myne eyes towards thee, and drawing my feet out of the snare. For I remember that I wondred how other men could liue, now that he was dead; whome I had not loued in the quality of a man, that was to dye; and I more wondred at my selfe (who was nothing but another *He*) for my being able to liue after him. He spake well of his friend who sayd, he was *The one halfe of his soule*; for I had found both my soule and his, to be but one, and the same, in different bodyes.

There-

Therefore was my life a horrour to me, becauſe I would not liue by halues; and therefore perhaps I feared to dye, leaſt thereby he might chance to haue wholy dyed, whome I extremely loued.

The Impatience of Griefe makes vs change places.

CHAP. VII.

O Madnes, which knoweth not how to loue men, like mortall men! O ſottiſh man, who ſo impatiently ſuffereth thinges, which are incident to the condition of all mankind! and ſuch was I. Therefore did I rage, and ſigh, and weep, and I was troubled; nor was I capable either of reſt or counſaile. For I carryed my ſoule, as it were ſliced in ſunder, and goared with bloud, and impatient euen to be carryed by me; nor could I find any place where to lay it. Not in pleaſant groaues; not in ſportes, or muſicke; not in fragrant odours; not in exquiſite banquets; not in chamber-pleaſures;

pleasures, nor lastly in bookes, either of Prose, or Poetry, could I take any rest. All thinges were highly offensiue to me, yea euen the very light it selfe, & whatsoeuer was not that which he was, became both importunate and odious to me; excepting only my groanes and teares, for in them alone, I reposed a little.

But againe, when I retyred my self from them, that huge loade of misery, which was first to be lightned, and afterwards remoued by thee, O Lord, lay heauy vpon me. I knew it, but I was so much the lesse, either willing, or able to seeke remedy, as when I thought of thee, it was not any thing substantiall, or solide, that did occure; nor was it thou, but myne owne vaine * imagination and my errour, which was indeed my God, at that tyme. If I endeauoured to discharge my burthen vpon that, to the end my soule might be at ease, it slipt away for lacke of ground to rest vpon, & came rushing backe againe vpon me: and I remayned there, in the nature of an

* The fictions of the Manichees.

Vide l. 3. c. 6. and afterward l. 7. passim.

an vnhappy place, vnto my ſelfe; where I could neither ſtay, nor yet part from thence. For whither was it poſſible for my hart to flye from my hart; whither could I flye from my ſelfe? Or whither ſhould I not haue followed my ſelfe? But at leaſt I fled out of my Contrey; for myne eyes did leſſe expect to find him there, where I had not been accuſtomed to ſee him; and for this reaſon, I tranſported my ſelfe, from *Tagaſt* to *Carthage*.

Tyme cureth Griefe.

CHAP. VIII.

TIMES looſe no tyme, nor rowle they idely round about theſe ſenſes of ours, but they worke ſtrang things in the Mind. Behould * they came and went, day by day; and by ſuch coming and going, they brought into me other repreſentations and notions; and by degrees, they patcht vp my Mind againe, with ſuch delights as for merly had taken

* The ſtrong & infallible effects of Tyme.

me; to which, that grief of myne, began then to yield. Yet to that againe, not indeed other grief, but the causes of other griefe succeeded. For how came griefe to pierce me, both so very easily, and euen to the very quicke, but because I had powred out my soule vpon a bed of sand, by louing a man that was to dye, as if he had beene immortall.

Note:

But the solace which I had in other friends, did chiefly restore and recreate me, in whose company I had so loued him, as indeed I should only haue loued thee; and this was a huge kind of *Fable*, and a *Lye*, that cannot be soone told; by the impure repetition whereof, our minds, which lay itching in our ears grew to be corrupted. But* that *Fable* dyed not in me, though any of my friends might chaunce to dye.

* Note how the pleasure of a sin passeth, but the ill affects thereof remain.

Other thinges there were which yet did more possesse my Mind. To* be talking and merry, and to be sweetly obsequious to one another; togeather to read vaine bookes; togeather to toy, & againe to keep a kind of ciuill grauity;

* A description of kind, & noble conuersation.

to

to diſſent ſometymes from one another, euen as a man would do from himſelfe; yea, and by thoſe diſſentings (which yet did happen very rarely) to ſeaſon our vſuall conſent of mindes; to teach one another ſomewhat, or to learne ſomewhat of one another; to expect ſuch as were abſent with impatience, and to imbrace ſuch as were approaching, with ioy. And by ſuch ſignes as theſe, iſſuing out from the hart of vs (who loued & repayed the loue of one another) by the countenance, by the ſpeach, by the eyes, and by a thouſand moſt delightfull motions, to melt our minds (which were as ſeuerall fewells of the ſame fire) and of many, to make only one.

A compariſon of humane Friendſhip with diuine.

CHAP. IX.

THIS is that which is beloued in friends (and ſo beloued as that a man euen chargeth his conſcience with

it, if he loue not againe the perſon who loueth him) to demand nothing els of him, but the mutuall demonſtrations of good will. From whence proceeds that griefe, if a friend chaunce to dye, and that darknes of ſorrow, and that hart, ſteeped in teares, the ſweet being all turned into bitternes. Hence groweth the death of ſuch as liue, by the looſing of their liues that dye. *Bleſſed* is the man that loues thee, and his friend in thee, and his enemy for thee. For he only neuer looſeth a deare friend, to whome all men are deare, for his ſake, who is neuer loſt. And who is that, but our God; our God, who made heauen and earth, and who filleth them, & euen by filling them, maketh them. No man loueth thee, but he that forſaketh thee; and he that forſaketh thee, whither goeth he, or whither flyeth he, but from thee, being pleaſed, to thy ſelfe, being offended. For where ſhall not ſuch a perſon find thy Will & Law to his coſt, and puniſhment; and thy law is Truth; and thy Truth is that which thou art thy ſelfe.*

* Conſider the truth of this paſſage, & withall how diuinely it is expreſſed.

All

All Beauty proceeds from God, who is to be prayſed in all thinges.

CHAP. X.

O God of power, cõuert vs towards thee; ſhew vs thy face and we ſhall be ſafe; for * which way ſoeuer the ſoule of man turneth it ſelfe otherwiſe then towardes thee, it is fixed to paine; although it be faſtned vpon ſuch delightfull creatures, as are both out of thee, and out of themſelues; and which yet would be *Nothing*, vnles they *were* of thee. Theſe thinges haue their *ſpring* and *fall*; when they *ſpring* they begin to *be*, & grow towardes their perfection; and being perfected they grow old and dye; for all thinges grow old, and all thinges dye. When therefore they *ſpring*, and grow; how much the more ſpeedily they grow to *be*, ſo much the more doe they haſten, not to *be*. Such is their Nature, and ſo much thou haſt giuen them; for they are but *parts* of things, which conſiſt

* Note well the high & admirable diſcourſe of this Saint, in theſe next three chapters

siſt not all togeather, but by departing and ſucceeding, do all conſtitute one *whole*, whereof they are the *Parts*. In* the ſelfe ſame manner is our ſpeach deliuered by words ſpoken; for a whole ſpeach will neuer be made, if one word depart not, when the ſound is paſt, that another may ſucceed.

* Note this cõparison.

Let* my ſoule prayſe thee for them, O God, thou Creator of al things; but let it not be faſtned to them with the glew of inordinate affection, by the ſenſes of my body. Theſe creatures go on, whither they were going, towards a not *being*; and ſo they ſlice the ſoule, with peſtiferous deſires. For the ſoule deſires to *be*, and would faine *repoſe* in thoſe thinges which it loueth; but in thoſe thinges it cannot *repoſe*; for inſteed of remayning, they fly away. And who is he, that can follow them with the ſenſe of fleſh and bloud? Yea, or who can ouertake them, euen when they are neere at hand. For the ſenſe of the fleſh is ſlow and the nature of it is ſuch. It is able to attayne another end, for which it is made;

* Loue the creatures, but take heed of louing the inordinately for themſelues.

made; but it ariueth not so farre, as that it can intertaine, and arrest thinges as they passe; from the iust beginning, to the very end. For in thy *Word* (by which they are created) there it is, that they receaue their commission, both of whence they must come, and how farre they are to goe.

An admonition to his soule, to be wary in louing creatures.

CHAP. XI.

BE not * fooliſh, O my ſoule, and let not the eare of thy hart grow deafe, by the tumultuous noyse of vanity. Hearken thou also. The * *Word* it selfe cryes out, aduising thee to returne thither, where is the seate and center of rest, which cannot be disturbed; and where thy *Loue* shall neuer be forsaken, vnles it first leaue to loue. Behould, some things are going away, that others may succeed in their places, that this lowest world may * haue all his partes.

* Sinne maks vs deafe to the voice of God.
* Christ our Lord.
* That one thing may succeed to another.

But doe I euer depart, ſayth the Word of God? There * fixe thy Manſion, O my Soule. Commend thither, whatſoeuer thou haſt, at leaſt now, that thou art ouer wearied in deceiptful wayes. Commend I ſay, to this *Truth*, whatſoeuer it hath imparted to thee. Thou canſt not looſe by that bargaine; nay al the rotten parts of thee ſhall thereby reflouriſh, all thy languiſhing weaknes ſhallbe cured, thy powers ſhallbe ſtrengthned, renewed, and faſtned to thee; nor ſhall they plucke thee downe, whither they are deſcending; but they ſhal continue with they, and ſtand faſt with God himſelfe, who is immutable, and eternall.

* No reſt but in God.

To what end doeſt thou follow that peruerſe fleſh of thyne? let it rather be conuerted and follow thee. Whatſoeuer thou feeleſt by it, is but in *part*; and yet thou groweſt ignorant thereby, of that *whole* whereof theſe are but *parts*, & yet this pleaſeth thee. Whereas if the ſenſes of fleſh & bloud were able to cõprehend the *whole*, & that they were not (for the puniſhment) confined (as but a *part*

* What abſurdity is it, that we ſhould preferre the *part* before the *whole*.

part of that *whole*) within certain bounds, thou wouldeſt deſire, that whatſoeuer is in *parts* preſent heere, might paſſe away, to the end that the *whole* might be more pleaſing to thee. For euen * the wordes that are ſpoken, thou heareſt by the ſenſe of thyne eare; and thou doeſt not deſire that the ſeuerall letters & ſyllables ſhould ſtand at a ſtay, but thou wouldeſt haue them fly on a pace, that others may come on, and ſo thou maiſt poſſeſſe the whole diſcourſe. Euen ſo is it withall thinges, which make vp one *whole*, & yet thoſe things do not ſubſiſt togeather, whereof that *whole* is made.

* This ſimilitude he touched before, and it is worthy to be repeated.

All of them togeather, would delight thee more then the ſeuerall partes thereof, if the pleaſure of them al, could be felt at once. But yet incomparably is he more excellent who made them all, & this is our God, who neuer departs, and ſo nothing can ſucceed to him. If bodyes pleaſe thee, prayſe * thou God in them; & dart backe that loue vpon their Creatour, leaſt otherwiſe in thoſe thinges which pleaſe thee, thou diſpleaſe him.

* Be ſure you doe ſo.

How soules are to be drawne to God.

CHAP. XII.

IF thou loue the Soules of others, let them be loued in God; because in themselues they are changeable, but in him they remaine established; for otherwise they would but passe on, and perish. In him therefore let them be loued, and drawe thou, in thy company towards him, as many as thou canst, and say vnto them; *Come let vs loue him, let vs loue him, he made all these thinges, and he is not farre from vs; but they came from him, and they haue their being in him.* Behould where he is, where *Truth* with true sweetnes is tasted. He * is in the very center of mans hart, and yet that hart strayed from him. Returne, O yee sinners, into your owne hart, and be vnited to him that made you; stand with him, and you shall stand fast; repose in him, and you shallbe truly at rest.

* How miserable are we, thus to flye our own felicity.

* All the wayes of this world, are painfull.

Whither * goe you on, in those craggy

craggy wayes, whither go you? The contentment that you seeke, doth wholy depend vpon him. In as much as concerneth him, it is both good and pleasant, but * to you it is iustly an occasion of bitternes; becausse it is iniustice to forsake him, for the loue of any thing which dependeth on him. What meane you thus to trauaile and trudge on, through these hard and paynefull wayes? There * is no rest where you are seeking it. Seek still that which you seeke, but seeke it not there where you seeke it. You seeke for a happy life in the very element, and region of death. It is not there to be found. For how can a *happy life* be found where there is not so much as any *life*. Our true (1) Life descended hither from heauen, and vouchsafed to vndergoe a death, which was due to vs; and this death he killed, by the aboundance of his owne *life*; and he cryed out (as with a voyce of thunder) aduising vs to return to him, from hence, into that (2) retreat frō whence he proceeded, when he came into that first (3) pure Virgins wombe; where

* It is iustice and reason that God punish vs by those creatures wherby we offēd him.

* No true rest is to be found in this life, but only in God.

(1) christ our Lord;

(2) Heauen.

(3) More pure thē all the purityes of heauē God only excepted.

where was marryed to him, this (4) humane creature of mortall flesh, but not for euer to remayne mortall; and from thence he went, as out of *his bed of State and reioyced like a giant, who is about to beginne his course.*

(4) The humanity of Christ our Lord.

For he made not any long stay, but he ranne, and cryed out, by * words, & deeds, by death, and life, by descension, and ascension. He cryed out, inuiting vs to returne to him; and then he withdrew himselfe from our corpoall sight, that we might returne into our owne * harts, and there find him. For he departed from vs, and yet behould he is heere; he would not remayne long with vs, yet did he neuer leaue vs. For thither he went, whence he neuer was retyred, because the whole world was made by him, and in this world he was, and into it he came, that he might saue sinners, he to whome my soule maketh these Confessions, that he may cure it which hath offended him.

* The life and death & Ascensiō of christ our Lord.

* We must not make effusion of our selues, but keep God cōpany in our own hartes.

*O * yee sonnes of men, how long will ye be heauy-harted?* Is it possible, now the true

* Let vs at last for very sham be weary of doing ill.

true *Life* is come downe to fetch you, that you will not riſe, and liue alſo? Or rather, whither is that you ſtriue to (a) aſcend, when you are high in your own conceits; and haue turned as it were a face of defyance euen againſt heauen it ſelfe? Deſcend (b) that you may aſcend, and aſcend to God; for you are fallen away frō him, by riſing vp againſt him. Tell the ſoules which thou loueſt, ſuch thinges as theſe, that they may bewaile their ſinnes, in this valley of miſery; & ſo draw them vp with thee to God; for it is by the inſtinct of his ſpirit, that thou ſpeakeſt thus vnto them, if thou do it, with a hart inflamed, by the fire of charity.

(a) By pride, & vanity.

(b) By humility.

Whence Loue doth grow.

CHAP. XIII.

THESE thinges I knew not then, but I loued theſe inferiour faire creatures; and I was going downe into the very bottome. But I ſayd to my friends;

friends; doe I loue any thing but that which is faire? And, what is Beauty? What is that which doth entice and win vs, to those thinges which we loue. For vnles there were comlines and beauty in them, they would by no meanes induce vs towards them. And I obserued, and saw in the *Bodyes* themselues, that * it was one thing to be a kind of entire thing, & in that respect to be beautifull; & another thing it was, to haue therfore a kind of beauty or decency in it, because only it might be accommodated aptly to some other thing, as a *part* of the *Body* in respect of the *whole*; or as the shooe to the foote, and the like. And this consideration did rise liuely in my mind, out of the most interiour part of my hart: & I wrote those bookes *de Pulchro & Apto*, of *Faire* and *Fit*; and I thinke they are two, or three. Thou knowest it, O God; but as for me I haue forgotten it, for I haue them not by me, but they haue wandred away I know not how.

* The difference between that which is to be accounted faire, and that which is fitt.

Of

Of the Booke de Pulchro & Apto, *of Faire and Fitt.*

CHAP. XIIII.

BVT what moued me, O Lord my God, that I ſhould write & addreſſe thoſe bookes to *Icherius* an Oratour of *Rome*, whome I knew not, ſo much as by face. But I loued the man for the fame of his learning, which was notorious; & ſome words of his I had heard of, & they pleaſed me; and that ſo much the more becauſe he pleaſed others. And they did prayſe him, euen to admiration; for that (being a *Syrian* borne, and learned, firſt in the *Grecian* eloquence, and afterwardes in the *Latin*) he was growne to be an admirable Doctour, & moſt skillfull in thoſe thinges, which appertaine to the ſtudy of Philoſophy.

A man is prayſed, and euen, when he is abſent, he is loued Doth then this loue enter into the hart of the hearer, by the mouth of euery praiſer? No ſuch matter.

But

But one is kindled to loue by the loue of another. For he who is prayſed, is then loued, when he is beleeued to be made knowne, by the well iudging hart of him that prayſeth him; that is, when a man that loueth & eſteemeth, prayſeth. For ſo I then loued men, vpon the iudgment of men; and not vpon thy iudgment, O my God, in whome no man is deceaued. But yet why did I it not, in ſuch ſort, as I might haue loued that noble * *Coach-driuer*, or that *Hunter*, who is ſo celebrated by vulgar tongues; but farre otherwiſe, and more ſeriouſly, and as I would haue beene glad to haue been prayſed, my ſelfe? Not yet, that I would ſo deſire to be prayſed, and beloued, as *Stage-Players* are, although I would euen prayſe, and loue them too; but yet chooſing rather to be concealed, then ſo knowne, and to be hated, then ſo beloued.

* Some thinke that he alludes to *Antomelon* & *Actæon*, & ſome think to *Hypolitus*, and perhaps he meaneth neither of them.

Where are theſe weights of ſo diuers and ſo different loues, diſpoſed in one, and the ſame ſoule? How comes it to paſſe, that when both of vs are men, I

loue

loue that in another, which againe, if I did not hate, I would not detest, and driue away from my selfe. For it is not, as when a man loues a faire horse, which yet a mā would not be though he might, that so it can be also sayd, of a *Stage-player*, who participates of the same nature with me. Do I therefore loue in a man which I hate to be, when yet I am a mā? This *Man*, himselfe, is a huge deep bottome; the very *haires of whose head are all numbred by thee*, & there wants not one; and * yet those haires can more easily be numbred, then the affects, and motions of his hart. But this Oratour whome so I loued, was a man of such condition, as that I would gladly haue beene such a one, & I erred, through swelling pride, & I was whirld about with euery wind, though yet I was gouerned by thee, extremely secretly.

* The affections of mans hart are infinitly subtile.

But yet how do I know, and how shall I be sure to confesse to thee, that I loued him more for the loue of them that praysed him, then for the partes themselues, for which he was praysed. Be-

cause, if they should haue discommended him (without hauing prayſed the mā before) & (whileſt they were deſpyſing, & diſprayſing his perſon) ſhould recount the ſame thinges that were prayſe-worthy in him, yet ſhould not I be much moued or kindled towards him; and yet both the thing and the man, would in themſelues be ſtil the ſame; and only the affection of them that made relation of him, would be different.

Behould, where the weake ſoule doth lye, which adhereth not yet to the ſolidity of *Truth*. For as the aire of tongues doth breath vpon the mind of ſuch as are to giue their voyces, ſo is it carryed, & turned, & returned, & toſſed; & the light growes to be ouerſhaddowed with a cloude; & *Truth* is not ſeen; & yet behould it ſtandes before vs. But I cōceaued it, as a matter of much importance for me, if my faculty of ſpeach, & my abilityes otherwiſe, might be publiſhed in the eares of that man; which if he ſhould like, I ſhould be more ſet on fire; but if he ſhould diſeſteeme them,

this

this vaine hart of myne, being empty of thy ſolidity, would haue beene deeply wounded. And yet that booke, *De Pulchro & Apto*, of *Faire* & *Fit* (by occaſion whereof I wrote to him) I willingly, & often turned vp and down in my mind, by the mouth of my contemplation; and though no body were by to prayſe it, yet I admired it.

That, being darckned with corporeall Images, *he could not conceaue* ſpirituall thinges

CHAP. XV.

BVT I could not yet diſcerne the engine or machine of ſo great a buſines, in that art of thyne, O thou Omnipotent, who art alone, in doing wonderfull thinges. And my mind was walking amongſt *corporeall formes*; and I defined, and diſtinguiſhed, and by meanes of *corporeall* examples, did ſettle this opinion, *That a thing Faire was independent, and of it ſelfe*; but the thing which was

Fit, receaued grace, by being accommodated to somewhat els. And I cast my thought towardes the nature of the very *Mind*; but the false opinion which I had of *spirituall thinges*, did not suffer me to see the *Truth*. And yet the very force of *Truth* was flashing into myne eyes, but I withdrew my weake & panting mind, from any thing that was *incorporeall*, to *lineaments*, and *colours*, and *swelling quantityes*.

Now becaufe I could not find them in my *mind*, I thought I could not see that *mind* of myne. And for that, in *vertue* I loued *peace*, and in *vice* I hated *discord*; I noted *Vnity* to be in that, and a kind of *diuision* to be in this. And in that *vnity*, I conceaued, that the *rationall* *soule* of *man*, and the name of *Truth*, and supreme *Goodnes*, was; and in this *diuision* of the *irrationall life*, I miserable wretch did beleeue, that there was, I know not what * *substance* and *nature*, which was not only a *substance*, but was expresly *life*, and yet that it was not of thee, O my God, of whome all things are. And yet

* The errour of the Manichees.

yet I called that, *Monaden*, or *Vnity*, as if it were a *Nature* without any sexe; & this other, I called *Diaden*, or a *Diuision* into two; wrath * in heynous bloudy crymes, & lust in other flagitious sinnes, not knowing what I sayd. For I knew not, neither had I learnt, either that no *Substance* at all is *Euill*, or that our *Mind* itselfe was not the supreme and incommutable *Good*. For as (¶) they are called heynous *Crimes*, when there is a vicious motion of mind, wherein impetuosity is seene, and which behaues it selfe with insolency and confusion; and they are *flagitious sinnes*, when there is an immoderate affection of the soule, whereby carnall pleasures are suckt in: Iust * so, doe false opinions corrupt this life of ours, when the rationall part, it selfe, is vicious, as then it was in me, who knew not, that it was to be illustrated by another light, that it might be made partaker of *Truth*, for of it selfe, it is not *Truth*.

* The irascible & concupiscible part of the soule.

¶ The difference betweene *Flagitiũ*, & *Facinus*.

* As vice poysoneth the will, so doth heresy, the vnderstanding

But thou wilt giue light to my lanterne, O Lord, my God, thou wilt lighten my

darknes, and we haue all receaued of thy fulnes. For thou art the true light which illuminateth euery man cõming into this world, becauſe in thee there is no tranſmutation, nor ſhadow of change. But I wrought towardes thee, and I was driuen backe from thee, that I might ſauour of death, *becauſe thou didſt reſiſt the proud*. And what is prowder, then he, who with a ſtrange madnes, doth affirme himſelf, to be naturally that, which thou art For whileſt I was *mutable* (and of that I was ſure, becauſe euen then I deſired to be wiſe, & to grow better of worſe) yet I choſe rather to thinke, that thou wert alſo *mutable*, then that I was not that, which thou art. Therefore I was driuen backe againe, and thou didſt reſiſt that Necke of myne, ſwolne vp with pride. And I fancyed to my ſelfe, certaine *corporeall formes*, and being fleſh, I accuſed my fleſh; and being alſo a ſpirit, which (by thinking) walkes vp and downe, I did not yet returne vnto thee. And by walking, I went walking on to thoſe things which are not in thee, no nor in me, nor

in

in any *Body*; neither were they created for me by thy *Truth*, but were deuiſed, through the imagination which I had of *Bodyes*, by myne owne vanity.

And I ſayd to thy faythfull little ones, my fellow Cittizens, from whom I did exile my ſelfe (though I knew it not:) I went, I ſay, prating, and fooliſhly asking, *Why therfore doth the ſoule erre, which God hath made?* And yet I would not endure, that any man ſhould aske of me, *Why therefore doth God erre?* But I laboured to mayntaine, that rather thy vnchangeable *Subſtance* was conſtreyned to erre, then I would confeſſe, that my changeable *Subſtance* had voluntarily ſtrayed, or euen gone neere it. And I was perhaps, of the age of ſixe, or ſeauen and twenty yeares, when I wrote thoſe volumes, rowling vp and downe within my ſelfe, thoſe *corporeall fictions*, which buzzed about my hart, & eares, and which I applyed, O thou ſweet *Truth*, to that interiour harmony of thyne; meditating *de Pulchro & Apto*, of *Faire* and *Fit*; and ſtanding attentiue,

darknes, and we haue all receaued of thy fulnes. For thou art the true light which illuminateth euery man cõming into this world, becauſe in thee there is no tranſmutation, nor ſhadow of change. But I wrought towardes thee, and I was driuen backe from thee, that I might ſauour of death, *becauſe thou didſt reſiſt the proud.* And what is prowder, then he, who with a ſtrange madnes, doth affirme himſelf, to be naturally that, which thou art For whileſt I was *mutable* (and of that I was ſure, becauſe euen then I deſired to be wiſe, & to grow better of worſe) yet I choſe rather to thinke, that thou wert alſo *mutable*, then that I was not that, which thou art. Therefore I was driuen backe againe, and thou didſt reſiſt that Necke of myne, ſwolne vp with pride. And I fancyed to my ſelfe, certaine *corporeall formes*, and being fleſh, I accuſed my fleſh; and being alſo a ſpirit, which (by thinking) walkes vp and downe, I did not yet returne vnto thee. And by walking, I went walking on to thoſe things which are not in thee, no nor in me, nor

in

in any *Body*; neither were they created for me by thy *Truth*, but were deuiſed, through the imagination which I had of *Bodyes*, by myne owne vanity.

And I ſayd to thy faythfull little ones, my fellow Cittizens, from whom I did exile my ſelfe (though I knew it not:) I went, I ſay, prating, and fooliſhly asking, *Why therfore doth the ſoule erre, which God hath made?* And yet I would not endure, that any man ſhould aske of me, *Why therefore doth God erre?* But I laboured to mayntaine, that rather thy vnchangeable *Subſtance* was conſtreyned to erre, then I would confeſſe, that my changeable *Subſtance* had voluntarily ſtrayed, or euen gone neere it. And I was perhaps, of the age of ſixe, or ſeauen and twenty yeares, when I wrote thoſe volumes, rowling vp and downe within my ſelfe, thoſe *corporeall fictions*, which buzzed about my hart, & eares, and which I applyed, O thou ſweet *Truth*, to that interiour harmony of thyne; meditating *de Pulchro & Apto*, of *Faire* and *Fit*; and ſtanding attentiue,

with desire to heare thee, *and to reioyce with ioy at the voyce of the Spouse*. But I could not do it; for by the noyse of my owne errour, I was snatcht abroad; and by weight of my pride I was prest down into the lowest bottome; *for thou didst not then giue comfort and gladnes to myne eares, nor did my * bones reioyce, which by thee, had not yet been humbled.*

* The powers of his soule.

That his great Wit serued him to little purpose.

CHAP. XVI.

And what did it profit me that being scarce twenty yeares old, when that booke of *Aristotle*, called the *Predicaments*, fell into my handes, and when my Rhetorique Maister of *Carthage*, and others who were accounted learned, would be discoursing thereupon (with their mouthes swolne vp with pride till they were euen ready to breake) I was gapingly greedy to vnderstand them, as thinking they had contayned some great

and

and diuine matter in them. But * falling to reade them alone, I vnderstood them without the help of any teacher. And when afterwardes I conferred about them with other men (who professed that they had much to do, in being able to vnderstand them, though they had beene instructed therein to the full, by most learned Maisters, and they not only speaking, but writing them in *dust) yet they could not, for al that, say any thing to me in that matter, which my selfe, by reading them alone, had not learnt. And it seemed plaine inough to me, whilest they spake of *Substance*, such as a *man* is; and * what thinges are in that *Substance*, as is the *figure or shape of a man*; *what kind of thing he is*; *and of what stature*; *and of what kinred*; *whose brother he is*; *or where he is placed*; *or where he was borne*; *or whether he sit or stand*; *or whether he be shodd or arm'd*; *or whether he do, or suffer any thing*; and whatsoeuer els, of thinges innumerable, which are in the Predicamēt of substance, or in the other nine, whereof, for examples sake, I haue

* The admirable naturall wit of this Saint.

* A māner of writing which then was vsed.

* An enumeration of the Predicaments.

giuen ſome inſtances.

What did this profit me I ſay, when I may rather account that it did me harme. For as much as I thought thee, O my God (who 'art admirably of an vnchangeable and ſimple eſſence) to be conteyned like other thinges in the *Predicaments*; & I did ſo procure to vnderſtand thee, as if thou hadſt beene ſubiect to thine owne *Greatnes*, and *Beauty*, & as if they had beene in thee, as in a body which was to be their *Subiect*; whereas indeed, thy very ſelfe, is thy *greatnes* and *beauty*, and a *body* is not therefore a *body*, becauſe it is either *great* or *beautifyed*; for though it were leſſe *great* or *faire*, yet would it neuertheleſſe, be a *body*. So as that which I conceaued of thee, was not true, but truly falſe; and they were *Fictions* of my miſery, and not the *foundations* of thy felicity.

Thou hadſt commanded, and ſo it fell out with me, that the *Earth ſhould bring forth thornes and brambles, and that with labour, I muſt come to eate my bread.* For * what did it alſo profit me, that I being

* Note.

being then a moſt wicked ſlaue to vile and baſe affections, did read and vnderſtand, of my ſelfe, all the bookes of thoſe *Artes*, that are called *Liberall*; which I could euer come to read. I tooke pleaſure therein, but I conſidered not from whence all that proceeded, which in any of them, was true & certaine. For * my backe was turned towardes the light which might haue illuminated my face; and by this meanes, that face of myne whereby I ſaw thoſe other thinges illuminated, and cleared, which were placed before it, did ſtill, it ſelfe, remayne in darknes.

* A rare deſcription of a darcke ſoule.

Whatſoeuer ¶ I read concerning the *Artes*, either of *Logike*, or *Rhetorique*, whatſoeuer, of *Geometry*, *Muſique*, and *Arithmetique* I read, I vnderſtood without any great difficulty; and without the inſtruction of any man, as thou, O Lord my God knoweſt. For the ſwiftnes of vnderſtanding, and the ſharpnes of wit in learning any thing, is thy gift; but I tooke not occaſion thereby of ſacrificing my thankes to thee. And therfore

(¶) Let my younge Maiſters whotake pride in their witts, compare theirs with this and ſo grow humble.

fore it was rather of much preiudice, then of vse to me, since * I desired to haue the liberall portion which thou bestowedst vpon me * in myne owne handes; and I preserued not the strength of my soule for thy seruice, but I went into a *Countrey farre remote from thee*, that I might waste it, vpon the satisfying of vncleane and profane desires.

* He still alludes to the the Prodigall Sonne.

For what was I the better, for hauing that, which was good, since I did not vse it well. Nay I did not so much as know, that those Artes were so very hardly to be vnderstood, euen by such as did excell both in wit, and study, but only when my selfe endeauoured to expound the same, in the hearing of others. For then I found, that he was accounted the most excellent amongst them, who was the least slow in following me, whilest I expounded. But stil I say, what was I the better for all this, when I thought that thou, O Lord, my God, and my *Truth*, wert no better then some *vast* and *bright body*; and that my selfe was some piece, or lumpe thereof. O extreme

Note.

* An errour of the Manichees.

treme peruersnes of vnderstanding; but yet so was I made, at that tyme. Nor wil I be ashamed, O my God, to confesse thy Mercyes vnto thee, & to call vpon thee, I who was not then ashamed, to proclaime my blasphemyes before men, and to barke, in their hearing, against thee.

What was I the better for hauing a nimble wit, and to be able to explicate, and vnfould, without any Maister, the most knotty and abstruse knowledge, conteyned in so many books; when yet the while, I did deformedly, and with a shamefull kind of sacriledge, forsake the *Doctrine of piety*? Or what were many * of thy little ones the worse, for hauing a much lesse capacity, when withall they went not away far from thee; that so in the nest of thy (¶) Church, they might securely fether themselues, and nourish the winges of charity, by the food of incorrupted fayth. O Lord our God, our hope is in the couering of thy winges; O protect vs, and support vs. Thou shalt carry vs whilst we are yong ones; and thou shalt conduct vs to our last

* The children of the holy Catholique Church.

(¶) In the true Church only, do we get winges, whereby we may fly to heauen.

last age. For * then, when thou art our ſtrength, we haue ſtrength indeed, but when we rely vpon our ſelues, our ſtrength is nothing but meere weaknes. With thee, liueth all our good; & when from that we are auerted, we are peruerted. O Lord let vs now turn towards thee, that we may not be ouerturned; becauſe with thee liueth our *good* without the leaſt defect, and thou thy ſelfe art this *good*. And we need not feare that there is no place for vs to returne vnto, becauſe we fell headlong from it: for whatſoeuer become of vs, that houſe of ours, which is thyne eternity, wil ſtand faſt for euer.

* Our ſtrength conſiſts in knowing that we can doe nothing good, without Gods aſſiſtance.

The end of the fourth Booke.

THE FIFTH BOOKE

He ſtirreth vp his Mind, towards the prayſing of God.

CHAP. I.

RECEAVE the ſacrifice of my Confeſſiõs, from the hand of my tongue, which thou haſt framed, and ſtirred vp to confeſſe vnto thy name. *And heale thou all my * bones, and let them ſay, O Lord, who is like to thee.* He that confeſſeth to thee, doth not

* The powers of his ſoule.

* The eye of God seeth all, and the hand of God shaketh all.

not teach thee thereby to vnderstand what he doth. For *euen a hart which is shut vp, doth not exclude thy sight; nor doth the hardnes thereof giue repulse to thy hand; but thou dost open it when thou wilt, either by way of pitty or reuenge; *Nor is there any who can hide himselfe from thy heate*. But let my Soule prayse thee, that it may loue thee; and let it confesse thy mercyes to thy selfe, that it may prayse thee.

(1) Men or Angells.

(2) (3) Beasts, Stones &c.

No creature of thyne doth forbeare or fayle to prayse thee. Thy (1) *Reasonable* creatures do it, by their owne obseruation; and those others which are only (2) *Animall*, and (3) *Corporall*, may be also sayd to do it, by the mouth of such as consider them. And so our soules may rise vp from wearines*; resting vpon those things which thou hast made; and passing on to thee, who didst make them in an admirable manner; and there is comfort, and true fortitude.

The

The presence of God cannot be auoyded, for he is euery where.

CHAP. II.

LET vniquiet and wicked persons runne away, and flye from thee, as fast as they will; but yet thou seest thē, and canst distinguish the shaddow from the body. And behould all those seuerall thinges which they haue, are beautifull, whilest yet themselues are deformed. But how indeed could they hurt thee, or wherein could they disparage thy dominion, which is so intiere and iust, euen from the * highest creature to the lowest. For whither did they flye, when they fled from thy face, & where can they be, but thou wilt find them? But (¶) they fled that they might not see thee, whilest yet they were seen by thee: and being thus blinded, they might fall vpon thee; for thou forsakest none of those thinges which thou hast made. That * they being vniust, might fall, I say

* The Angell and the worme, the beggar and the King

(g) The miserable ignorance of sinners.

* No greater signe, that God doth finally forsake a man, then when he doth not punish him heer for sinning.

* Hee deerely inuiteth sinners to returne to God.

say, vpon thee; and be iustly vexed for it, by withdrawing themselues from thy mercy, and stumbling vpon thy iustice, and falling vpon thy seuerity. And all becaule they knew not, that thou art euery where; whome no place circumscribes; and who only art present, euen to them that make themselues far from thee.

(¶) Our hart is the place where we may find God if we will.

Let * them therefore turne backe againe, and seeke thee; for though they haue forsaken thee their Creatour, yet thou hast not forsaken thy creatures. Let (¶) them returne and seeke thee; & behould thou art euen already there in their very hart; in the hart of them that confesse to thee, & that cast themselues grouling vpon thee; and powre forth their teares in thy bosome; after * they haue euen wearyed themselues, in those paynefull wayes of sinne. And thou, ful of mercy, wilt drye their eyes, and wipe away their teares, that they may yet weep more, and euen reioyce in their weeping. For thou, O Lord, art not a man made of flesh and bloud; but thou, O Lord,

* O infinit mercy of our God, who vouchsafeth to receaue vs, euen whē we returne to him, only becauſe we are weary of other thinges.

O Lord, who madeſt them, doeſt alſo cheriſh and comfort them.

But in the meane tyme where was I, when I ſought thee? Thou wert before me, but I was euen departed from my ſelfe; neither did I find my ſelfe, then how much leſſe could I find thee.

Of Fauſtus *the* Manichee: *and of* Aſtrology.

CHAP. III.

I Will declare in the ſight of my God, that nine and twentith yeare of my age. There was then come to *Carthage*, a certayne Manichean Biſhop, called *Fauſtus*; a great ſnare of the Diuell, wherin the feet of many were intangled by the deceiptfull ſmoothnes of his ſpeach; which although I prayſed, yet I was able to diſcerne betweene it, and the truth of thoſe thinges which I was greedy to learne. Nor did I care ſo much in* what pretty little diſh of Eloquence that *Fauſtus* (who was ſo famous among them)

* Thus do here-tikes ſom tymes ſet out their cates.

them) would ſerue me; as what food of ſcience he would ſet before me to be eaten therein. But fame had been a forerunner of him, & gaue out, that he was moſt skillfull in all faire and ciuill kind of knowledge; and extraordinarily ſeen in the liberall ſciences. Now becauſe I had read many of the Philoſophers, and remembred much, I compared ſome part thereof, with the tedious fables of the *Manichees*. And thoſe thinges ſeemed more probable to me, which the Philoſophers ſayd, and which might ſerue ſo farre as to enable me towardes the making of ſome iudgment of the created world, although they neuer found out the Lord therof.

Becauſe, *thou, O Lord, art great and regardeſt thoſe things that are humble; but thou lookeſt from a far off, vpon the haughty and thou doeſt not approach but to them that are contrite of hart*. Nor art thou found by proud folks, though by a curious skil they would number the ſtarres, and the ſands of the ſea, and meaſure the tract of heauen, and trace out the way of the planets.

Planets. By their vnderſtanding, and by the wit which thou gaueſt them, they ſeeke, and they haue found out many thinges; and many yeares before hand, they haue foretold the *Eclipſes* of thoſe great lampes, the Sunne and the Moon; vpon what day, in what hower, and to what proportion it would proue; and their account did not fayle them, but ſo it fell out as they foretould. And they wrote exact rules, which are dayly read; and by them it is foretold alſo in what yeare, and what moneth of the yeare, & vpon what day of the moneth, & what hower of the day, how many partes of light, the Sunne or Moone ſhould looſe, and iuſt ſo it happens. And men who know not this Art, do wonder and are aſtoniſht at theſe thinges; and they who know it, triumph, and are puft vp by a wicked pride; and receding and departing from thy light, they fortell ſo long before the *Sunnes defect*, which is future, and do not ſee their owne, which is present.

* Note this noble paſſage.

For * they inquire not religiouſly from

from whence they haue that wit, by vertue wherof they inquire these things, nor finding, that thou hast made them, doe they giue themselues to thee, that thou mayst preserue what thou hast made, and that they may kill to thee such as they had made themselues to be, and put to death that *vayne hart* of theirs, like *foules of the ayre*; and their *curiosity* as *fish of the sea*, wherein they walke vp and downe by those secret wayes of that deep bottome; and that *luxuriousnes* of theirs, as *beasts of the field*; that thou, O God, who art a deuouring fire, maist consume those dead cares of theirs, and recreate them after an immortall manner.

* Christ our Lord.

But they knew not the *Way*, *thy *Word*, by which thou madest all those thinges which they calculate; and the calculatours themselues; and the sense wherewith they see that, which they number; & the faculty of mind wherby they number; *and there is no number or end of thy wisedome*. But the only begotten Sonne himselfe, is made *wisedome, iustifi-*

cation

cation, and ſanctification to vs, and was numbred among vs, and payd tribute to Cæſar.

Theſe men haue not known that *way*, whereby they may deſcend to him from themſelues, and * ſo by it aſcend to him. They haue not knowne this *way*, & they take themſelues to be both high and bright like thoſe ſtars; and behould they are precipitated down to the groũd *and their foolish hart is darkned*. And they ſpeake many thinges truely of the creatures, but the true framer of this creature, they doe not piouſly ſeeke, and therfore they do not find him. *Or if they find God by knowing him, they do not honour him, or thanke him as God, but they vaniſh in their owne cogitations, and ſay that they are wiſe*, and ſo they attribute thoſe thinges to themſelues which indeed are thyne.

* We must riſe by the low ſtep of humility.

By theſe degrees they come alſo to endeauour with a more peruerſe blindnes, to impute thoſe thinges to thee, which are their owne; entitling thee who art *Truth* it ſelfe, to their lyes, *and changing the glory of an incorrupted God,*

into the likenes of an image of a corruptible man, and of birdes, and foure footed beasts, and serpents; and they conuert the truth thereof into a lye, and chooſe rather to worſhip, and ſerue a creature, then the Creatour. But many thinges were by thoſe Philoſophers truely ſayd concerning the *creatures*; and I my ſelfe had obſerued diuers thinges by numbers, by order of tymes, and by a viſible teſtimony of the ſtars. And I compared them with the ſaying of *Manichæus*, who had written much of theſe thinges, moſt richly doating; but * nothing occurred to me in him, either of the *Solſtitia* or *Equinoctiall*, nor of the *Eclypſe* of thoſe great lights: neither did I learne anyſuch thing there, as I had found in the bookes of ſecular wiſedome. But by him I was commanded to beleeue, and yet he anſwered not thoſe reaſons, which had beene made good againſt him, and approued both by my actuall calculations, & by myne eyes; but it fell out to be in a very different manner.

* Thoſe heretiks were worſe Philoſophers, then the Pagans.

of

Of the vanity of humane Knowledge.

CHAP. IIII.

TELL me, O Lord my God of truth, are men therefore pleasing to thee, because they are full of humane knowledge? No; but vnhappy is he, who knoweth all things of that kind, if he be ignorant of thee; and * happy he is that knoweth thee, though he be ignorant of all them. But he that knoweth thee, and them, is not the happier for them, but for thee only he is happy; *if knowing thee as God, he glorify thee, and giue thankes to thee, and do not vanish in his owne cogitations*. For as he is better, that knoweth how to possesse a tree, and giue thee thankes for the vse that he can make of it (though he know not how many cubites high it growes, nor how broad it spreades) then he who can measure it, and count all the boughes it hath; yet neither possesseth it, nor knowes, or cares for the Creatour thereof: so is it a

* Mans felicity consisteth in knowing God.

Note.

fooliſh thing to doubt, but that a fayth-full Chriſtian (to whome the whole world is ſubiect, and hauing nothing, yet poſſeſſeth all thinges, by adhering to thee, whome all things ſerue) although he know not ſo much as the North-ſtar, is, in like manner, much better, then another, who can euen weigh out the Elements; and number the ſtars, and meaſure the skyes; if withal he neglect thee O Lord, *who diſpoſeſt of all thinges, in weight, number, and meaſure.*

The raſhnes of Fauſtus *was ſuch, as that he taught he knew not what.*

CHAP. V.

BVT yet who vrged any Manichean to write theſe thinges, without the knowledge whereof, true piety might haue yet beene learned. For thou haſt ſayd to man, *Behould piety is wiſedome*, whereof he might be ignorant, although he were perfect in theſe other thinges. But becauſe he knew not this, whileſt igno-

ignorantly he presumed to teacht it, he made it impossible for him to know it. It is a kind of vanity to professe those worldly thinges, euen when they are known, but it is piety to cõfesse to thee. But this wanderer spake much of these thinges; & so being conuinced in them, by such as knew them truely, it might euidently be discerned, how little skill he had in other thinges, that were more hidden. For the Man would not be meanely thought of, but he endeauoured to perswade others, by a full sayle of authority, that the *Comforter*, and the enricher of thy faythfull children, was personally in him. Therefore, whensoeuer he was found to speak false things of *heauen*, and of the *stars*, and of the motion of the *Sunne*, & *Moon*(although these thinges belong not to the doctrine of Religion) yet his sacrilegious presumption was made apparant inough therby, whilest he deliuered these things whereof he was not only ignorant, but which were false, and falsifyed; and all this with such a mad and stupide vanity

of

of pride, that he would attribute them to himselfe, as to one of the diuine Persons.

When * I heare this, or that Chri- *Note.
stian brother of myne, who is ignorant of these thinges, and who mistaketh one thing for another; I can patiently endure that he be of any such opinion; nor do I see what hurt it doth him (so that he beleeue nothing vnworthy of thee, who art the Creatour of all thinges) though peraduenture he be ignorant of the scituation or conditiō of any *corporeall creature*, vnles he esteem it to belong to the rule of the doctrine of piety, and will yet needs affirme that, wherof he is ignorāt, with pertinacity. But euen such an infirmity as this, as long as our young fayth is but in the cradle, may be endured by such a Mother as Charity is, till such tyme, *as this new creature grow vp to be a perfect man, and not to be tossed vp & down with euery wind of doctrine*. But in that other, who presumed to make himselfe a Doctour, an Authour, a Leader, and a Prince of them, to whome he perswaded

ded theſe thinges; and that in ſuch a faſhion, as that they who followed him, muſt not eſteeme themſelues to follow any ſinnefull man, but thy Holy *Spirit*, who could iudge, but that his madnes was to be deteſted, and caſt off, as far as to the worlds end, if he were but once conuinced to haue ſpoken falſly of any thing.

But * yet indeed, I had not then cleerely found, whether that which I had met withall in other bookes, concerning the viciſſitudes of longer, and ſhorter dayes and nights; and euen of the very day and night it ſelfe; and the *Eclypſes* of thoſe great *lights*, and whatſoeuer els of this kind, might not be ſo expounded, as to ſtand with his opiniõ. Though howſoeuer, if it might, yet ſtil it muſt be vncertain to me, whether the thing in it ſelfe were ſo or no; but I was forſooth to propound his authority to my ſelfe, for the making of my ſelf, giue him credit, in reſpect of the *ſanctity* that was beleeued to be in him.

* It was not yet certaine to him, but that the Manichean and the Pagan Philoſophy might be reconciled together.

Fauſtus

Fauſtus *was elequent by Nature, but not by Art.*

CHAP. VI.

AND by the ſpace, almoſt of thoſe nine yeares, wherein like a vagabound in mind I gaue * them eare, I did expect the comming of this *Fauſtus* with extreme appetite. For the reſt of them, vpon whome I had falne (who were not able to ſolue the obiections which by me were made) did promiſe me this man, by whoſe ariuall and conference, both theſe, and greater difficultyes, would moſt eaſily and clearely be diſcharged. As ſoone therefore as he came, I found the Man to be of a very agreable, and ſweet language; and who did much more delightfully prate ouer the ſelfe ſame things, which they were wont to deliuer. But what did it import my extreme thirſt, to haue a curious cup-bearer, of a precious cup. Already (¶) mine eares were glutted with thoſe toyes, nor

* He ſpeakes of the Manichees.

(¶) Note & imitate.

nor did they therfore ſeeme better to me, becauſe they were better ſayd; nor true, becauſe they were eloquent; nor did the ſoule ſeeme wiſe, becauſe the countenance was well ſhap't, and the ſpeach well tun'd. But they who made me a promiſe of him, were not good Iudges of thinges; and therfore to them he ſeemed both actiuely and contemplatiuely wiſe, becauſe he could charme their eares with his tongue.

I haue alſo met ſometymes, with another kind of people, who call euen the very Truth into queſtion, & refuſe to render themſelues thereunto, if it chance to be propounded in a fluent and ſmooth diſcourſe. But now, O my God, thou hadſt begun to teach me, by ſtrang and ſecret wayes; and therefore I beleeue it was that thou taughtſt me, becauſe the thinge it ſelfe was true, neither is there any other teacher of Truth but only thou, whereſoeuer, & whenſoeuer it may ſhine. Now therfore I had learnt of thee, that nothing ought to be accounted true, becauſe it is eloquently

* Wee muſt not iudg of the truth of thinges, according to eſtimation or eloquẽce of perſons more or leſſe.

quently deliuered; nor therefore false, becauſe the wordes are incompoſed. Nor againe therefore true, becauſe it is rudely expreſſed; nor therefore falſe, becauſe it is cloathed in coſtly ſpeach. But, that wiſedome and fooliſhnes were but ſo farre forth to be eſteemed, as they were profitable or vnprofitable, for the obteyning of thee; and that in wordes either choyce or playne (as in curious or countrey diſhes) the meates of both thoſe kindes may be ſerued.

My greedines then, wherewith I had ſo long expected that man, was indeed intertayned and delighted with the way, and manner of his diſcourſe; and with his apt wordes, which flowed eaſily on, towardes the apparelling of his conceptions. I was therefore pleaſed amongſt the reſt who were many, yea & I commended and prayſed him more then many; but I was nothing well content, that when I was one of his Auditory, I might not be ſuffered to vrge him, and to part with him, the care of ſome queſtions, that I had a mind to aske, conferring

ferring familiarily, and exchanging of speach. For which, as soone as I had opportunity, and that I found him among the rest of my friends (at such tyme as it was no way vnfit for me to speake by interlocution, and that I vttered some things, which vsed to weigh much with me) I found, that he, whome formerly I thought to be a man of partes,* was wholy ignorant of all the liberall sciences; sauing only of Grammer, and euen therein that he was but vulgar.

But becauſe he had read ſome of *Tullyes* Orations, and ſome very few of *Senecaes* Workes, and many of the *Poets*, & the volumes of his owne ſect (if any of them were written in Latin, and good language) and by reaſon that he had alſo dayly exerciſe of ſpeach, he therefore was furniſhed with a kind of eloquence, which became very agreable; and he grew more able to deceaue by the application of his wit, togeather with a certaine grace, which to him was naturall. Is it not thus, as I am now recording, O Lord, my God, who art the arbitratour

*The true picture of an heretike in *Fauſtus*; who made a faire ſhew, & yet was very ſhallow; only he was not afterwards ſo very imprudent, as ſome others are.

of my conscience. Before thee is my hatt and my remembrance. O thou who then didst exercise me by the hidden and secret meanes of thy prouidence; & thou didst place those paltry errours of mine before my face, that I might see and hate them.

How he grew alienated from the Sect of the Manichees.

CHAP. VII.

For after he had sufficiently appeared to be vnskillfull in those Artes, wherein I had thought him to excell; I began to despaire that he would be able to open & vnty those knots which bred difficulty in me; wherof yet a man that were ignorant, might still imbrace the doctrine of *Piety*, prouided alwayes that he were no Manichee. For their bookes are full of most large fables; of the *Heauen*, the *Starrs*, and of the *Sunne*, & *Moon*; and now I did not think (after I had cõpared the reasons togeather which I had read

read elswhere) that he would be able to explicate with ſubtility (which yet was the thing that I deſired) whether things were rather ſo, as the Manichees deliuered them in their bookes; or at leaſt that from thence, they could fetch probable reaſon for them. Which yet, when I brought forth to be conſidered, and diſcuſſed by him, I confeſſe he did with ſome modeſty, forbeare ſo much as to vndertake that burthen; for he knew he could not diſcharge it, nor was he aſhamed to acknowledge as much.

He was not ſuch a kind of man as I had met with many talking fellowes, who would endeauour to teach me theſe thinges, when yet they ſayd nothing to me of any moment. This man had braynes, and though not well addreſſed towards thee, yet were they not ſtupide towards himſelfe. He was not altogeather ignorant of his owne ignorance; nor would he raſhly ingage himſelfe to diſpute of thoſe thinges, through which he could neither make any outright paſſage, nor retreate from thence. For this

I liked the better of him, becauſe better is the modeſty of a confeſſing mind, the were the very thinges that I deſired to know; and in all the moſt ſubtle & difficult queſtions, I found him ſuch. Giuing therefore ouer all purſuite, wherby I was bent towardes that learning of the Manichees; & deſpayring more of their other Doctors (ſince this Man had been named ſo much for the cleering of thoſe thinges that had troubled me) I began at his requeſt, to paſſe ſome tyme with him in that ſtudy, whereby he thirſted after the knowledge, which I, then being the Rhetorique Maiſter of *Carthage*, did teach my ſchollers. And I read with him, either thoſe thinges which himſelf deſired, or els which I thought fit for ſuch a kind of wit as his.

● But all the endeauour, whereby I had purpoſed to proceed in that Sect, was abſolutly giuen ouer by me, now that I had knowne that man. Not that yet I was ſeparated wholy from them; but as not hauing then found any thing better then that which I had met withal among

among them, I reſolued to remayne as I was, vnleſſe ſomewhat ſhould perhaps appeare, which I might haue reaſon to preferre before it. And* thus did this *Fauſtus*, who was the very ſnare of death both without his knowledge, & againſt his will, releaſe the ſnare which I was in. For thy handes, O my God, which were in the hidden part of thy prouidence, did not forſake my ſoule; and euery day and night, there was a ſacrifice offered vnto thee for me, by the teares of my Mother, in the bloud of her hart; & thou didſt proceed with me by wonderfull and ſecret wayes. Thou didſt performe it, O my God; *for by our Lord the ſteps of men are directed, and he diſpoſeth of our way*. For what meanes is there for vs to procure ſaluation, but thy hand, repayring that which it hath made.

* The great prouidence of God towardes this Saints ſoule.

How he deceaued his Mother, and went to Rome.

CHAP. VIII.

IT was thy doing, O Lord, that I ſhould be perſwaded to go to *Rome*, and rather to teach there, then at *Carthage*, which I will not fayle to confeſſe to thee, becauſe heereby thy moſt profound ſecrets, and thy moſt preſent mercyes towards me, are to be conſidered, and publiſhed. It was not therefore, that I diſpoſed my ſelfe to go towardes *Rome*, becauſe more gaine, or greater honour was promiſed me by thoſe friends, who inclined me to that iourney (though euen theſe thinges wrought ſomewhat then vpon me;) but this was the chiefe, and almoſt the only cauſe, That I heard young men ſtudyed there more quietly, and were ſubiect to better diſcipline; & not permitted in a confuſed, & inſolent manner to ruſh in vpon thoſe Schooles, where their own Maiſter did not teach;

no

no nor to enter in at all, vnles he ſhould like thereof. Whereas at *Carthage*, the Schollers tooke a deformed and inſolent liberty, to breake in audaciouſly; and, almoſt after the faſhion of mad men, to diſturbe that order, which any Maiſter had inſtituted, for the profit of his ſcholers. They do many things moſt iniuriouſly, and euen with a ſtrang kind of ſtupidity, which were iuſtly to be puniſhed by the Lawes, if their pardon were not pleaded by cuſtome: they being therefore more miſerable, in that they do theſe thinges as lawfull, which by thyne eternall law will neuer be ſo. And *they thinke they do it without puniſhment, whereas indeed, they are puniſhed by the blindnes which they are ſubiect to in ſo doing; and therby do ſuffer that which is incomparably worſe, then the things which they impoſe vpon others.

*Sometymes the very ſinne it ſelfe, is the puniſhmẽt of the ſinne.

But I, in the meane tyme, who when I was a Scholler did not like this cuſtome in my ſelfe, when I grew to be a Teacher, was fayne to endure it in others; and therfore I was deſirous to go

to ſome ſuch place, as where (by general relation) I had learned no ſuch thing to be in vſe. But thou, *O my hope, and my portion, in the Land of the liuing*, didſt for the ſauing of my ſoule, * propound to me (by meanes of certaine men, who tooke pleaſure in that dead kind of life now committing mad things, and then promiſing foolish, and vaine things) certayne difficultyes in *Carthage*, whereby I might be driuen from thence; and delights in *Rome*, whereby I might be drawne thither. And thus thou didſt ſecretly vſe the peruerſe mind, both of them and me, towards the reforming of my wayes. For both they who diſturbed my quietnes, were euen blinded by that vgly rage of theirs; and they who inuited me to make ſome change, did ſauour nothing but of earth; and I, who there, deteſted true miſery did aſpire to find a falſe happynes ſomewhere els.

* Note ſtill Gods prouidence.

But indeed, to what end I went thence, and thither, thou O God didſt know, though neither thou didſt then diſcouer to me, nor to my Mother, who paſſionatly

passionatly lamented my iourney, and followed me as far as the sea would let her: Though I deceaued her, who euen violently held me; and who procured either to stay me with her, or to make me take her with me. I pretended that I would but accompany a friend of myne till he were embarked; and I lyed to my Mother, yea such a Mother, and so escaped from her.

Euen this sinne, O Lord, thou hast mercifully forgiuen me, preseruing me, being then full of execrable vncleanes, from those sea waters, that I might arriue to that other water of thy Grace in Baptisme; whereby (my soule being washed) those floods which fell from my Mothers eyes, might be dryed vp, which for me did dayly bedew the ground whereon she prayed. And yet, she refusing to returne without me, I could hardly perswade her to remayne that night in a place very neere to our imbarkation where was the * *Shrine* of *S. Cyprian*; but that night I secretly departed, and she remayned praying, and weeping.

* The place where S. Cypriās Relikes were kept.

And what did she begge of thee, O my God, with so many tears, but that thou wouldst hinder my nauigation?

But *thou, profoundly considering and hearkning to the engine wherupon her mayne desire was turned, didst not regard what she then particulerly desired, that thou mightst the better accomplish, what she had begg'd so long. In the meane tyme the wind blew, the sayls were filled, and the shoare withdrew it selfe from our sight; whereupon she, in the morning after, was grown euen into rage with lamentation and griefe; & with sobbing sighes she fild thyne eares, at that tyme contemning them, when thou didst, by meanes of myne owne desires, both draw me towardes the ending of the same desires, and didst punish my Mothers (¶) sensuall affection to my company, with the iust scourge of sorrow. For she loued my presence after the manner of Mothers, and much more then many Mothers; and she knew not what ioy thou wouldst impart to her by occasion of that absence of myne. She knew

* We are many times most fauoured by God, when we think we are reiected.

¶ Euen a holy Mother may loue the society of a deer sonne, too wel.

knew it not, and therefore did she exclayme and weep; & by those torments she was conuinced to be one of the children of * *Eue*, with sorrow seeking that which with sorrow she had brought forth. But after she had ended her accusation of my falshood, and cruell wickindnes, betaking her selfe againe, to powre out before thee her prayers for me, she returned home, and I went on towards *Rome*. Note.

Of a dangerous sicknes that he had.

CHAP. IX.

AND behould I was visited with the scourge of corporall sicknes; and I was euen very then going downe into hell, accompanyed by all those many & grieuous sinnes, which I had committed both against thee, my selfe, and many others; besides * the bond of original sinne, whereby we al dye in *Adam*. For as yet, thou hadst not forgiuen me any thing in Christ; nor had he, by his flesh discharg'd * Because he was not then baptized.

discharg'd the account of those enmityes, which I had incurred by my sins. For indeed how should he discharge the by that only * imaginary kind of suffering vpon the Crosse, which I then beleeued him to haue endured. The death of his body did not seeme more false to me, then the death of my soule, was then true and certaine; & as true as the death of his body was indeed, so false was the life of my Soule, which beleeued not his true death.

* The Manichees amongst other thinges beleeued that the body of Christ our Lord was not a naturall body.

My feuer growing vpon me, I was euen vpon the very point of perishing. For whither could I haue gone, if I had gone then, but into such fire, & torments as had beene worthily allotted out vnto my sinns, by thy iust decree. My mother knew nothing of it, but yet prayed for me in absence; and thou who art euery where present, didst hearken to her where she was, and hadst mercy on me where I was; so farre, as to restore my bodily health, though my sacrilegious soule was still sicke and mad. Nor did I desire Baptism, in that so great danger of myn,

but

but I had beene more piouſly affected, euen when I was a youth, at which tyme being ſicke I demaunded it, vpon the account of my Mothers deuotiō, as now I remember, and confeſſe. But now I was growne ſo much worſe, as I was growne elder, and like a frantike perſon I ſcoffed at thoſe courſes, which thou hadſt taken for our iourney; and yet wouldſt not thou ſuffer, that I, though being ſuch a one, ſhould then dye a double death.

If my Mothers hart ſhould haue been pierced through, with that wound, it could neuer haue beene cured. For I do not ſufficiently expreſſe what extrem affection ſhe carryed towardes me; and with how much more ſollicitude ſhe brought me forth dayly in ſpirit, then euer ſhe had done, with payne in fleſh. I ſee not therefore, how ſhe could haue beene cured, if ſuch a death of myne as that, had tranſpierced the bowells of her loue towards me. And what ſhould haue become of thoſe ſo feruent and frequent prayers, which ſhe made for me at

all

all tymes, and in all places before thee? Or couldst thou, O God of mercy, despise the contrite and humble hart of a deuout and chast widdow, who was euer giuing of almes, obseruing, and seruing thy Saints; and omitting no day* to be present at the oblation vpon thyne Altar; euery morning and euening going to Church, without any intermissiō, not caring for old wiues tales or tatling, but desiring that she might heare thee in thy inspirations, and that thou wouldst heare her in her petitions. Couldst thou, by whose mercy she was made such, refuse to succour her, & contemne those teares whereby she begged, not gold or siluer of thee, or any other transitory and frayle fortune; but only the saluation of her sonnes soule? O no my Lord, thou couldst not, nay thou wert present, & didst hearken to her, & fullfill what she desired, though in such sort, as thou hadst preordayned. Let it be farre from my hart to thinke, that thou couldst deceaue her in those* *Visions*, and *Reuelations*, both such as are, & such

*S. Monica wēt euery day to Masse, & was glad in seruing the seruants of God.

*Visionibus & respōsis. S. Monica had many *Visions*, and *Reuelations*

such as are not mentioned by me, which she locked vp in her faythfull breſt. And in her prayers she would euer be vrging them as thyne owne hand-writings against thy selfe. For thou doest vouchsafe, O Lord, because thy Mercy is infinite, * to become, by thy promises, a debtour euen to them, all whose debts thou doest forgiue.

* Our Lord by his mercy, and by his promises, makes himselfe a debtour to vs.

His errours before he imbraced the Euangelicall doctrine.

CHAP. X.

THOV didst therefore recouer me from that sicknes and didst cure at that tyme, the sonne of thy hand-mayd in his body, that otherwise he might be capable of a more certayne and better health, which thou meantst to giue. I associated my selfe, euen then at *Rome*, to those falſe and deceauing *Saints*; for I applyed my selfe not only to their Auditours (of which number he also was in whose house I had beene sicke, and did

did recouer) but withall to them who were called *Elect*. For it seemed to me yet, that it was not we that sinned, but that this was done by I know not what other* *Nature* that remayned in vs. And my pride tooke pleasure to be without fault; and when I had done any ill, not to confesse that I had done it, *that so thou mightst heale my soule, because I sinned against thee*: but I loued to excuse my self, and to accuse, I know not what other thing which was with me, & yet which was not I. But indeed I, was all that, which sinned, and my iniquity that diuided me against my selfe, and my sinne was so much the more incurable; and my iniquity was execrable, in that I would rather haue thee, O God Omnipotent, thee I say to be ouercome by me, to my destruction, then my selfe to be ouercome by thee, to my saluatiō. Thou hadst not therefore as yet, *placed a guard before my mouth, nor lockt the doore of continency about my lippes, that my hart might not decline to those wicked wordes, to the excusing of the excuses which I made for sinning*

* An heresy of the Manichees.

amongst

amongſt men, who were the workes of iniquity. Therefore did I ſtill liue in ſociety with thoſe *Elect* of theirs, though yet now deſpayring that I ſhould profit by that falſe doctrine. And although, if I ſhould diſcouer nothing better, I meant to remayne quiet in it; yet did I more remiſſely, and more negligently retaine the ſame.

And then alſo grew this thought vpon me, That the Philoſophers who were called the *Academiques*, are wiſer then the reſt, becauſe they hold that all thinges are to be doubted of, and haue defined this opinion, *That no Truth can be comprehended by man*; for to me they cleerely ſeeme ſo to thinke, & ſo do the vulgar men beleeue the ſame of them, though indeed they vnderſtand not the true meaning of the *Academiques*. Neither did I make any difficulty to repreſſe the too much confidence, of the Maiſter of the houſe wherin I lay, which I found he had in thoſe fabulous narrations, whereof the *Manichean* bookes are full. But yet I ſtill imbraced the friendſhip of

did recouer) but withall to them who were called *Elect*. For it seemed to me yet, that it was not we that sinned, but th

* An heresy of the Manichees.

ot
m
fa
to
m
g
an
thi

STAINED. PAG

was not I. But indeed I, was all that which sinned, and my iniquity that diuided me against my selfe, and my sinne was so much the more incurable; and my iniquity was execrable, in that I would rather haue thee, O God Omnipotent, thee I say to be ouercome by me, to my destruction, then my selfe to be ouercome by thee, to my saluatiō. Thou hadst not therefore as yet, *placed a guard before my mouth, nor lockt the doore of continency about my lippes, that my hart might not decline to those wicked wordes, to the excusing of the excuses which I made for sinning amongst*

amongſt men, who were the workes of iniquity. Therefore did I ſtill liue in ſociety with thoſe *Elect* of theirs, though yet

at I ſhould profit by
And although, if I
thing better, I meant
in it; yet did I more
re negligently retaine

ſo grew this thought
he Philoſophers who
dcademiques, are wiſer
reſt, becauſe they hold that all
thinges are to be doubted of, and haue
defined this opinion, *That no Truth can be comprehended by man*; for to me they
cleerely ſeeme ſo to thinke, & ſo do the
vulgar men beleeue the ſame of them,
though indeed they vnderſtand not the
true meaning of the *Academiques*. Neither did I make any difficulty to repreſſe
the too much confidence, of the Maiſter
of the houſe wherin I lay, which I found
he had in thoſe fabulous narrations,
whereof the *Manichean* bookes are full.
But yet I ſtill imbraced the friendſhip of

did recouer) but withall to them who were called *Elect*. For it seemed to me yet, that it was not we that sinned, but that this was done by I know not what other* *Nature* that remayned in vs. And my pride tooke pleasure to be without fault; and when I had done any ill, not to confesse that I had done it, *that so thou mightst heale my soule, because I sinned against thee*: but I loued to excuse my self, and to accuse, I know not what other thing which was with me, & yet which was not I. But indeed I, was all that, which sinned, and my iniquity that diuided me against my selfe, and my sinne was so much the more incurable; and my iniquity was execrable, in that I would rather haue thee, O God Omnipotent, thee I say to be ouercome by me, to my destruction, then my selfe to be ouercome by thee, to my saluatiō. Thou hadst not therefore as yet, *placed a guard before my mouth, nor lockt the doore of continency about my lippes, that my hart might not decline to those wicked wordes, to the excusing of the excuses which I made for sinning amongst*

* An heresy of the Manichees.

amongſt men, who were the workes of iniquity. Therefore did I ſtill liue in ſociety with thoſe *Elect* of theirs, though yet now deſpayring that I ſhould profit by that falſe doctrine. And although, if I ſhould diſcouer nothing better, I meant to remayne quiet in it; yet did I more remiſſely, and more negligently retaine the ſame.

And then alſo grew this thought vpon me, That the Philoſophers who were called the *Academiques*, are wiſer then the reſt, becauſe they hold that all thinges are to be doubted of, and haue defined this opinion, *That no Truth can be comprehended by man*; for to me they cleerely ſeeme ſo to thinke, & ſo do the vulgar men beleeue the ſame of them, though indeed they vnderſtand not the true meaning of the *Academiques*. Neither did I make any difficulty to repreſſe the too much confidence, of the Maiſter of the houſe wherin I lay, which I found he had in thoſe fabulous narrations, whereof the *Manichean* bookes are full. But yet I ſtill imbraced the friendſhip of

such as had beene taken by this hereſy, more familiarly then I did that of other men, though I did not any longer defend it with my auncient animoſity, howſoeuer my familiarity with their perſons (for *Rome* did hide a great number of them) made me more ſloathfull in ſeeking any other reliefe. Eſpecially conſidering, that I deſpayred to find that *Truth*, from which they had diuerted me, in thy Church, O Lord of heauen and earth, O thou Creatour of all things viſible, and inuiſible. And it ſeemed to me a matter of great turpitude, to thinke, that thou haſt the * figure of fleſh and bloud, and to be limited by the corporall dimenſions of our *Body*. And becauſe, when I deſired to thinke vpon my God, I knew not how to thinke, but vpon the *bulkes of bodyes* (for that which was not ſuch, ſeemed to me to be nothing:) this was the greateſt, & almoſt the only cauſe of my ineuitable errour.

* An hereſy of the Manichees.

¶ His other errours, and by what degrees they multiplyed, & vpon what motiues.

For ¶ hence it was, that I beleeued that there was a kind of *Subſtance of euil*, and that it had a *bulke* belonging to it, which

which was either deformed and groſſe, which they called *Earth*; or light, and ſubtile, ſuch as is the body of *Aire*; and this wicked *Subſtance*, or *Mind* they imagined to be creeping on the earth. And becauſe the little inclination to piety which euen then I had, did yet oblige me to beleeue, that the *good God* had not created any *wicked Nature*; I fancyed to my ſelf two *bulks*, which I placed one againſt another, and both of them to be infinite: but the *wicked nature* to be more narrow, and the *good* to be more large; and out of this peſtiferous principle, thoſe other ſacriledges did follow me. For when my *Mind* endeauoured to haue recourſe to the Catholike fayth, I was beaten backe againe, becauſe that was not the Catholike fayth, which I thought to be it. And I ſeemed to my ſelfe leſſe irreuerent, if I ſhould beleeue thee, O my God (to whom thy mercyes ſhewed towardes me, doe now confeſſe) to be *infinite* in all other reſpects (although where I oppoſed vnto thee that *Bulke of ill*, I were conſtreyned to confeſſe thee to be *finite*) then if I

such as had beene taken by this hereſy, more familiarly then I did that of other men, though I did not any longer defend it with my auncient animoſity, howſoeuer my familiarity with their perſons (for *Rome* did hide a great number of them) made me more ſloathfull in ſeeking any other reliefe. Eſpecially conſidering, that I deſpayred to find that *Truth*, from which they had diuerted me, in thy Church, O Lord of heauen and earth, O thou Creatour of all things viſible, and inuiſible. And it ſeemed to me a matter of great turpitude, to thinke, that thou haſt the * figure of fleſh and bloud, and to be limited by the corporall dimenſions of our *Body*. And becauſe, when I deſired to thinke vpon my God, I knew not how to thinke but vpon the *bulkes of bodyes* (for that which was not ſuch, ſeemed to me to be nothing:) this was the greateſt, & almoſt the only cauſe of my inuitable errour.

* An hereſy of the Manichees.

¶ His other errours, and by what degrees they multiplyed, & vpon what motiues.

For ¶ hence it was, that I beleeued that there was a kind of *Subſtance of euil*, and that it had a *bulke* belonging to it, which

which was either deformed and groſſe, which they called *Earth*; or light, and ſubtile, ſuch as is the body of *aire*; and this wicked *Subſtance*, or *Mind* they imagined to be creeping on the earth. And becauſe the little inclination to pitty which euen then I had, did yet oblige me tobeleeue, that the *good God* had not created any *wicked Nature*; I fancyed to my ſelf two *bulks*, which I placed one againſt another, and both of them to be infinite: but the *wicked nature* to be more narrow, and the *good* to be more large; and out of this peſtiferous principle, thoſe other ſacriledges did follow me. For when my *Mind* endeauoured to haue recourſe to the Catholike fayth, I was beaten backe againe, becauſe that was not the Catholike fayth, which I thought to be it. And I ſeemed to my ſelfe leſſe irreuerent, if I ſhould beleeue thee, O my God (to whom thy mercyes ſhewed towardes me, doe now confeſſe) to be *infinite* in all other reſpects (although where I oppoſed vnto thee that *Bulke of ill*, I were conſtreyned to confeſſe thee to be *finite*) then if I

ſhould pronoũce thee to be determinate on all ſides, by the forme of a mans *body*. And I thought it better for me to beleeue, that thou hadſt created no *Euill* (which then to me, who was ignorant, did not only ſeeme to be ſome kind of *Subſtance*, but euen a *ſubſtance corporeall*, becauſe I knew not ſo much, as how to thinke of a *Mind* or *Spirit*, but by thinking eue that to be a ſubtile kind of *body*, which *euill* I yet conceaued to be diuided from thee, by large diſtances of places) then that I ſhould beleeue ſuch a kind of thing to be of thee, as I conceaued the nature of *Euill* to be.

Our Sauiour alſo himſelfe, thy only begotten Sonne, I ſo conceaued to haue beene deliuered for our ſaluation, out of the moſt bright part of thy *bulke* or *ſubſtance*, as that I beleeued no other thing of him, then that which I could vainly imagine. Such a *Nature* therfore as that was, I thought could not be born of the *Virgin Mary*, vnles it were incorporated to her fleſh; but how it could be incorporated and not defiled, I did not

ſee,

ſee, according to the fancyes which I had framed. I feared therfore to beleeue that he was born in fleſh, leaſt ſo I ſhould haue beene obliged to beleeue that he was defiled by fleſh. Now will thy ſpituall children laugh at me, in a gentle, and louing manner, if they read theſe Confeſſions of myne, but yet ſuch I was.

How S. Auguſtine *conferred with the Catholikes.*

CHAP. XI.

BESIDES, I thought thoſe things could not be defended, which the Manichees reprehended in thy Scriptures: but yet ſometymes I deſired to examine them one by one, with ſome man moſt learned in thoſe bookes, and thereupon to ſee what he held.

For already the ſpeach of a certayne *Helpidius*, ſpeaking and diſcourſing face to face againſt the *Manichees*, began to moue me, euen whileſt I was

at *Carthage*, when he produced such places out of Scripture, as could not eassily be impugned. And I thought the answere of these men to be weake, which forsooth, they would not willingly be drawne to deliuer in publique; but to vs only in secret. And they would say, that the Scriptures of the new Testamẽt were falsifyed, by I know not whome, that had a mind to ingraft the Iewish law vpon the fayth of Christ; whereas yet themselues did * produce no copyes thereof which were vncorrupted. But I was most taken and suffocated by the cogitation of those many *Bulkes*, vnder which I was breathing for life, but knew not how to draw in, that pure, and cleare ayre of thy Truth.

* As absurdely do some charge vs with falsifying the Fathers, as the Manichees did the ancient Catholikes with falsifying the new Testament, and we require them to proue it by bringing forth some copies of their owne vnfalsifyed; as this Saint did contemne the Manichees for not doing the like in the case of Scripture.

The fraud which ſchollers vſed againſt their Maiſters.

CHAP. XII.

I Did ſeriouſly therefore beginne, to do that for which I came; which was to teach Rhetorique at *Rome*; and firſt, to draw ſome home to my lodging, to whome, & by whome, I might be made more knowne. And behould, I found that ſome diſorders were committed at *Rome*, which I could not endure in *Africke*. For in truth I was told, that thoſe *Euerſions* were not ſuffered to be made by thoſe wicked youthes. But they ſayd that to auoyd the payment of that ſtipēd which they ought to their Maiſters, it was vſuall for many to conſpire, and transferre themſelues ſuddainly from one Maiſter to another, being betrayers of their fayth; and ſuch, as by whome Iuſtice is trodden vnder foot, through the high account which they make of money. My hart alſo did hate theſe men,

* *Vide l. 3. cap. 3.*

¶ How strictly this Saint did looke vpon him selfe.

though not with a perfect hatred; for perhaps I did it more, in regard that my selfe was to suffer it from them, then for that they did it wickedly to other folkes.

But yet certainly such persons are base, and they defyle themselues by departing from thee (taking pleasure, in putting vpon men certayne lewd tricks of the tyme; and in durty gayne, which when it is apprehended, it defiles the hand) and by imbracing the world which flyes away, and by contemning thee who art permanent; and who recalleſt & pardoneſt the adulterous soule of man, if it will returne to thee. And now I hated such peruerse and crooked natures as those, although I would loue them if they would mend, by preferring the knowledge of what they learne, before their money; and by preferring, before their learning, thee O God, the Truth, and plenty of all assured good, and the most chast peace. But then, I was more vnwilling that they should be euill in myne owne respect, then I was desirous

desirous that they should be good for thyne.

How going to Milan *to teach Rhetorique he was receaued by S.* Ambrose.

CHAP. XIII.

AFTER they had sent from *Milan* to the *Prefect* of the Citty of *Rome*, for the prouiding of that place, with a *Maister* in Rhetorique; the election being publique, I procured and obteyned to be chosen, by meanes of those very Manichees, who were so spiritually drunke, and whose company I desired by that meanes to auoyd. But both of vs were ignorant, that *Symmachus* (who was then the *Prefect*) would send me as approued from thence, vpon the publishing of this prouision to be made. And I came to *Milan* to *Ambrose* the Bishop, a man knowne and esteemed throughout the world, and a deuout worshipper of thee; whose discourse did plentifully affoard, and dispense the *flower of*

thy wheate, the ſmoothnes of thy oyle, and the ſober delight of thy wine, vnto thy people. To him I was lead by thee, not knowing vpon what deſigne of thyne; but it was, that by him I might be lead to know thee.

That man of God, receaued me after a fatherly manner, and approued my iourney in ſuch a faſhion as became his place. I began to loue him, not as one, at firſt, who was a teacher of true doctrine (which I wholly deſpayred to find in thy Church) but as a man who to me was courteous. I willingly heard him preaching to the people, yet not with that intentiō which I ſhould haue brought; but ſpying, as it were, vpon his eloquence, whether it were agreeable to the fame that ran of him, more or leſſe. I was careles, and deſpiſed the matter which he deliuered; but I was attentiue and delighted with the ſweetnes of his ſpeach, though (howſoeuer it were more learned) yet for as much as cōcerned the manner, I found it not to be ſo pleaſing, and winning, as was

that

that of *Faustus*. Indeed * there was no comparison to be made in point of matter; for this later did but wander vp and downe by certayne fallacyes of the *Manichees*: whereas the other did most substantially teach saluation. But saluation is farre from sinners, such as I was then, and yet by little and little I grew dayly neerer to it, though I knew not how.

* The difference between a vayne heretike and a sound Catho-Doctour.

How hauing heard S. Ambrose, he by little and little forsaketh his errours.

CHAP. XIV.

THOVGH I troubled not my selfe much to learne those thinges which he taught, but only to obserue in what manner he expressed them (for I despayred (vayne man that I wias) of euer finding any way to thee) yet togeather with his wordes which I liked, the* thinges themselues which I neglected, came into my *Mind*; neither knew I how to serue them. And whilest I opened

* How God doth euen deceaue men of their soules.

ned my hart to conceaue how eloquently he ſpake, the conſideration of the Truth of what he ſayd, did enter alſo; though indeed it was but by ſmall degrees.

For firſt it ſeemed to me, that the *Catholique fayth* (for which I was wont to thinke, that nothing could be ſayd againſt the *Manichees*) might be defended without abſurdity, eſpecially when I had heard ſome few hard places ſolued, in Scriptures of the old Teſtament, which whileſt I vnderſtood literally, I was ſcandalized. But (many of them being ſpiritually expounded) I began then to caſt away that deſperate conceite of myne, whereby I thought that the *Law*, and the *Prophets* could not by any meanes be vpheld, againſt the hatted and ſcorne of ſuch as were the aduerſaryes thereof.

Neither yet did I hold my ſelfe obliged heereby, to imbrace the *Catholike Religion*, although it might haue many learned men, who both probably and copiouſly anſwered all obiections: nor yet

yet conceaued I, that opinion to be falſe which formerly I had profeſt, becauſe now I thought, both the ſides were equall. For in ſuch ſort did the Catholik cauſe ſeeme not to be ouercome, as that yet withall, I tooke it not to be victorious. Now therefore did I earneſtly intend my mind, to ſee if it were poſſible to conuince the *Manichees* of falſhood, by any certaine argument; & if I could once haue come to conceaue a * *Spirituall ſubſtance*, all their fancyes and deuiſes would haue beene diſcharged, and reiected by me; but this I could not tell how to do. Yet (for as much as concerned the *maſſe*, or *body* of the *World*, & all thoſe other naturall thinges which the ſenſe of Man could reach vnto) the more I obſerued and cõpared theſe men with others, the more I reſolued that many of the *Philoſophers* had diſcourſed with more probability then they. And therefore doubting now of all things, and wauing vp and downe in the midſt of them (after the manner of the *Academiques*) I concluded, that I was to abandone the

* Another of the errours of the Manichees was that the ſubſtance of God was corporeall.

Mani-

Manichees; not conceauing, that euen in that tyme of my ſuſpence, it was fit for me to cõtinue in that Sect, before which I preferred many *Philoſophers*; and to which *Philoſophers* I did yet wholy refuſe to commit the cure of my languiſhing and pining ſoule, becauſe they had no knowledge at all of the ſauing name of Chriſt. I reſolued therefore to be *catechized* in the *Catholike Church*, which had beene ſo earneſtly recommended to me by my Parents; till ſuch tyme, as ſome certainty of truth would appeare, whereby I might direct my courſe.

The end of the fifth Booke.

THE SIXTH BOOKE.

How Auguſtine *was neither a Manichee, nor a Catholike.*

CHAP. I.

THOV my hope, euen from my youth; where waſt thou, and whither wert thou gone? Was is not thou who madeſt me, and didſt diſtinguiſh me from the beaſtes of the earth, and the foules of the ayre? Thou madeſt me wiſer, and yet I went walking

king through darke and slippery places and I sought thee without my selfe, and I found not the God of my hart; but I came on, as into the depth of a sea, & I distrusted and despayred to find out the *Truth*. By this tyme, my Mother, whom deuotion and affection had made aduenturous, was come to me. She followed me by sea and land; and in all her dangers she was secure in thee. For euen in the stormes at sea, she would be cheering vp the Mariners (by whome the apprehensiue, and vnexperienced passengers, when they be perplexed, are wont to be comforted) and she assured them, they should ariue in safety, for so much thou hadst promised to her in a * *Vision*.

* Another vision of S. Monica's.

She found me deeply indangered by a despayre of comming to know the *Truth*: but yet when I had told her, That as I was no *Catholike Christian*, so yet, that I was no more a *Manichee* (like one that had heard some very vnexpected thing) she did euen spring againe with ioy; being thereby made secure, touching that part of my misery, for which she

he offered me with teares as dead, though shortly to be reuiued by thee. And so I was carryed out, vpon the Beare of her cogitation, that thou mightest say to the sonne of the Widdow: *Young man, I say vnto thee ryse*; and that he might reuiue, and beginne to speake, and thou mightst restore him to his Mother. Her hart therefore did not beate in any troubled manner, when she heard that, to be done already in great part, which with dayly teares, she desired might be wholy done; and that I was freed from so great falshood, though I were not yet giuen vp into the handes of Truth. Or rather becawse she was certayne, that thou who hadst promised the whole, wouldst also vouchsafe to impart the rest, she did most peaceably, and with a hart full of confidence, make answere to me, how she hoped assuredly in Christ that before she was to depart out of this life, she should see me a faythfull Catholique. This she sayd to me; but towardes thee, O thou fountaine of mercyes, she dispatcht more feruent prayers,

and more frequent teares; that thou wouldst make haſt to help me, and to illuminate my darknes, that I might run more ſtudiouſly to the Church, and that (eſpecially in the houre, when *Ambroſe* was to preach) I might be ſwallowing *the water of that fountaine, which ſpringeth vp to eternall life*. For ſhe loued that man, as a very Angell of God, becauſe ſhe knew that I was then brought to that ſuſpenſiue ſtate of mind, by his meanes; by whome ſhe did aſſuredly hope, that I ſhould be carryed on, from the ſpirituall diſeaſe wherein I was, to perfect health. Though perhaps I might firſt ſeeme to incurre ſome further danger, as it were by a *criſis*, to ſpeake after the manner of Phiſitians.

Of

Of the Offeringes of bread and wine which were wont to be made vpon the tombes of Martyrs.

CHAP. II.

WHEN therefore my Mother would haue brought, to the ...rines of Saints, certaine bread and ...ne, with ſome little prouiſion of meat ...according to the cuſtome of *Africke*) ...nd was yet forbidden by the * *Oſtiarius*, ...r doore-keeper of the Church of *Milan*, ...s ſoone as ſhe vnderſtood, that the Bi- ...hop had ſo ordeyned, ſhe did ſo piouſly ...nd obediently imbrace it, as that my ...elfe did wonder, to ſee her, made with ...uch eaſe, rather a condemner of her ...wne ancient cuſtome, then a queſtio- ...er of the preſent prohibition. The de- ...ght in ſenſible wine, had not ouerta- ...en her ſpirit; nor did the loue of it, ...ake her hate the true wine, which is ...hy Truth, as it happeneth in the caſe of ...any other men and women, who take

* The vſe of the *Oſtiarius* in the Primitiue Church, as in ours at this day.

no more guſt in ſoberly celebrating th
prayſes, then drunkards would to ha
their wine ſoundly watred.

But when ſhe vſed to bring he
little basket with thoſe prouiſiõs, whe
of firſt ſhe was reuerently to taſt, ſh
would haue but one very ſmall cup o
wyne, tempered with much water, ac-
cording to her ſober pallat, wherof ſh
was to take a little. And if there wer
many *Memories*, or Shrines of ſuch a
were deceaſed, which ſeemed worthy o
the like honour, the ſame meaſure ſh
was wont to carry ſtill about; whic
was not only almoſt all of water, bu
growne (by that tyme) euen to be luk
warme with long ſtanding; and ſ
would ſhe impart it to ſuch of her fami
ly as were about her, rather by ſma
ſuppes then draughts, becauſe ſhe cam
not thither to ſeeke pleaſure, but deuo-
tion.

* An inconuenient cuſtome, abrogated by S. Ambroſe.

As ſoone therefore as ſhe found
that this cuſtome was* prohibited b
that excellent Preacher, and holy Pre
late *Ambroſe*, euen to them who yet di

vſe it modeſtly (both becauſe ſuch as were giuen to exceſſe in drinking, ſhould not thereby take occaſion of riot, and becauſe alſo, that manner of celebrating the memory of the dead, did very much reſemble the ſuperſtition of Gentiliſme) ſhe did moſt willingly abſtayne from the ſame. And inſteed of a basket filled with the fruits of the earth ſhe learnt to carry her hart full of more pure deſires, or vowes to the tombes of thoſe Martyrs, that what ſhe was able, ſhe might beſtow vpon the poore, wher the communication of the body of our Lord was * celebrated, by the imitation of whoſe paſſion, thoſe Martyrs were ſacrificed vp, and crowned.

* The celebration of Maſſe, vpon the reliques of Martyrs.

But yet it ſeemes to me, O Lord my God (and ſuch is my opinion heereof, as in thy preſence) that my Mother would not eaſily perhaps haue yealded to the putting away of her cuſtome, if ſhe had beene prohibited by any other, whome ſhe had not loued ſo well as *Ambroſe*; but him ſhe did extremely affect for the regard of my ſpirituall good. He

alſo loued her, for her moſt religious conuerſation; who full of good works, and feruent in deuotion did ſo frequent the Church that he would often (when he ſaw me) breake out into prayſes of her; congratulating with me in that I had ſuch a Mother; whileſt he knew not withall, what kind of Sonne ſhe had of me; who made doubt of all that he ſayd, and who did not thinke that any way of life was to be found.

Of the earneſt buſines, and ſtudyes of S. Ambroſe.

CHAP. III.

NOR did I yet ſigh and groane in prayer, that thou wouldſt help me; but my mind was buſy in the ſearch, & earneſt in the diſcuſſion of Truth. And I accounted *Ambroſe* to be a happy kind of man (euen according to this world) whome perſons of ſuch quality & ranke did honour; only his courſe of Chaſtity ſeemed a paynefull thing in myne eye

eye. But * what hopes he carryed in his breaſt, or what difficulty he had in reſiſting the temptations, to which euen that excellency of his was ſubiect; what comforts he found in his aduerſityes; what a diſcerning tongue he had, which was rooted in his very hart; and what ſauoury and ſolid ioy he tooke, in the feeding & ruminating vpon thy Bread: this, I had neither tryed, nor could conieƈture; and ſo neither yet did he, on the other ſide, vnderſtand the vehement and boyling motions of my hart, nor that pit of danger into which I was fallen. For I could not demaund of him what I would, and in what manner I would; ſo many troupes of men full of buſines (to whoſe occaſions and weaknes he condeſcended) interpoſing themſelues, & ſhutting me out both from his eare, and from his tongue.

* What kind of man S. Ambroſe was like to be.

When he was not with them (which yet was very ſeldome) he would be repayring his body with neceſſary food, or his mind with ſtudy. But when he was reading, his eyes would rowle and run

ouer the leaues; and his hart did search into the vnderſtandig of the ſenſe, but his voyce and tongue did wholy reſt. In the many tymes, when we were preſent (nor did he forbid any man to enter, nor was it his cuſtom to be told before hand of ſuch as came to ſpeake with him) we euer found him ſo reading to himſelfe, and neuer otherwiſe. And ſitting there a long tyme in ſilence (for who among vs would aduenture to interrupt him) we learnt & made this coniecture, that he would not willingly be diſtracted, from recreating his mind with ſtudy, in that little tyme wherein he had found a vacation from the noyſe of other mens buſineſſes. And that perhaps he had a feare, leaſt if the Authour whome he had in hand, ſhould deliuer any thing obſcurely, his Auditours might be ſo doubtfull and vnſatisfyed therin, as that he ſhould be forced to explane it; and (by occaſion thereof) fall into the diſcourſe of harder queſtions; and ſo, the tyme being ſpent vpon ſuch ſpeach, he ſhould haue leſſe commodity then he deſired,

ſired, to turne ouer the volumes that he meant to read. Peraduenture alſo he had a reſpect to the conſeruing of his voyce, which moſt eaſily was weakned when he ſpake much; & this might be a more iuſt reaſon for his reading in ſilence.

Whatſoeuer was the motiue of that man, in him it was iuſt and good; but ſure I am, that I had not the commodity to aske thoſe thinges which I deſired to know of that breaſt of his, which was a holy Oracle of thyne; but only in ſuch caſes, as when the anſwere might be made in few wordes. Whereas thoſe tumultes of my hart, would haue required to find him ful of leaſure, that ſo I might haue powred them out before him; but this fortune they neuer met withal. Only I heard him preaching the word ſolidly to the people euery Sunday; and I was more and more confirmed in this point, that all the knots of crafty calũniatiõs might be diſſolued, which thoſe deceauers of vs vſed, to bring againſt thoſe diuine bookes of thyne.

But when at length I alſo found,

that *Mans Being made by thee after thyne owne Image*, was not ſo vnderſtood by thy ſpirituall children (whome * thou doeſt regenerate by *Grace* in the *Catholik Church*, which is their Mother) as that they did not beleeue, yea or ſo much as conceaue, thee to be determined, or caſt vp into the limites of an *Humane body*. And though I muſt confeſſe I did not at all, or ſo much as in a confuſed manner, apprehend how there could be any *ſpirituall ſubſtance*; yet did I bluſh, euen full of ioy, in regard that I found my ſelfe thereby, not to haue barked ſo many yeares, againſt the Catholike faith, but againſt the *fancyes* and *fictions* of carnall thoughts. But yet I had beene raſh and impious, in that I had ſayd thoſe things accuſingly, which I ought to haue learnt inquiringly. For thou, O Lord (who art moſt high, moſt neere, moſt ſecret, & moſt preſent with vs, and who haſt not any members, ſome greater and ſome leſſe, nor art in any place, but art alleuery where) thou I ſay, art no *corporeall thing*; and yet thou *madeſt man after thyne*

owne

* God hath no children but ſuch as are members of the Catholik church.

owne Image, who yet consisteth of parts: and behould he is contayned, from head to foot, in some certayne place.

Of the Letter, and the Spirit.

CHAP. IIII.

WHEN therfore I thus was ignorant, how this *Image* of thyn could subsist, I studiously inquired how it was to be beleeued by me; and I did not insolently oppose to it, as beleeued by others. The care of finding out, and holding fast some assured *Truth*, did so much the more sharply euen feed vpon my very hart, as I was ashamed to obserue, that (hauing beene so long abused, and deceaued, through the promise of certayne *Manichees*) I had with childish errour, and animosity gone prating so many thinges vncertayne, as if they had beene certayne. That they were false it did not appeare to me till afterward, but it was certain that they were vncertain, although I held sometymes, that they were

were certayne, when with a blind and contentious ſpirit I accuſed thy Catholike Church; whereof although I then conceaued that ſhe did not teach true thinges, yet neither did ſhe teach thoſe other, whereof I ſo bitterly accuſed her.

Therefore was I confounded with ſhame, and I began to be conuerted; & I reioyced, O my God, in that, *thy* * *only Church, the myſticall body of thy only Sonne* (wherein the name of Chriſt was layd vpon me being an infant) did not reliſh thoſe childiſh toyes, nor had any ſuch thing in her ſound doctrine, as that it ſhould contract or thruſt thee, being the Creatour of all thinges, into any ſpace or meaſure of place; which how large & ſublime ſoeuer it were, yet ¶ was it limited and determined by the figure of Mans body. I was alſo glad, that the ancient writinges of the Law, and the Prophets were no longer read by me, with that eye to which formerly they ſeemed abſurd; when I miſliked thy Saints, as if they had taught ſuch and ſuch things; wheras indeed they taught nothing

* It is but one onely church, which is the myſticall body of the ſon of God.

¶ The Manichees did thus ſlander the Catholiks.

nothing leſſe. And I reioyced when I heard *Ambroſe* in his ſermons to the people, moſt diligently recommend this as a Rule to them, *The letter killeth, but the Spirit quickneth*; and when thoſe thinges which (being litterally vnderſtood) might ſeeme to induce a man to a peruerſe beleefe, by his remouing the myſticall veyle, were ſpiritually opened and expounded by him. Nor ſpake he any thing which offended me, although he ſayd thoſe thinges concerning Truth whereof I was ignorant; for I kept my hart free from giuing any firme aſſent; and fearing to fall into a precipice, I was worſe killed by hanging in ſuſpence. For * I deſired to be ſo well aſſured of that which I did not ſee, as I was certaine, that ſeauen and three make ten. Nor yet was I out of my wits ſo far, as to thinke that this laſt, might not alſo be comprehended by diſcourſe, but the certainty which I found in this, I deſired alſo to find in other things, whether they were *corporeall* (though not preſent to my ſenſe) or *ſpirituall*, whereof yet I knew not

* He had a mind to ſee articles of Religion demonſtrated, but that muſt not be.

not how to thinke, but in a *corporeal* manner.

By * beleeuing, I might haue been cured; and so the eye of my Mind being cleered, might haue beene directed in some sort, towards thy eternall and absolutly infallible Truth. But (¶) as somtymes it happeneth, that he who hath fallen into the handes of an vnskillfull Phisitian, is loath afterwardes to commit himselfe euen to a good one: so was it in the state of my soule, which * could not be healed but by beleeuing. And for feare of beleeuing falte thinges, it refused to be cured by true ones; resisting those handes of thyne, which had compounded the remedyes of fayth, and sprinkled them vpon the diseates of the world, and recommended them to mankind by so great authority.

* The way of knowing, in religion is by first beleeuing

¶ Note.

* A soule that is in error cannot be cured but by beleeuing.

of

Of the Authority, and neceſſary Vſe of the Holy Scripture.

CHAP. V.

BVT yet heereupon, I now alſo beginning to preferre the Catholike doctrine, did thinke, that I might more reaſonably, & not without good groūd, be required to beleeue ſomewhat, wherof it was not demonſtrated, either that the thing in it ſelfe was true, or that it was not true, or whether being true in it ſelfe, it were yet by ſome not conceaued to be ſo; then that I ſhould (by their raſh kind of vndertaking, be drawn to deſerue to haue my credulity derided; and then afterwardes to be emoyned by them, to beleeue ſo many moſt fabulous and abſurd thinges, euen becauſe they could not be demonſtrated. Then * by little & little, thou O Lord with a moſt ſweet and mercifull hand, didſt order and compoſe my hart; which conſidered how innumerable other thinges I beleeued,

* Now he grew neere to fayth, when once he was diſpoſed to a pious affectiō, & good diſcourſe of reaſon.

(1) Thos persons are not only irreligious, but wholy vnreasonable, who expect that the truthes of Catholike doctrine should be proued by sensible euidēce.

ued, which I saw not; and at the doing whereof I was not present. As namely many thinges, which are recorded in the history of seuerall Nations; so many thinges of Cittyes and Townes, which I had not seene, so many things wherein we beleeue our friends, our Phisitians, and so many, and many other men (1) which vnles they should be beleeued, nothing could be done in this life. And lastly, I reteyned a most vnremoueable assurance, that I knew of what parents I was born, which yet I could not know but by giuing credit to heare-say. Thou didst perswade me thus, I say, that not they were blameable, who beleeued thy (2) *Books*, which thou hast grounded by such (3) authority, throughout almost all the Nations of the earth, but that they indeed were blameable, who beleeued them not; and that (4) no care was to be

(2) He speakes of the Holy Scripture.

(3) The authority of the Catholike Church. (4) He argues not heere, against such, as when there is question of the Holy Scriptures, haue recourse to the authority of the Church (without which we cannot know what is Scripture and what is not) but against such only therein, as will not follow that authority, but depend vpon their owne discourse and spirit. *Vide lib. 7. cap. 7.*

be giuen to any, if peraduenture they ſhould ſay to me, *How doeſt thou know that thoſe Bookes were imparted to mankind by the ſpirit of that one God, who is true in himſelfe, and moſt true when he ſpeaketh to vs.* For that is the very thing it ſelfe, which is eſpecially to be beleeued: And no brawling about the deciſion of captious queſtions (whereof I had found ſo many among the *Philoſophers* fighting with one another) could euer extort ſo much from me, as that at any tyme, I ſhould not beleeue thee, to be whatſoeuer indeed thou art (although I knew not what that was,) or that the gouernement and diſpenſation of humane thinges, did not belong to thee.

True it is, that ſometymes I beleeued this more ſtifly, and ſometymes againe more remiſſely; yet did I euer beleeue thee to be, and that thou haſt care of vs; though I were ignorant, both of what was to be thought touching thy *Subſtance*; and what way did either leade men towardes thee, or eſtrang men from thee. And therefore when

we were thus weake in the finding out of *Truth* by euidēt reaſons, & that for this cauſe we had need of the authority of *holy Bookes*, I began to beleeue that thou wouldſt in no caſe haue giuen ſo eminēt * authority to that Scripture, throughout the whole world, vnles thou hadſt bin pleaſed, that we ſhould both beleeue in thee, & ſeeke thee by meanes therof.

* The authority of the Church.

For, that which was wont to offend me in thoſe bookes, as if it had byn abſurd, whileſt now I was hearing many things expounded probably therein, I found to be referred by them, to the height of the myſteryes, which they conteyned. And the authority thereof ſeemed ſo much the more venerable to me, and worthy of a Religious kind of credit, as it was both at hand for all the world to read, and yet it reſerued the dignity of the ſecret, which it carryed, in a more profound ſenſe. Exhibiting it ſelfe to all in moſt euident tearmes, and by a moſt humble manner of ſpeach; & exerciſing the vnderſtanding of ſuch as *are not light of hart*. To the end, that through

through the playneſſe thereof, it might receaue all men into that large boſome; and through thoſe ſtrait and deep paſſages it might conuay and ferry ouer ſome few, towardes thee. Yet euen thoſe few are many more, then they would haue beene, if either it had not obteyned ſo great an eminency of authority, or if it did not draw the multitudes of people, into that boſome of holy Humility. Such thinges as theſe I thought, & thou wert preſent with me; I ſighed, & thou heardſt me; I floated vp and downe, & thou didſt gouern me; I walked through the broad wayes of the world, and thou didſt not forſake me.

Of the Miſery of ſuch as are ambitious: and how he was moued by the example of a Beggar.

CHAP. VI.

I Was gaping after honour, & wealth, and marriage, and thou laughedſt at me. In theſe deſires, I was ſubiect to

most bitter difficultyes, thy * selfe being so much more mercifull to me therein, as ¶ thou wert far from suffering any thing, which was not thy very selfe, to grow delightfull to me. O Lord behold my hart, thou who art pleased, that I should remember, and confesse this to thee. Now let my soule cleaue to thee, which thou hast freed frō that so tough glew of death. So miserable it was, that it had lost the feeling of the wound it had; and thou didst cleanse it, to the end that leauing all other things, it might be conuerted to thee, who art aboue all thinges; and without whome all things are nothing, that it might, I say, be conuerted to thee, and so be healed. How miserable therefore was I, and * how didst thou proceed with me, that I might be able to find my misery, vpon that day when I was prouiding to make an Oration in prayse of the Emperour, wherin I was to vtter many vntruthes, and was to be applauded by them who knew I would do so; and my hart was panting with the heat of these cares, & did

* Note.

¶ An excellent ponderation.

* See how this Saint imputeth all his good to the prouidence of God.

did euen boyle againe with the feuer of consuming thoughts. As I was passing through one of the streets of *Milan*, I obserued a poore beggar, who by that time I thinke had well dined, for he was all iocond, and full of sport, whilest I, the while, was sad at the hart.

And * I discoursed with those friendes who were with me about the many afflictions, to which we were obliged by those mad affections of ours. Because by al those labours, vnder which then we groaned (drawing the burthen of our misery, being vrged by the spurrs of sharp desire, and euen by the very drawing thereof, increasing it) we aspired to nothing els, but some secure kind of ioy; wherein that beggar had gotten the start of vs, who should neuer peraduenture be so happy as to ouertake him. For that temporall felicity which he had obteyned by the meanes of a little money that he had begged, the same was I contriuing and compassing, by other so intricate and painefull wayes. True it is, that the ioy which he had, was not a

* Note this comparison following.

true ioy; but yet I, did much more falsely seeke true ioy by my ambition, then he had done; and yet he was merry, and I was perplexedly melancholy; he was safe, and I full of feare.

If any man should aske me, whether I had rather *reioyce*, or *feare*; I should say, *reioyce*; if againe, he should demand whether I had rather be like that *beggar*, or like my selfe; I should rather chuse to be my selfe, though I were euen defeated with cares and feares. But yet would not this be done absurdly by me, and against reason? For I ought not then to haue preferred my selfe before him, in regard that I was more learned then he, for this was not the reason of my *reioycing*; but only it was the meanes of my procuring therby to please men, & only to please them, without instructing them.

For this cause didst thou euen break these bones of myne with the staffe of thy instruction. Away therefore with them from my soule, who say thus: *The importance is, from what ground a man's ioy proceeds.*

proceeds. That Beggar was glad through his being ouertaken with wine, but thou desirest to be made glad, by the purchase of glory. What glory, O Lord? That which is not in thee. Now as that Ioy of his, was no true ioy, so neither was the *Glory* that I aspired to, any true *glory*. This thought did yet further trouble me, when I considered that he in the night following, would digest his * drunkenes, wheras I had carryed myne to bed with me, and had risen againe with it, many a tyme, and might do so afterwards I knew not how long.

* Therefore ther is a spirituall drunkenes no lesse dangerous thē the other.

But still they say: *It is the ground of ones ioy that doth import him.* I confesse it is so, and the *ioy* of a true and faythfull hope, is incomparably to be preferred, before that vanity. But yet between vs two, there was still great difference, for he was happyer then I; not only because he was full of myrth, when I was euen vnbowelled with care, but because he by wishing men well had gotten wine; and I by lying, was striuing to swell vp with the wind of pride. Many things did

true ioy; but yet I, did much more falsely seeke true ioy by my ambition, then he had done; and yet he was merry, and I was perplexedly melancholy; he was safe, and I full of feare.

If any man should aske me, whether I had rather *reioyce*, or *feare*; I should say, *reioyce*; if againe, he should demand whether I had rather be like that *beggar*, or like my selfe; I should rather chuse to be my selfe, though I were euen defeated with cares and feares. But yet would not this be done absurdly by me, and against reason? For I ought not then to haue preferred my selfe before him, in regard that I was more learned then he, for this was not the reason of my *reioycing*; but only it was the meanes of my procuring therby to please men, & only to please them, without instructing them.

For this cause didst thou euen break these bones of myne with the staffe of thy instruction. Away therefore with them from my soule, who say thus: *The importance is, from what ground a mans ioy proceeds.*

proceeds. That Beggar was glad through his being ouertaken with wine, but thou desireſt to be made glad, by the purchaſe of glory. What glory, O Lord? That which is not in thee. Now as that Ioy of his, was no true ioy, ſo neither was the *Glory* that I aſpired to, any true *glory*. This thought did yet further trouble me, when I conſidered that he in the night following, would digeſt his * drunkenes, wheras I had carryed myne to bed with me, and had riſen againe with it, many a tyme, and might do ſo afterwards I knew not how long.

* Therfore ther is a ſpirituall drunkenes no leſſe dangerous thē the other.

But ſtill they ſay: *It is the ground of ones ioy that doth import him.* I confeſſe it is ſo, and the *ioy* of a true and faythfull hope, is incomparably to be preferred, before that vanity. But yet between vs two, there was ſtill great difference, for he was happyer then I; not only becauſe he was full of myrth, when I was euen vnbowelled with care, but becauſe he by wiſhing men well had gotten wine; and I by lying, was ſtriuing to ſwell vp with the wind of pride. Many things did

I then say to this purpose, to those my deere friendes; and I had often obserued in thē, that which now I felt in my selfe. And I found that I was not right, and I greeued, and therby I doubled my grief; and if any thing happened prosperously it was a payne for me to apprehend it, because it flew away, euen almost before I could imbrace it.

How he deliuereth Alipius *his deere Companion, from the madnes of the* Circensian *sports.*

CHAP. VII.

VVE who liued togeather like friendes, were iontly afflicted with such thoughts as these; and I did most familiarly, and confidently communicate them, with *Alipius*, and *Nebridius*. The former of these, was my neer Countrey-man, being borne of parents who were chiefe persons in that place. He was somewhat yonger then my self, and he had studied vnder me; first, in the

the place where we were borne, and afterwards at *Carthage*. He loued me much because he tooke me to be learned, and of a good disposition; and I him, for the much expectation that he was of, in vertue and wit, which appeared to be great, euen when his age was not so. Yet the flood of those ill customs which were receaued at *Carthage* (where the ideler sort of publique spectacles was in great request) had drawne him vpon delighting in the * *Circensian* sports. Whilst he was swallowed vp therby, & I taught Rhetorique in the publique Schooles, he frequented me not as a Maister, by reason of some drineſſe that had grown betweene his Father and me. And therfore though I had found, that he was damnably delighted with the *Circus*, and my selfe were much disquieted, that he should go about to quench the hope that was conceaued of him (or rather that he seemed to haue already done it) for me to recall or restrayne him, there was no meanes at all, either by the authority of Maistership, or by the interest of

* The *Circus* was a place in *Rome* where Coach-races, & such other publique spectacles were presented to the people.

friendſhip; for I conceaued him to be of his Fathers mind, concerning me, though indeed he were not ſo.

But he hauing laid aſide the inclination of his Father, began to viſite me, becoming one of my Auditory: and ſo to hearken a while, and then begone. In the meane tyme, I had loſt the memory which I formerly had interteyned to deale with him, that he would not deſtroy ſo good a wit, by the blind and furious purſuite of thoſe vayne ſports. But thou, O Lord (thou who ſitteſt at the ſterne of all thoſe things which thou haſt made) didſt not forget that he was one day to proue a Prelate of thy church amongſt thy children; and didſt ordeyn that publiquely a reprehenſion of him ſhould be made euen by me, who at that tyme knew nothing of it. For* vpon a day, while I was ſitting in my accuſtomed place, with my ſchollers before me, he came in, he ſaluted me, he ſat down, and attended to what we were ſaying; and I hauing by chance ſuch a paſſage in hand, as that whileſt I was explaning it,

* The great good prouidence of God.

, it came fitly vpon me to borrow a ſimilitude from the *Circenſians* (whereby that which I expounded was the more pleaſantly, and eaſily to be receaued, through a ſharp kind of deriſion, of ſuch as were ſubiect to that madnes) thou knoweſt, O thou God of ours, that then I had no thought of recouering *Aliptus* from madnes. But he tooke it to himſelf, and conceaued me not to haue ſpoken it, but only in reſpect of him And* that which another man, would haue made an occaſion of diſguſt againſt me, this excellent young man made a reaſon, why he ſhould be offended with himſelfe, and why he ſhould more ardently affect me. For thou hadſt ſayd long before, and thou hadſt written it in thyne owne booke: *Reproue a wiſe man, and he will loue thee.* Yet for my part I reproued him not, but* thou vſing all men, as well thoſe that know, as thoſe that know not what they doe, in that order which thou knoweſt (and that order is iuſt) didſt frame, and draw out of my hart & tongue, certayne burning coales, whereby

* A wiſe and a good Nature.

* Note how perpetually he aſcribeth all to the goodnes of God.

wherby thou mightst seare and cure the mind of this towardly young man, which was pining away.

Let him conceale thy prayses, who considereth not thy mercyes, but the very marrow of my bones doth cō-fesse them to thee. For he, after those wordes, did speedily snatch himselfe out of that so deep pit, wherin he was willfully plunged ouer head and eares, and blinded with so strang delight; and he rowsed vp his mind, with a strong kind of temperance; and all that *Circensian* filth flew off from him, without returning any more. Nay after this, he ouercame his Fathers vnwillingnes so far, as that he might vse me for his Maister, whereunto he consented; and *Alipius*, beginning to heare me againe, he was also wrapped vp togeather with my self in superstition; loving in the *Manichees*, that ostentation of continency, which he conceaued to be sincere and true; but indeed it was senseles and seducing; and it lead such precious soules into captiuity, as were not able yet to reach the height

height of vertue; but were easy to be deceaued with shewes of that, which yet indeed was but a kind of painted, and counterfait appearance thereof.

How Alipius *was taken with a desire of seeing the Gladiatours fight at sharp, whome formerly he had abhorred.*

CHAP. VIII.

ALIPIVS (hauing not forsaken that course of the world, which his Parents had inculcated so often to him) went before me to *Rome*, that he might study the *Lawes*; where he was, with an incredible appetite, carryed away, to see the* *Gladiatours* fight. For when first he was auerse, and did detest such spectacles as those, certayne friends and fellowes of his in study, meeting casually with one another for their liues, whilest the people would be looking on them in some publique place. And this intertaynment was exhibited by some of the principall Romans, whereby they would grow popular, and some one of them haue kept to the number of foure thousand, for that purpose.

* These *Gladiatours* were cũning Fẽcers, brought in great number to fight

casually, one day after dinner, and conducting him with a familiar kind of violence, to the *Amphitheater* (at such tyme as those tragicall and dismall pastimes were presented to the people) he of himselfe did vehemently resist, and refuse to goe; yet being forced he sayd thus: *If you dragge my body thither, and place it there, shall you therefore be able to make me apply my mind, and open myne eyes to those spectacles?* No; but I wilbe absent euen while I am present; and so will I conquer both them and you. Wherupon yet, they were not the lesse desirous to lead him on, perhaps out of a kind of curiosity, to know whether or no he could be as good as his word.

As soone as they were arriued and placed, that whole world was swelling, & euen boyling againe, with those most vast and vnnatural intertaynments. He shutting the windowes of his eyes, forbad his Mind to mingle it self with that mischiefe; and I would to God he had also stopped his ears. For by occasion of a certaine fatall blow which was giuen,

&

& by a ſtrong crye of the whole people, which rung ſo loud about him (being ouercome by curioſity, and as it were reſolued, that whatſoeuer it were he wold ouercome that alſo, and deſpiſe it, euen after he had ſeene it) he opened his eyes, & was ſtrocken with a deeper wound in his ſoule, then the other was in his body; and he fell more miſerably, then the man whome he deſired to behould. For vpon that fall it was, that the crye was made, which entred into his eares, and opened his eyes, that there might be a way, whereby he alſo ſhould be wounded, and defeated at the hart.

He * was at that tyme a man rather of a bould then of a valiant mind; and ſo much the weaker he was, for that he preſumed vpon himſelfe, who ought to haue confided only in thee. For as ſoon as he beheld that bloud, he withall drunke downe a kind of ſauagenes of mind, and turned not his head a ſide, but faſtned his ſight vpon it; and ſwallowed vp the very furyes themſelues, and knew not of it; and he was inamoured with

* Note this danger of not auoiding the occaſion of ſinne or vanity.

with the wickednes of thoſe combats, &
made drunke with a delight in bloud.
He was now no more the man that came
thither, but he grew to be euen one of
that cõmon people, to which he went; &
an entiere companion of thoſe that lead
him. What ſhall I ſay more: he beheld
them, he cryed out for company, he was
inflamed with the pleaſure of it; and he
carryed home from thence, ſuch a meaſure of madnes, as prouoked him to returne, not only now with them, by
whome he was formerly debauched, but
more earneſtly then they, & ſo far as to
be ſeducing of others. But yet euen from
thence thou dreweſt him with a moſt
powerfull and mercifull hand; and thou
taughtſt him, that he was to confide in
thee, and not in himſelfe: but this was
done long after.

How Alipius *was apprehended for ſuſpition of Theft.*

CHAP. IX.

BVT this was layd vp in his memory for his recouery afterward; as alſo when he ſtudyed at *Carthage* vnder me, and walking at noone day, in the market place (conſidering that which he was to recite, according to the cuſtome of Schollers) thou ſufferedſt him to be apprehended as a theef by the officers of the place. Nor didſt thou, as I thinke, permit it for any other reaſon, O our God, but for that he, who was afterward to proue ſo great a man, might early beginne to learne, that * one man was not eaſily to condemne another with temerarious cruelty, of whoſe cauſe he was iuridically to take knowledge. He was walking then alon before the Tribunall, with his Tables and ſtyle in his hand; when behold, a certayne young ſcholler, who was indeed a theef,

* In criminall cauſes it is fit for men to be very wary.

with the wickednes of thoſe combats, & made drunke with a delight in bloud. He was now no more the man that came thither, but he grew to be euen one of that cõmon people, to which he went; & an entiere companion of thoſe that lead him. What ſhall I ſay more: he beheld them, he cryed out for company, he was inflamed with the pleaſure of it; and he carryed home from thence, ſuch a meaſure of madnes, as prouoked him to returne, not only now with them, by whome he was formerly debauched, but more earneſtly then they, & ſo far as to be ſeducing of others. But yet euen from thence thou dreweſt him with a moſt powerfull and mercifull hand: and thou taughtſt him, that he was to confide in thee, and not in himſelfe: but this was done long after.

How Alipius *was apprehended for ſuſpition of Theft.*

CHAP. IX.

BVT this was layd vp in his memory for his recouery afterward; as alſo when he ſtudyed at *Carthage* vnder me, and walking at noone day, in the market place (conſidering that which he was to recite, according to the cuſtome of Schollers) thou ſufferedſt him to be apprehended as a theef by the officers of the place. Nor didſt thou, as I thinke, permit it for any other reaſon, O our God, but for that he, who was afterward to proue ſo great a man, might early beginne to learne, that* one man was not eaſily to condemne another with temerarious cruelty, of whoſe cauſe he was iuridically to take knowledge. He was walking then alon before the Tribunall, with his Tables and ſtyle in his hand; when behold, a certayne young ſcholler, who was indeed a theef,

* In criminall cauſes it is fit for men to be very wary.

carrying ſecretly a hatchet, did enter without being obſerued by him, into certayne grates of lead, which ouerlooked Siluer-ſtreet, and he began to cut the lead. But the noyſe of the hatchet being heard, the Siluer-ſmithes who dwelt below, began to mutter; and ſent forth to apprehend whome they ſhould chance to find. And as ſoone as he ouerheard their talke he fled away, leauing the inſtrument behind him, as fearing leaſt with it, and by it, he might be taken.

But *Alipius*, who perceaued him not as he went in, heard him as he came out; and ſaw him ſpeedily depart away. And being deſirous to vnderſtand the cauſe, went into the place, and finding the hatchet, he paused a while and wondered at it. When behould they that were ſent, found him alone with the inſtrument in his hand, by the noyſe wherof they were ſtirred vp. They ſtay him, they draw him along; and hauing gathered togeather the next dwellers of the Market place, they congratulated

with

with themſelues, for taking ſuch a notorious theef; and from thence they were carrying him towardes the Iuſtice.

Hitherto, he was in need to be inſtructed; but * then, O Lord, thou didſt inſtantly come to the ſuccour of his innocency, whereof thou only wert the witnes. And when he was to be lead, either to the priſon, or place of puniſhment, there encountred them a certaine *Architect*, who had the chief care of publique buildings. They were particulerly glad to meet him, who was often wont to haue aduertiſement of ſuch thinges as were ſtolne out of the Market place; as if he perhaps might know, by whome this particuler offence had been committed. But this man, had often ſeen *Alipius* in the houſe of a certaine Senatour, whome he vſed to court, and inſtantly knowing him, he tooke him by the hand, and ſeparated him from that confuſion of people. And inquiring after the cauſe of that ſo great miſchance, he vnderſtood what had beene done, and

* Still he giues all to God, and ſo muſt we doe.

willed all them who were there, in rage and tumult, to go along with him; & so they went to the house of that yong mā, who had committed the fact. Now there was a boy standing at the doore, and he was so young, as that (being without feare, of doing his maister any hurt therby) he disclosed the whole matter freely, for he was a kind of a foot-boy that followed him to the Market; whome afterwards as soone as *Alipius* remembred, he intimated so much to the *Architect*. And he shewed the hatchet to the boy, asking him whose it was, who instantly answered *Ours*; then also, being examined, he confest the rest. And so was this crime remoued from *Alipius* to that house; and the multitude, being confounded, for hauing already begun to triumph ouer this man (who futurely was to becom a dispenser of thy word and an examiner of many causes in thy Church) he departed with increase of experience, and knowledge.

Of

Of the manner of life which he held with his friends.

CHAP. X.

I Found therefore *Alipius* at *Rome*, who after did inſeparably accompany me, and ſo he went with me to *Milan*, both that he might not forſake me, & beſides that he might proceed in the ſtudy of the *Lawes*, to which he had attended; & which yet he was entred into, more by his Fathers deſire, thē his own. And there was he an *Aſſeſſour* with an admirable *continency; when he more wondred at them that preferred gaine before honeſty. His nature was alſo aſſaulted, not only by an enticement of gaine, but alſo by an inducement of feare. At *Rome* he was *Aſſeſſour* to the *Prefect* of the Contributioner of *Italy*. There was at that tyme, a certaine Senatour moſt potent, to whoſe fauour and feare many were obnoxious. This man would needs haue it lawfull for him, to do a certaine thing

*In reſpect of not taking any bribes.

by the priuiledge of his power, which by the lawes was not permitted. *Alipius* refused, a bribe was promised; he at the very hart despised it; then threats were vsed, but he trod them vnder foote. All the world admired that rare courage of his, who neither desired for a friend, nor feared for an enemy, so great a man; & who was so extraordinarily celebrated, for the infinite meanes he had, either to do good, or hurt But the Iudge himselfe in whose Court *Alipius* then was an *Assessour* (although euen he desired not, that the thing should passe) durst not yet refuse the Senatour expresly, but layd the fault vpon *Alipius*; pretending that he was hindred by him; for that in very deed, if the other would haue cõplyed, *Alipius* would haue departed He was in effect only drawne to this course of study, by the hope he had to procure, and compile bookes full of Reports of cases and decisions, at a publique and easy price. But consulting with reason, he made a better deliberation, esteeming that * Iustice would be more aduanta-

* A good conscience.

gious

gious to him, whereby he was prohibited, then that power could be, whereby he was permitted to do ill.

This is no very great instance, *but yet he that is faythfull in a little, is also faithfull in much*; nor can that possibly be for nothing, which hath proceeded from the mouth of thy Truth. *If you haue not beene faythfull in the vniust Mammon, who shall trust you with that which is of more importance: and if you haue not beene faithfull in administring that of others, who will giue vpon your owne.* Such as I haue described was *Alipius*, when he adioyned himself to me; and he wauered in his purpose concerning the manner of life which was to be lead. *Nebridius* also hauing left his Countrey neere *Carthage*, where he vsed ordinarily to liue; and his owne house, and the commodityes thereof, which were great; and hauing also left his Mother (who yet meant not to follow him as mine had done) transported himself to *Milan*, for no other cause, but only that he might liue with me, in the most vnwearyed search of Truth,

and *Wisedome*. Togeather with me he ſighed, and he floated with me vp and downe, being a moſt ardent ſeeker out of *happynes*, and an indefatigable penetratour of the hardeſt queſtions.

We three were as ſo many beggars before thee, who feelingly diſcourſed of our wants to one another; and who expected to be fed by thee, in due tyme. In all that bitternes, which (through thy mercy) did accompany our ſecular actions, continually we ſaw darckenes before vs, and we (full of ſadnes) would turne from it, and ſay; *How long ſhall thinges continue thus?* This we often ſayd, but we left not thoſe things, though we ſayd ſo, becauſe there appeared no certayne courſe, which (hauing left the former) we were to take.

* It was mercy in God to make them bitter.

He deliberateth about the course of life that he would lead.

CHAP. XI.

AND *I wondred extremely, whilest I was considering earnestly; & remembring, how much tyme had been consumed, from the nineteenth yeare of myne age, when I began to be earnest, in the search of *Wisedome*; and resolued, vpon the finding thereof, to giue ouer the empty shaddowes, and lying madnes of vayne desires. And behould, I was now thirthy yeares old, when sticking fast in the same mudde of my appetite to enioy thinges present (which yet were flying away, and dissipating my soule) I still sayd, *To morrow I shall find it out; behould it will euidently appeare; and I will imbrace it*. And againe, *behould* Faustus *the Manichean willbe shortly heere, and he will discharge all the difficultyes*.

*Behold in this Chapter an excellent description of a most perplexed mind.

O you the great men, who are ¶ Academikes, no certainty according to you

¶ The Academiques were Philosophers, that beleeued themselues to know nothing.

you, can be found concerning the ordering of mans life. But I say, let vs seeke the more diligently, and pursue it, that we may not also despayre therof. Behold those thinges are not indeed absurd in the Ecclesiasticall bookes which seemed so; and they may otherwise, and that conueniently be vnderstood. I wil fasten my feet in those steps, wherin they were placed by my Parents, when I was a child, till such time as the cleere *Truth* may be found out. But yet where shall it be sought, and when? *Ambrose* is not at leasure, nor haue we leasure to read all? Yea where shall we find the very bookes? whence, or when shall we procure them? Of whome do we borrow them?

* A faire offer.

Let our *houres be distributed, for the saluatiō of our soules; we are grown to haue great hope. The Catholike faith doth not teach that which we conceaued, & whereof we did absurdly accuse it. The learned men of that Religion, do hold it for a detestable opinion, that God *should be corporeall*; and why do we doubt

doubt ſtill to knocke, to the end that other truths may be alſo opened vnto vs?

Our tyme in the morning is taken vp by our ſchollers: what do we in the reſt? Why do we not this? Yet ¶ when muſt we viſite our ſuperiour friends, of whoſe fauour we haue need? When ſhal we compoſe that, which we may vtter to our ſchollers? When doe we refreſh our ſelues, & releaſe our mind from the exceſſe of care? ¶ A contrary motion.

Let * all theſe thinges periſh; let vs diſcharge theſe vayne and ſilly toyes? Let vs imploy our ſelues wholy vpon the only inquiſition of Truth. This life is miſerable, our death is vncertayne. If ſuddainly it come vpon vs, in what caſe ſhall we depart hence, and where ſhal we learne thoſe thinges, which heere we haue neglected; or ſhall we not rather vndergo the torments due to ſuch negligence? If ¶ you ſay, *that death will make an end, and cut off all care and feeling*; let the truth of this, be therefore conſidered firſt; but fye vpon all ſuch conceipts: *It * is no toy, it is no matter of light importance* * A good reſolution, and fit to be followed, by al ſuch as are, or ought to be in deubt concerning their religion.

¶ As Atheiſts & Libertines doe.

* Note.

importance, which is recommended, & spred ouer the face of the world, by the Christian fayth, from the * *eminent top of so high authority*. There would neuer haue beene afforded vnto mankind, either so many or so great blessinges from heauen, if the life of the soule did depend vpon the death of the body. Why therefore do we delay the giuing ouer of all care of this world, and to imploy our selues wholy, vpon the finding of God, and of a happy life.

* The authority of the church.

But * stay a while, euen these worldly thinges are delightful, and they carry no small sweetnes with them. We must not so easily diuorce our minds frō them; for it would haue no grace, if we should make loue to them againe. Behould it wilbe no hard matter to obtayn some place of honour; and what should a man desire more? We haue store of noble friends, though we haue nothing els; let vs make hast, and some place of preferment, may be easily procured; & a wife may perhaps be had with money, which may ease our charge; and there shallbe

* The discourse of flesh & bloud

shallbe the full point of our desires. Many great persons, and most worthy of imitation, haue attended to the search of *Wisedome*, in the state of marriage.

Whilest I was speaking thus (and the winds of passion chang'd by turnes, and droue my hart to and fro) the times still passed on, and I was slow in being conuerted to my Lord God; and from day to day I deferred to liue in thee, and I deferred not to dye dayly in my selfe. I desired and loued a hapy life, & being afraid to seek it in the proper seat, I was flying from it, when I sought it. For* I thought I should be too miserable, if I were depriued of carnall pleasures; and I considered not the medicine & power of thy Mercy, in the cure of that infirmity, for thereof I had taken no experience. And I beleeued that *Continency* might be acquired by our proper forces, whereof for my part I was not guilty; and withall, I was so fooliſh, as not to know it to be written: *That no man can haue Chastity, vnles thou giue it*. Yea and thou wouldst not faile to giue it me, if

* Thus are men afraid to become good for feare of difficultyes.

Note.

with

with cordiall groanings I did knocke at thyne eares, and if with a ſolide fayth I did caſt my cares vpon thee.

A conference betweene Alipius *and* Auguſtine, *concerning Marriage, or a ſingle life.*

CHAP. XII.

ALIPIVS indeed was he that hindred me from marrying a wife; & the reaſon was, becauſe ſo, we could by no meanes liue togeather, in that ſecurity of leaſure, for the ſearch of *Wiſedome*, which we had ſo long deſired. As for that matter, he was euen then, ſo very chaſt, as that it was admirable. For he had tryed that pleaſure, in the beginning of his youth, but he was not ingag'd thereby; but he was ſorry, and he deſpiſed it, and afterwards liued with extrem *Continency*. Now I oppoſed to him, the examples of them, who being marryed, were great louers of *Wiſedome*; and who were gratefull to God, and had found,

and

and faythfully beloued their friends But I indeed was far from the greatnes of thole mens mindes; and being delicate & weake (through my diſeaſe of ſenſe) I drew on my chaine, with a deadly kind of delight, fearing leaſt it ſhould be looſed; and (as if my wound were to be exaſperated thereby) I declined the wordes of good counſaile, as I would that hand which ſhould haue ſought to free me.

Moreouer, the * Serpent ſpake to *Alipius* euen by me: and by my tongue he wrought, and ſpread certayne hand-ſome ſnares in his way, whereby his honeſt, & nimble feet might be intangled. For when he wondred at me (whom he ſo much eſteemed) for cleauing ſo to the pitch of that pleaſure, as that I affirmed (as often as we had ſpeach therof) that I could not by any meanes lead a ſingle life, & defended my ſelfe (when I found him wondring at me) by ſaying, that there was a great deale of difference, between the other pleaſure, & that which he by the ſtealth, and by ſtarts had tryed, which

* The Diuell is euer putting trickes vpon vs.

which now he euen ſcarce remembred: and that therefore he with ſome colour might deſpiſe the delight that I vſed to find (to which yet if the honeſt name of marriage might be added, he ought not to meruaile, why I contemned not that kind of life,) himſelfe alſo began to deſire marriage; not being ouercome by the appetite of that pleaſure, but only of curioſity. For he ſayd, he deſired to know what kind of thing that was, without which my life (which to him was of ſo much contentement) to me would not ſeeme a life, but a puniſhment. And his mind being thē free from that bond, was amazed at my ſeruitude: & through that amazement he went on with an appetite of making tryall, by cōming to the very experiment it ſelfe; and therby he might perhaps haue fallen afterwardes, into that very ſeruitude, wherat he was amazed in me; becauſe he would needes enter into a kind of bargaine with death, and *he that loues danger ſhall fall into it*. Now if there were any conuenience, or honour in the duty of ordering

*A dangerous bayte.

*Note, & take heed.

ordering a married life, and hauing children, that wrought but litle vpon either of vs: but the custome of satisfying an insatiable desire of lust, did chiefly and vehemētly torment me, who was already taken by it; and an admiration drew him vp, who was to be take. In this case we were, till thou, O most high God, not forsaking this low ground of our harts, hadst mercy on vs, who were miserable, and didst succour vs by wonderfull, and vnknowne wayes.

They were treating to get him a wife.

CHAP. XIII.

AND there was much a do, to get a wife. Now I was suyng for her; now she was promised to me, my Mother vsing all endeauour heerein, to the end, that when I should be marryed, I might also be baptized: and she was glad to see me more and more disposed thereunto, & to obserue that her prayers, and thy promises, concerning the change of

my religion, were fullfilling dayly. And dayly both through her owne desire, & at my intreaty she craued of thee with a loud cry of her hart, that* thou wouldst by *Vision*, let her see somewhat concerning my future marriage: but thou wouldst neuer doe it. She saw indeed certaine vaine, and fantasticall thinges, such as the ernestnes of her spirit, which wrought so busily about the mater, drew togeather; and to me she declared them, though contemning them, and not with that confidence, which she vsed to haue, when indeed thou didst shew her any thing. For she sayd she could discerne (through I know not what difference of gust, or tast which she was not able to expresse by wordes) what odds there was, between thy ¶ *reuealing*, and her owne *concealing*. Yet we were earnest, and the young maid was still demanded. She wanted some two years of being marriagable; but because I liked her otherwise, I was contented to stay out the tyme.

*By this it should seeme that Visions were very ordinarily affoarded, to S. Monica, by Almighty God.

¶ Reuelations.

He proceedeth in the same kind of discourse.

CHAP. XIV.

THERE were we, many friends of vs, who considering and detesting the extreme vexations of a worldly life, deliberated and resolued to liue quietly, and to be farre remote from company. And hauing determined to make that retreate, we purposed to lay such means togeather as we could get; and to frame one purse of al, that through the sincerity of our affection, there might not be amongst vs, *myne*, or *thyne*, but that the whole might be of all, and yet no more might be accounted to belong to all, then to euery single man. It seemed to vs, that we might well be some ten persons in this kind of *Academy*. Some there were amongst vs very rich, and particulerly *Romanianus* our neer Country-man, who euen from childhood had beene a most familiar friend of myne; &

whome the extreme heate of his affaires had drawne to that place of our residence. He much incouraged vs in this course, & therein his voyce was of great authority, because his fortune was much fairer thē that of others. It seemed good to vs, that two of the company might be chosen euery yeare, who like officers of a house, might make necessary prouisions, whilest the rest were quiet. But as soone as we began to consider, whether that would be pleasing to our wiues (which some of vs had already, and for my part, I resolued that I would haue one) all that plott, which had beene made so well, fell asunder in our hands, and so being broken, was cast aside. From thence did we returne againe, to sighes and groanes; and we continued to walke in the broad and beaten waye of the world. For * many were the cogitations of our harts, but thy Counsaile doth remayne for euer. From which Counsaile, thou didst laugh at ours: and thou didst prepare thine owne, and resoluedst to *giue vs food in conuenient tyme*;

* God suffered nothing to prosper with them for the loue he bare them.

and

and to open thy hand, and to fill our soules with benediction.

How he continued in his sensualityes.

CHAP. XV.

IN the meane tyme, my sinnes were multiplyed, and a certayne woman (with whome I vsed to defile my selfe) being torne (as it were) from my side (as the impediment of my disposing my selfe to marriage) my hart (where formerly it had clouen to her) grew to be sliced, and wounded, in such sort, as that the very bloud did follow. She was returned into *Africke*, and had made a *Vow vnto thee, that she would neuer more know man; hauing left with me a sonne, whom I had vnlawfully begottē by her. But I miserable mā, who had not the courage, so much as to imitate a woman, and being impatient of two years delay (by which tyme another whome I was named to, in the way of marriage, was to grow of yeares) I (who was in-

*A vow of Chastity.

deed not so much a louer of marriage, as a slaue to lust) did procure yet another Concubine, by whome that disease of my soule (which if it were not incurable, it was at least much increased) might be entertayned, and guarded on (as by the safe conduct of my ill custome still continuing) till I should arriue in the kingdome of Marriage. Neither yet was that wound cured, which had been made in me by cutting off the former; but rather, after an extreme inflamation and affliction, it did putrify & paine me, though in some sort more * dully, yet after a more desperate, and dogged manner.

* A liuely expression of an old sore

Of the immortality of the Soule.

CHAP. XVI.

PRAYSE be vnto thee, glory be vnto thee, O thou Fountaine of Mercyes. I grew by sinne further from thee, and thou by mercy camest neerer to me. For euen very now, was thy right hand about

about to take me out of that filth, and to cleanse me from it, and I knew not of it. Nor did any thing recall me from frō that deep pit of carnall pleasure, but the feare of death, and of thy future iudgmēts, which, by my other sundry opinions, were neuer remoued from my beleefe. I was discoursing with my friends *Alipius*, and *Nebridius* about the *ends* of *Good* and *Euill*; and I was saying that *Epicurus* his sect, should haue wonne the prize with me, if I had not beleeued the immortality of the Soule; and *that which* * *Merits do import*, which *Epicurus* would not beleeue. And I asked, why, if we were immortall, & might liue in continuall pleasure of the body, without any feare of loosing it, we should not be *happy*, or what other thing could we desire. But in the meane tyme, I knew not that euen this was a part of great misery, That I was so drowned and blind, as not to be able to apprehend the light of vertue, and of that beauty which is to be imbraced for it selfe; which the soule can see, though the eye of flesh and bloud

* Merita *Tractus Meritorum*.

g Marke this well & know that this veine wil make all the veines of the hart ake, if you looke not to it.

cannot. Nor * did I, miserable wretch, consider from what veyne it flowed, that I did so delightfully conferre about these vncleane things, with my friends. But indeed I could not without friends haue beene happy, euen as then I was, though all carnall pleasures had beene at my commandement in aboundance. I loued those friends for themselues, and I found that I was so beloued by them.

Note.

O intricate wayes of the world! Woe be to that audacious soule, which presumes to hope, that by leauing thee, it may find any thing els which is better! My soule hath turned & tossed it selfe vp and downe, vpon the backe, vpon the sides, and vpon the breast, and it hath found all things hard; and thou only, O my God, art Rest it selfe. And behould thou art present with vs, and deliuerest vs from our miserable errours. Thou doest place vs in thy right way, and doest comfort, and say vnto vs; *Run on, and I will carry you, I will conduct you to the end, and euen there I will continue to carry you.*

A true description of God, & the world.

The end of the sixth Booke.

THE SEAVENTH BOOKE.

Reiecting corporeall Images, he began to acknowledge God to be incorporeall.

CHAP. I.

NOvv was the profane and wicked time of my Adoleſcence dead, and I went into the ſtate of more confirmed youth. So much as I was more growne in years, ſo much

more was I defiled with vanity; not being able to apprehend any other *Substance*, but such as I could see by these eyes of myne. Yet did not I conceaue thee, O God, to be in the figure of *a mans body*, from the time that I had heard any thing of *Wisedome*: I euer fled that falshood; and I was glad that I had found this truth in the fayth of our spirituall * *Mother, thy Catholike Church*. But yet I knew not what I should conceaue thee to be; and I, though I were but a man, and such a man, did yet endeauour to conceaue thee to be the supreme, and only true *Good*. And I beleeued thee, with all the powers of my soule to be *incorruptible*, *inuiolable*, and *vnchangeable*. Because I plainely saw, and was certain (though I know not how, or by what meanes I came to know it) that whatsoeuer was *corruptible*, was worse then that which was *not corruptible*; and that which could not *be violated*, I did instantly prefer before that which might *be violated*; & I resolued that to be better which was subiect to no *mutation*, then that

* The catholik Church is our Mother.

that which might be changed.

My hart did violently crye out, againſt all the former fictions of my brayne; and at a clapp I endeauoured to driue away that flattering troupe of vncleane imaginations from the ſight of my mind. And yet, when it was but euen ſcarce remoued, behould it came clouding in againe vpon me, & ruſhed in vpon my ſight, and darckned it. So that although I conceaued thee not in the forme of a *humane body*, yet I was forced, to thinke thee to be *corporeall*; taking vp mighty ſpaces of place, either infuſed into the world, or els diffuſed by infinite ſpaces of *place*, out of the world. Yea euen thus I thought of the very *incorruptible*, *inuiolable*, and *vnchangeable* it ſelfe, which I preferred before the *corruptible*, the *violable*, and the *changeable*. Becauſe whatſoeuer I depriued of thoſe ſpaces, to me ſeemed to be *nothing*, yea euen very *nothing* at all. And not ſo much as an *emptines*, as if a *Body* were taken out of a *place*, and the *place* ſhould remaine void of any *Body*, either

either earthly, or humide, or aiery, or celestiall, and yet that the *place* should still remayne so empty, being no better then a spacious kind of *nothing*. I therefore (being fat & foggy at the hart, & not so much as conspicuous, euen to my selfe) did thinke all that to be wholy *nothing*, whichwas not spread or diffused by som spaces of *Place*, or which was not condēsed or amassed vp, or which did not swel, or which was not, or might not be capable of som such cōditiō. For such *formes* as my *eyes* went by vp & down, by such *images* did my *Mind* go; nor did I see, that this very action of my *Mind*, wherby I framed those *images*, was no such *corporeall* thing, which yet would neuer haue byn able to haue framed thē, vnles it had been somewhat of great nobility.

So also did I conceaue, that thou, *O thou life of my life*, being great on euery side, by infinite spaces of *place*, didst penetrate this huge *Bulke* of the world; and didst passe also without it euery where vastly, and without limite; so that the earth, and the heauen, and all things

thinges did participate of thee, & that they in thee were determined, but not thou at all by them. But as the *body* of this *ayre*, which we haue vpon *earth*, doth not hinder the light of the *Sunne* from transpiercing it with the beames thereof, and penetrating the same (not by cutting, or breaking, but by fullfilling it) so did I thinke, that not only the *body* of the *heauen*, and of the *ayre*, and of the *sea*; but euen that also of the *earth*, was peruious, and penetrable by thee (in all the parts thereof, whether they were great or small) for the receauing of thy presence, which by a secret inspiration doth internally gouerne all things.

Thus did I conceaue, becauſe I knew not what els to think; but yet this was falſe. For thus, the greater part of the earth was to haue a greater part of thee, and the leſſe a leſſer; and all things ſhould then haue beene full of thee, in ſuch ſort, as that the body of an elephant ſhould contayne ſo much more of thee, then the *body* of ſparrow, as that is greater, and doth poſſeſſe more place then this.

this. And ſo thou ſhouldſt by gobbets, haue made the great parts of thy ſelfe, anſwere to the great parts of the world, & thy leſſer parts to the little. But thou art not in ſuch a faſhion as this; but as yet thou hadſt not illuminated my darckenes.

Nebridius *confutes the Manichees.*

CHAP. II.

IT might haue ſerued my turne, O Lord, againſt thoſe deceaued men (who were alſo themſelues deceauers & dumbe bablers, therefore dumbe becauſe they did not vtter thy word) it might therefore I ſay haue ſerued my turne, which ſo long ago was wont to be propounded by *Nebridius*, enen at *Carthage*; & all we that heard it were puzled at it. What that *ſtrang nation or power of darkenes*, which * they are wont to ereſt as oppoſite to thee, would haue done againſt thee, if thou ſhouldſt haue been diſpoſed to fight with it. For if it be anſwered, that

* The Manichees.

that it would haue done thee ſome hurt, it would alſo follow, that thou wert *violable* and *corruptible*. But * if it were ſayd that it could not hurt thee at all, there would then haue been no reaſon for thy fighting; and eſpecially for ſo fighting, as that ſome portion or member of thyne, or any iſſue flowing out of thy *ſubſtance* ſhould be mingled with thoſe contrary *powers* and *natures* not created by thee, whereby it might be changed; & changed to the worſe ſo farre, as to be tranſlated from felicity to miſery; & would need ſome help, whereby it might be deliuered and purged. And they ſayd, that this help muſt be the *ſoule*, which thy *VVord*, being free, might ſuccour, it being in bondage; and, being pure, it being defiled; & being entier, it being corrupted, yea & that this *Word* it ſelfe was *corruptible*, as being of one, and the ſame *ſubſtance*.

* All this he ſpeakes according to the grounds of the wicked Manichean hereſy.

Now therefore if they would ſay that thou whatſoeuer thou art (that is, thy *ſubſtance* of which thou art) were *incorruptible*, all thoſe other thinges would fall

fall out to be false and execrable; but if they would say, that thou wert *corruptible*, that very thing is euidently false, and at the first sight to be abhorred. This might therefore haue serued my turne against those fellowes, who were to be wholy cast out of my sicke stomake, because they had no means to escape from being guilty of committing hideous sacriledge, by their hart & tongue, whilest they thought & spake of thee such things as these.

Free-will is the cause of sinne.

CHAP. III.

BVT, howsoeuer that I did firmely beleeue and declare, that thou wert *pure*, and *inuiolable*, and wholy *immutable* O thou our Lord, and true God (who didst create not only our soules, but our bodyes also, and not only our soules & our bodyes, but all men and all thinges) yet neuertheles I vnderstood not what was the explicite and cleere cause of *sinne*

ill. But whatsoeuer that were, I resolued that so it was to be sought, as that I must not thereby oblige my selfe to beleeue, that the *immutable* God was subiect to *mutability*, least my self should becom the * very thing which I was going to seeke. Therefore now I did securely search after it, being certaine that it was not true which they sayd, from ¶ whom I fled with my whole hart; because whilest I was seeking whence *sinne* proceeded, I found them to be full of all sinnefullnes, whereby they pronounced that euen thy *substance* did rather endure *ill*, then that their owne, did commit ill.

* That is the cause of *Euill*.

¶ The Manichees.

I did therefore bend my selfe to vnderstand the thing whereof I had heard, *That the free disposition of the* * Will *was the cause of our doing ill, as thy iust iudgment was the cause of our suffering ill*. But I was not able cleerely to see this Truth; and therefore endeauouring to draw the eye of my mind out of that deep darke

Note:

* See how blasphemous *Caluin* is in making God

T nes,

withhold his grace, & make vs sinne, to the end that afterward he may damne vs for it, according to his first counsaile. *Calu. Instit. lib. 3. c. 23. sect. 6. & cap 24. sect. 12. 13. 14. 15.* where he sayth, that we sinne by necessity.

nes, I was againe and againe plunged into it. That which raiſed me towardes thy light, was the knowing, that I had ſuch a will, as well as I was ſure that I did liue. And therefore when I did will any thing, or not will it, I was moſt certaine that there was no myſtery in the matter, but only that I *willed or nolled it*; and I did euen already obſerue, that the cauſe and roote of my ſinne lay there.

But whatſoeuer I did * willingly, I ſaw that I did rather ſuffer then do; and I eſteemd not that to be a fault, but a puniſhment; and I quickly confeſt (when I remembred how iuſt thou wert) that I was puniſhed not vniuſtly.

* No man is faulty for that which he doth not with free-wil,

But yet againe I ſayd, who is it that made me? Is it not my God, who is not only *good*, but euen *goodnes* it ſelfe? Whence therefore come I thus to will, that which is *Euill*, and not to will that which is *Good*: by meanes wherof I may grow to be iuſtly puniſhed? Who placed this power in me? And who ingrafted vpon my ſtocke, this branch of bitter-

nes,

nes, since I was all made by my God, most sweet. If the Diuell be the authour of it, whence is that very Diuell? and if euen my selfe, of a good Angell that I was, am become a Diuell by this peruerse will of mine, whence grew this *will* to be wicked in me, wherby I might turne Diuell? Since the whole Angell was made good, by that excellent Creatour? By these cogitations I was again depreſt, and euen suffocated; but I was not layd so low, as that hell of errour, where no man shall confesse to thee, who beleeueth that thou doest rather *suffer ill*, then man commit it.

Thorough this whole discourse, and especially in the next Chapter he speaketh against

●

Gods suffering it against his will, for otherwise he doth suffer sinne; but not cause it, and decree that we commit it, as the most wicked *Caluin* doth affirme. *Lib. Instit. cap.* 23. & 24. *locis supra citatis.*

He groweth by degrees to discouer God, and sheweth that he can neither be violated, nor constreyned, nor surprized.

CHAP. IIII.

SO did I now endeauour to find out other things, as I had already found, that it was better to be *incorruptible*, then *corruptible*; and therefore whatsoeuer it is, that thou wert otherwise, I confessed thee to be *incorruptible*. For neuer could any soule, nor neuer will it be able to cõceaue any thing, which is better then thou, who art the soueraigne, and most excellent *Good*. But now, since that which is *incorruptible* is most truly, and most certainely to be preferred before that which is *corruptible*, as I did then prefer it; I had already beene able to lay hold on somewhat with my thought, which had beene better thẽ my God, vnles thou wert allowed to be *incorruptible*. Where therefore I saw that the *incorruptible* was to be preferred before the *corruptible*

ruptible, there was I to haue ſought thee; and by meanes thereof to haue obſerued from whence *Euill* doth proceed, that is, from whence that corruption of it ſelfe doth grow, whereby yet, thy *ſubſtance* in no ſort can be violated. For by no meanes doth corruption violate or worke vpon our God; by no will, by no neceſſity, by no vnlookt for accident, becauſe he himſelf is God, & that which he will haue for himſelfe is *Good*, and he himſelfe is *Goodnes* it ſelfe; but to be corrupted is not *Good*.

Nor art thou compelled vnwillingly to do any thiug, becauſe thy *power*, & thy *will* are equall; but one would be greater then the other, if thou thy ſelfe wert greater then thy ſelfe; for the *will*, & the *power* of God, is God himſelf And ſo alſo what can come on the ſuddaine to thee, who knoweſt all thinges, & nothing hath any *Being* but only becauſe thou knoweſt it. And why doe I affirme by ſo many words that the thing which God is, is no *corruptible ſubſtance*, ſince if he were *corruptible*, he were not God.

He is earnest in finding out the first roote of sinne.

CHAP. V.

AND I was looking from whence *Euill* did proceed, but I sought it ill; and yet I saw not the *Euill*, which was in this very inquiry that I made after it. And I placed, in the sight of my mynd, all thinges created which I could see, as the *Earth*, and *Sea*, and *Ayre*, and *Stars*, and *Trees*, and *mortall liuing creatures*; as also whatsoeuer els I could not see, as the *Firmament of heauen*; & moreouer all the *Angells*, and all the other spirituall inhabitans therof. But yet euen these did my imaginatiō order in places vp and downe, as if they had beene *bodyes*; and I made a huge Masse of all thy creatures, distinguished by seueral kinds of *bodyes*; whether indeed they were true *bodyes*, or whether I deuised, and faigned them by my *fancy*. I made it, I say, very great; I say not, as great as it was, for that

that I could not know; but as great as I thought conuenient, only I made it finite.

But thee, O Lord, I conceaued to be inuironing, & penetrating it on euery side, & euery way *infinite*, as if it were a *Sea*, and nothing but *Sea*, which euery where, & of all sides were *infinite*: & had only within it some *sponge* hugely great, but yet finit. And withal that this *sponge* should be on all sides, and in euery part of it, full of this immense *Sea*. And thus did I thinke, that the *finite* creatures were full of thee, being *infinite*; and I sayd, *Behould God, and behould what God hath created, and God is Good*; he is most perfectly and incomparably more excellent then his creatures; but yet himselfe being *Good*, he created them also *Good*; and behould how he doth enuiron & repleniſh them.

Where therefore is *Euill*, & whence came it? And how crept it in hither? What is the roote, and what is the seed therof? Or is it peraduenture *nothing*? But yet, why then doe we feare it? For

euen feare it selfe is an *Euill*, wherby the hart of man is causelessly wounded, and tormented; & so much the greater *Euill* it is, when we feare any thing, which is not at all to be feared, as hauing no *Being*. Therefore there is either some *Euill* which we *feare*, or els the very *fearing* it selfe, is some *Euill*. Whence therefore is it? Because God who is *good* made all these things which are lesse *good*; but yet both the Creatour, & the things created are all good. Whence then is *Euill*, or whereof was it made? Was peraduenture some *Matter euill*, and as he framed & disposed of it, did he leaue any thing therein which he conuerted not into Good? But why did he also that? or was he that is omnipotent, vnable to change or conuert it al, so as that no *Euill* should remaine therein?

Lastly, why would he make any such thing? Or why rather would not his omnipotency ordayne, that it should not be at all? Or was it able to exist against his will? Or if it were eternall, why did he suffer it to ly idle for so infi-

nit

nit ages as are paſt, & which were before this viſible world? Why was he pleaſed ſo long after, to make ſomewhat of it? Or if now ſuddainly he would needes worke any thing, why ſhould not rather he who is omnipotent command that it ſhould not be at all? And ſo himſelfe ſhould be all alone the true and the ſupreme, and the infinite *Good*? Or if it was not fit, but that ſomewhat which was not *Good*, ſhould be made & framed euen by him that was *Good*, at leaſt hauing taken away, and annihilated that matter which was *Euill*, he might make the matter *Good*, wherof he might create all thinges. For he ſhould not be omnipotent, if he could not create any thing *Good*, vnles he were ſupplyed with matter which himſelfe did not create. Theſe thinges did I toſſe vp and down, in this miſerable hart of myne, which was made heauy by moſt biting cares, through the feare of death. And though I had not as yet found out the Truth; yet did the beliefe of the Catholike Church concerning thy Chriſt, our Lord and Sauiour,

sticke fast in my hart. In many thinges it was yet vnshap't, & it wauered vp & down besides the rule of right doctrine; but yet my mind did not forsake it, nay it was dayly drinking more deeply of it.

That the Diuinations of Astrologers are vaine.

CHAP. VI.

NOvv also had I reiected those deceiptful *diuinations*, and the wicked dotages of Astrologers. Let thyne own mercyes, O my God, take occasion also from hence, to confesse to thee, euen out of the most inward bowells of my soule. For thou, and thou alone (for who els doth recall vs from the death of all errour, but thou, the life which knoweſt not what belonges to death, & the wisedome illuminating our needy mindes, and needing for it selfe no forraine light, whereby the whole world is administred, so low as euen to the very

light

ight leaues of trees:) thou I say, didst take order with my obstinacy, whilst I strugled with *Vindicianus* (that sharp witted old man) and with *Nebridius* a yong man of an admirable disposition. With the former, who vehemently affirmed; and with the later, who indeed somewhat doubtfully, but yet frequently vsed to say, *That there was no art whereby future things might be forseene; but that indeed the coniectures of men, did many times obteine credit by some accident that hapned; and* * *that by their saying many things, some future things were also foretold, whilest yet they knew not what they sayd; though sometymes they chanced to fall vpon the right, by their not saying nothing.* Thou didst therefore procure for me a certaine man my friend, who was indeed not slow in consulting those Mathematicians, nor yet very conuersant in their Art; but as i sayd, a curious consultour he was, & somewhat he knew, which he sayd his Father taught him, whereof yet he was ignorant, how much it might serue for the weakning his opinion of that Art.

* They talke so much, that sometimes they must needs tel true.

This

This man therefore, who was called *Firminus* (and who had beene ingenuously brought vp, and an eloquent man) aduiſed with me, as a moſt deere friend (about ſome affaires of his, wherin the hope of preferment had made him ſwell) what my opinion might be of the ſucceſſe, according to thoſe conſtellations of his, as he called them. Now I, who by this tyme, began to incline towardes the iudgement of *Nebridius* in this matter, did not refuſe to make coniecture, and to tell him as much as did occurre to my wauering mind. But yet ſo, as to let him know withall, that I was euen almoſt perſwaded of the vanity, and ridiculouſnes of thoſe thinges. He then told me, that his Father was a moſt curious ſtudent of thoſe books; & that he had a friend, who with him, was affected the ſame way, as much as he. And that, with ioint ſtudy and conferēce, they were ſo far enflamed towards theſe toyes, by the fire of their affection, as that they would needs obſerue the inſtants of the birth of dumbe creatures,

if

if any such were litter'd in their houses; and they would note the position of the heauens, at the same tyme, wherby they might make experiments of this Art. He therefore sayd, his Father tould him, that when the Mother of the same *Firminus* was with child with him, a certaine mayd, who serued that friend of his Fathers, was also with child, which could not be concealed from her Maister.

And he also at the same tyme procured, with a most exact diligence, to obserue the birth of certayne whelpes; which were then shortly to be litter'd. Now so it fell out, that when this man had by a most exquisite obseruation, counted the day, and houre, and the minutes of his wiues being brought to bed, and likewise of his maides, they both were deliuered iust togeather; so as they were constreyned to allow the very self same constellation to both the children; the one of them being the sonne; and the other, that little seruant. For when the women began to be in labour, they mutually declared all that happened in one

anothers

anothers houſe, and prouided perſons whome they might ſend vp and downe and as ſoon as the children were borne it was inſtantly aduertiſed, as in that little kingdome of theirs, it was eaſy for them to ordayn. And ſo they, who were ſent from either of them, ſayd they met one another at ſuch an equall diſtance, from the ſeuerall houſes, as that they ſaued their labour, in noting any ſeuerall poſitions of the ſtars, or moments of the tyme. And yet *Firminus*, being honourably borne, paſſed on with ſpeed and eaſe through thoſe more glorious wayes of the world; and grew in wealth, and was aduanc't in fortune; but that ſeruant, by the relation of him who knew him beſt, did ſtill ſerue his Lord, without being euer eaſed from the burthen of his meane condition.

When I heard, and beleeued theſe thinges, vpon this relation of ſo much credit; the former reluctation which I had found, fell cleane away. And firſt I endeauoured to draw *Firminus* himſelf from that curioſity, by telling him,

That

That * to the end, I might pronounce a Truth vpon the view of his Natiuity, which was caſt, I ought alſo to haue ſeen therein, that his parents were principal perſons; that his family was noble of that very Citty wherein he dwelt; that his extraction was good; his education ingenuous; and his learning eſtimable. But if that ſeruant ſhould haue conſulted me about the ſame conſtellation of his (for his alſo was the very ſame) I was alſo (to the end that I might pronounce a truth) to haue ſeene therein, his moſt abiect family, his ſeruile condition, and thoſe other circumſtances, which were ſo very differing from the former Now how could it come to paſſe (according to them) that looking vpon the ſame conſtellation, I could read diuers fortunes, if I would ſpeake truth; or if I ſhould read the ſame fortunes, I ſhould pronounce a falſhood Heereupon * I moſt certainly inferred, that thoſe thinges, which are truly ſayd, vpon the view of conſtellations are ſayd by chaunce, and not by cunning; and

* Note.

* Note.

thoſe

thoſe thinges which are deliuered falſly, proceed not from the vnskillfullnes of men in the *Art*, but from the difference and power of *Chance*, which giues it the lye.

But heere, hauing gotten this entrance, and ruminating vpon theſe thinges by my ſelfe (that ſo none of theſe dotards that followed this trade of life (whome euen inſtantly I deſired to ſet vpon, and to refell with ſcorne) might reply vpon me, as if either *Firminus* had told me, or his Father had told him, that which was falſe) I did earneſtly caſt my thought vpon them that are borne Twinnes; who for the moſt part, come ſo into the world, one after another, as that (whatſoeuer the impreſſion of difference may be, which that little moment of tyme, is pretended by thoſe fellowes to make, vpon the nature of thinges) neuertheles * it cannot be defined, by humane obſeruation, nor is it poſſible to be ſo ſtampt vpon the *Figures* which the *Mathematician* is to looke vpon, as that he can declare the truth to come.

* The certainty of caſting Natiuityes is ouerthrowne both by reaſon and authority.

come. And it cannot be the truth, becauſe ſo, he that had lookt vpon the ſame *Figures*, muſt haue ſayd the ſame thinges of *Eſau*, and *Iacob*, whereas the ſame thinges did not happen to them both. Such a one therefore would tell lyes; or if he ſhould deliuer truthes, he would not deliuer the ſame thinges for true, if he lookt vpon the ſame conſtellations; and therefore he would not deliuer truthes, by Art, but by chance.

But * thou, O Lord, O thou moſt iuſt ruler of the whole world, whileſt both they that conſult, and they that are conſulted, do not know the bottome of it, doeſt ſo worke by a hidden inſtinct, as that whenſoeuer any one man cõſulteth another in this kind, he may receaue ſuch an anſwere, as thou (out of the bottomles ſecret of thy iuſt iudgment, which diſcerneth the hidden merit of ſoules) thinkeſt fit that he ſhould heare. Wherunto let not *Man* ſay, *What is this, or why is this*; let him not ſay it, let him not ſay it, for he is but a *Man*.

* An admirable concluſion of this diſcourſe.

He is miſerably racked by the inquiry, which he makes after the roote of Euill.

CHAP. VII.

NOvv therfore, O my *Helper*, thou haſt diſcharged me of thoſe fetters: yet I was ſtill ſeeking for the roote of *Euill*, but I found no way out of this difficulty. Neuertheles, thou didſt not ſuffer me by any waues of my cogitation, to be ſwept away from that fayth wherby I beleeued, both that thou *art*, & that thou *art an vnchangeable ſubſtance*. And that thou haſt care of men; and that thy iudgment is right; and that thou hadſt placed the way of mans ſaluation to that life, which is to ſucceed this mortall life in Chriſt thy ſonne our Lord, and in the holy Scriptures, which * the authority of thy Catholike Church ſhould recommend. Theſe thinges therefore being in peace, and irremoueably eſtabliſhed in my mind, I ſought with trouble and impatience, from whence the nature of

* The catholik Church is that, which hath authority to teach vs what is Holy Scripture.

Euill

Euill doth proceed.

What torments did my hart endure which was euen in a kind of childbed? what ſighes were thoſe, O my God, and euen there were thyne eares, though I knew it not. And when in ſecret I did ſo vehemently ſeeke it, the ſilent contrions of my hart, were that voyce that cryed out ſo loude to thy mercy. Thou knoweſt what I endured, and ſo did no mortall man; for what was that, which was directed frō my hart by my tongue, into the ears of my moſt inward frends? Did I expreſſe to them, that whole tumult of my ſoule, for which I had neither tyme inough, nor was my tongue able to declare it. But the whole, went into thy hearing, which I roared out, by the groanes of my hart. Before thee, did I repreſent my deſires, *and the very light of mine eyes was not with me*; for that was within, and I without. Or rather that inward ſight of myne was properly in no *place*; but I was plodding vpon thoſe thinges, which are circumſcribed by *places*; and there I found no *place* for my

ſelfe to reſt in. Neither did thoſe *places* ſ
intertaine me, as that I might ſay, *It i*
inough, or *it is well*: neither did they ſuffe
me to returne to thee, where I migh
haue beene *well inough*. For I was ſupe-
riour to thoſe thinges, but inferiour to
thee, and to be ſubiect to thee, is my true
ioy; and thoſe thinges which thou didſt
create below me, thou madeſt ſubiect to
me.

This * is that true temper, or di-
ſtance, & the midle regiō of my felicity,
that I might remayne in conformity of
thy *image*, and ſeruing thee, my body
may be in ſubiection to me. But when
I roſe proudly againſt thee, and did run
againſt our Lord, with the ſtiffe neck
of myne owne preſumption; euen thoſe
weake thinges ouerwrought, and ouer-
weighed me; and I could no where find
either eaſe or liberty of reſpiration. But
euerywhere the viſible creaturs came ru-
ſhing in vpon my ſight, by whole troups
and heapes, as ſoone as I opened myne
eyes; and when I thought of the *images*
of *bodyes*, they did way-lay me, whileſt I
would

* The true diſtance that a good Chriſtiā ought to keep betweene God & himſelf.

would be returning backe, as if they had ſayd, *VVhether goeſt thou, O thou vnworthy, and ſordide creature*. And theſe were the effects of my feſtred ſoule; and thou didſt humble me thus, as a proud man would be, that were deadly wounded; and by this ſwelling of myne, I was ſeparated from thee; and my face was ſo extremely ſwollen, as that it did vtterly blocke vp myne eyes.

The effects of ſinne & errour.

How he was holpen by the diuine Mercy.

CHAP. VIII.

THOV, O Lord, doeſt remaine for euer, but ſo doth not thy anger towardes vs. For thou hadſt compaſſion of this duſt and aſhes; and it was pleaſing in thy ſight, to reforme my deformityes; and * by ſharp and ſecret motions, thou doeſt vrge me to be vnquiet, till ſuch tyme, as the ſight of my mind might be ſure it was thou. Thus did the ſwelling of my hart fall away through thy hidden hand, which knew how to

* Still the ſaint giues God great thankes for diſguſting him.

cure me; and the troubled and darkned eye of my ſoule, by the corroſiue receipt of thoſe wholeſome griefes that thou gaueſt me, was healed euery day more and more.

What he found in ſome books of the Platoniques, which were agreable to Chriſtian doctrine.

CHAP. IX.

And thou, firſt being willing to let me ſee, how much *thou doeſt reſiſt the proud, but giueſt grace to the humble*; & with how great mercy, the way of humility was traced out to me (*when thy Word was made fleſh, & dwelt amongſt vs*) diſtd procure for me (by means of a certayn man, who was puft vp with a moſt prodigious pride) certaine bookes of the *Platoniques*, tranſlated out of Greek into Latin. And therein I read, not indeed in expreſſe wordes, but the ſame thing in ſubſtance; and it was alſo there perſwaded by many reaſons, and of ſeuerall kinds,

kinds, *That* * *in the beginning was the Word, and the Word was with God, and the Word was God; this was in the beginning with God; all thinges were made by it, and without it, nothing of that which was made; in him is life; and life was the light of men, and light shineth in darkenes, and darkenes did not comprehend it; and that the soule of man, although it giue testimony to the light; yet that is not Light, but the Word of God, is light. God is true light which illuminateth euery man comming into this world; and he was in this world, and the world was made by him, and the world knew him not. But that he came into his owne, and his owne receaued him not; and that whosoeuer receaued him, he gaue them power to be the sonnes of God, beleeuing in his name;* this I read not in that book. But this againe I read there, *That God the Word was not borne of flesh, nor of bloud, nor of the will of man, nor of the will of the flesh, but of God;* but I read not that, *the Word was made flesh, and dwelt among us.*

* What noticeof Christ our Lord, was to be found amongst the Platonicks.

I found that in those writings, it was often sayd, & many wayes, *that the*

Sonne was of the same nature with the Fa-
ther, and that he thought it not to be inju-
stice to make himselfe equall to God; becau-
he is naturally the same thing. But tho
bookes haue no such matter, as that, h
empty'd himselfe by taking vpon him the sha
of a seruant made like man; and was found i
be apparelled with the flesh and bloud of ma
and that he humbled himselfe being made
be diēt to death, euen the death of the Crosse,
for which God exalted him from the dead, &
gaue him a Name which is aboue all name
That in the Name of IESVS euery kne
might bow, both of the celestiall creatures, a
the terrestriall, and such as are vnder th
earth; and that euery tongue may confesse
that our Lord Iesus is in the glory of God th
Father. But that thy only begotten Sonne
and coeternall to thee, doth remaine vnchā-
geable beyond all tymes; and that all soules d
receaue this from his fullnes, that they ma
be happy; and that by the participation of hi
wisedome remayning in men, they are renew-
ed, that they may be wise, this is there. Bu
that, in the fullnes of tyme he dyed for wicke
men; and that thou didst not spare thy on
Sonne

Sonne, but didst deliuer him vp for vs all, this is not there. *For thou didst hide these things from the wise, and didst reueale them to little ones, that being weake & loaden, they might come to him, and he might refresh them, because he is meeke and humble of hart; and he directeth them that are meeke in iudgment; and he teacheth such as are mild his wayes, beholding our humility, and our labours, & forgiuing all our sinnes.*

But they who being puft vp, as if they profest some doctrine of a higher story, do not heare him say, *Learne of me, because I am Meeke and humble in hart, and you shall find rest in your soules; and if they know God, they do not glorify him, or giue him thankes, as God; but they vanish in their thoughts, and their foolish hart is darkened; and terming themselues wise, they are made fooles.* And therefore I read there also, *how the vnchangeable glory of thy incorruption, was giuen away vnto Idolls, and diuers other representations after the similitude of the image of a corruptible man, and of birdes and foure-footed beasts, and serpents;* & in fine, euen to that Aegyptian food, *for*

which Esau *sold his birth-right*, because that people, which was the first borne to thee, did insteed of thee, honour the head of a * foure-footed beast, hauing the hart being turned towardes *Ægypt*, and bowing the soule, which is thy image, before the image of a Calfe that liues vpon hay.

* The golden Calfe.

These thinges I found there, but I did not feed thereon. For it pleased thee, O Lord, to take away the *reproach of the diminution of Iacob, that the elder might serue the younger; and thou didst call the Gentils, to be a part of thyne inheritance*. And I came towards thee from amongst the Gentils; and I thought seriously of that gold, which it was thy will, that thy people should carry out of *Ægypt*; for it was thyne, wheresoeuer it was. And thou didst say to the *Athenians* by thy Apostle, *that in thee we liue, & moue, & haue our being*, as some of themselues affirmed. And these books also came from thence. And I did not addict my selfe to those Idols of the *Ægyptians*, to whom they did homage (by contribution of that

that gold) *they who changed the truth of God into a lye ; and did rather worship and serue the creature, then the Creatour.*

Heauenly thinges are discouered more plainely to him.

CHAP. X.

AND being * therupon admonished to reflect vpon my selfe, I entred into the very inward parts of my soule, by thy conduct ; and I was able to do it, because now thou wert become my helper. I entred, & discerned, with the eye of my soule (such as it was) euen beyond my soule, and mind it selfe, the vnchangeable light of our Lord. Not this vulgar light, which is subiect to the sense of flesh and bloud ; nor is it as of the same kind. It was greater, and as if it were much, and much more cleare, thē the other ; and as if it would possesse the whole world by the greatnes thereof. This *light*, I say, was not that former light, but another, and very different from

* Pōder wel and wonder at the most eleuated discourse of the Saint, in this chapter.

from all theſe inferiour things. Neither was it ſo aboue my vnderſtanding, as oyle ſwimmeth aboue water; or as the heauen is raiſed aboue the earth. But it is aboue me, becauſe it made me; and I am vnder it, becauſe I was made by it.

He that knoweth *Truth* or *Verity*, knoweth it; and he that knoweth it, knoweth *Eternity*; and it is knowne by *Charity*. O eternall *Verity*, and true *Charity*, and deere *Eternity*. Thou art my God, to thee doe I ſigh day and night. When firſt I knew thee, thou didſt raiſe me vp, that I might ſee there was ſomewhat for me to ſee; and that I who ſaw it, was then nothing. And thou didſt beate backe my weake ſight vpon my ſelfe, ſhooting out beames vpon me, in a vehement manner; & I euen trembled between loue and horrour; and I found, my ſelfe to be far off, and euen in the very region of diſſimilitude from thee. As if I had heard this voyce of thyne from thoſe altituds, *I am the food of ſtrong perſons, grow apace, and thou ſhalt feed on me; nor ſhalt thou conuert me like common*

food

food into thy ſubſtance, but thou ſhalt be conuerted into me. And I came to know, *that thou didſt puniſh Man for ſinne; and that thou madeſt my ſoule pine away like a ſpider.*

And I ſayd within my ſelfe, *Peraduenture therefore, is this truth nothing at all; ſince it is neither diffuſed by finite ſpaces of place, nor yet by infinite?* And thou cryedſt out to me from a far off ſaying *yes, yes, I am he, that I am.* And this I heard, as thinges are heard in the hart; nor was there any poſſibilitye for me to doubt thereof. Yea more eaſily could I thinke that I did not liue, then that it was not *Truth, which is vnderſtood, and knowne, by the creatures that are made.*

In what ſort creatures may be ſayd to be, *and yet not to* be.

CHAP. XI.

AND I beheld all other things vnder thee; & I ſaw that they had neither any perfect *Being*, nor yet abſolutly that they

they had no *Being* at all. They haue a *Being*, in reſpect that they *are* of thee; and they haue no *Being*, becauſe they *Be* not that which thou *art*. For that truely *is*, which doth vnchãgeably *remayne*. But it is my happines to adhereto God, becauſe if I *remaine* not in him, neither ſhall I be able to do it in my ſelfe. But he remayning in himſelfe, reneweth all thinges; *for thou art my Lord, and my God; nor needeſt thou any thing that is in myne.*

All thinges that are of God be good: and he demonſtrates, that Sinne *is poſitiuely nothing.*

CHAP. XII.

* There is nothing poſitiue which is not partly *Good*.

And it* was manifeſted to me, that euen thoſe thinges which are *corruptible*, are yet *Good*; which neither could be *corrupted*, if they were the ſupreme *Good*; nor yet could they be *corrupted* if there were not ſome *Good* in them. Becauſe, if they were the ſupreme *Good*, they would be *incorruptible*; and if they

they were not *good at all*, there would be nothing in them, which could be *corrupted*. For *corruption* hurteth euery thing, that it workes vpon; and if it did not diminish the *Good* thereof, it could not hurt. Therefore *corruption*, either doth no hurt in it at all, which cannot be; or els all thinges which are *corrupted*, are depriued of some *good*; and this is a most certaine truth. Now if they should be depriued of all *good*, they would no longer haue any *Being*; for if they should continue to be, and yet could no more be *corrupted*, they would be the *better* for hauing beene *corrupted* before; because then they should remaine *incorruptibly*. Now what is more absurd, then to say that they are made the *better* by hauing lost all *good*? Therefore, if they be depriued of all *good*, they shall then be *nothing*; so that as long as they are, they are Good; and so whatsouer things are, be good.

That *Euill* then, whereof I sought from whence it was, is not any *substance*; because if it were a *substance*, it would be

good.

good. For either it would be an *incorruptible substance*, and so consequently a huge *good*; or els it would be a *corruptible Substance*, which vnles it were also *good*, it could not be corrupted. Therfore I saw, and that cleerely, that all the thinges, which thou madest, were *good*, and there are no *substances*, which thou didst not make. And for that thou didst not make all thinges equall, therfore it is that the *whole*, hath a *Being*. Because euery thing is *good*; and *all things altogether*, are very *good*, because thou, O God of ours, didst make all thinges very *good*.

All thinges created, prayse God.

CHAP. XIII.

And nothing at all is *Euill* in respect of thee; yea not only not in respect of thee, but euen not in respect of thy creatures; because there is nothing extrinsecall to thee, which breaketh in, or peruerteth the order, which thou hast prescribed. But in the parts therof, because

cauſe ſome are conceaued by men to be vnfit to ſuite with others, they are thought to be *Euill*. And yet thoſe very ſame, would ſuite well, if they were applyed to ſome other then thoſe former; and ſo they would be good, yea in themſelues they are *good*. And all theſe things which haue no mutuall conueniency with one another, do yet wel agree with this inferiour part of thinges, which we call *Earth*; hauing a skye hanging ouer it, which is cloudy, & windy, & is conuenient for it; and yet now God forbid I ſhould ſay, theſe thinges haue no *Being* at all. Becauſe *although if I ſhould ſee nothing els but theſe, I might well deſire to ſee better; but yet by occaſion euen of theſe, I ſhould haue reaſon to prayſe thee.

* The very meaneſt creature affoards matter for the prayſe of God.

For, that thou art to be praiſed, *the very dragons do cry out from the earth; and ſo do all thoſe profound depthes; the fire and hayle, the ſnow, & ice, the ſpirit of tempeſts which fullfill thy VVord; the mountaines and all the hills, the fruitfull woods, and all the Cedars; the beaſtes, and all the Cattle; the*

creepers and fethered foules; Kinges of the earth, and all the people; the Princes, and all the iudges of the Earth, The yong men and the Virgins, they who are elder with them who are yet somewhat younger, let them all prayse thy name.

And becauſe they do alſo prayſe thee, who are in the heauens, let al thoſe *Angels, O our God, prayſe thee in thoſe their Altitudes. Let all thoſe vertues, the Sunne, and Moone, all the Stars and light, the heauen of heauens, and the waters which are aboue the heauens, prayſe thy name.* I now did not deſire thoſe thinges, which in themſelues were better, becauſe now, I thought of all togeather. Amongſt them all I confeſſed that thoſe thinges which be *ſuperiour*, are better then the *inferiour*; but afterward when I came to be of a ſounder iudgement, I eſteemed that *all thinges togeather*, were *better* then thoſe thinges alone which were ſuperiour.

He

He now esteemeth himselfe to be comming into his Witts.

CHAP. XIV.

THEY are not right, to whome any of thy creatures are displeasing; as I was not, when many of those things displeased me, which thou didst make. And because my soule did not presume to let by *God* be displeasing to it, it would not consent, that any thing should be thyne, which might displease it. And so it fell upon the opinion of two *substances*; and tooke no true rest, but talked idely. And returning from thence, it fancyed a kind of God to it selfe, which tooke vp the infinite spaces of all *places*; and him it thought to be thee, and him it placed in the hart of it self, & so came againe to be the temple of the *Idoll* which it had made, and which to thee, was so abhominable. But * when thou hadst refreshed, and croaked my head, though I knew not of it; and when thou hadst shut myne eyes, that I might looke no more vpon vani-

* God only is the true Phisitian of our soules.

ty, I was quieted a litle within my ſelfe, and my former madnes was caſt into a deep ſlumber. And I waked afterward in thee; and I ſaw thee infinitely otherwiſe; but this ſight doth not grow from fleſh and bloud.

How there is Truth, and Falſhood in the creatures.

CHAP. XV.

AND I * looked vpon other things, and I ſaw, that they owed to thee their *Being*; and that all *finite* things are in thee, but in a different manner, from that which before I thought. Not as conteyned in a *place*; but becauſe thou art holding all things, in the hand of truth, and all thinges are *True* in reſpect of their *Being* which they haue. Neither is there any *falſhood* at all, but when, that is thought *to be*, which *is not*. And I ſaw that all thinges did not only agree with their ſeueral *places* reſpectiuely, but with their *times* alſo; and that thou, who art only *eternall*, canſt not be ſayd to haue begun

* A high diſcourſe.

begun to *worke after innumerable ſpaces of tyme, becauſe no ſpaces of tyme*, either they which are *paſt*, or they which are *future*, could either *go* or *come*, but in thee, who ſtill *art working, and remayning.*

All thinges are Good, *though ſome thinges are not* fitt *for others.*

CHAP. XVI.

AND I found, and that by experience, that it was not ſtrange, that the ſame bread which was of pleaſure to a man of a ſound taſt, ſhould be a kind of puniſhment to him that was ſicke. And that the light was odious to weake eyes, which was amiable to ſuch as had a pure ſight. And that thy *Iuſtice* was offenſiue to the wicked; and much more the *Viper*, and *Vermine*, which yet thou didſt create good, and fit, for the * *inferiour* parts of thy creaturs, for which alſo, wicked men themſelues are fit, by how much the more they are vnlike thee; and ſo much the more conueniency they haue, with the ſuperiour part of thy creatures,

* He meanes the Earth.

tures, by how much the more they reſemble thee. And ſtill I ſought what this *iniquity* might be; and I found no *ſubſtance*; but only that from thee, O God, who art ſupreme *ſubſtance*, it was a peruerſion, and deflexion of the *will*, depraued by a loue of the loweſt thinges; and which diſcharging it ſelfe, from the moſt inward parts therof, puffes out into a tumour.

What thinges they are that make vs ſlow towardes diuine conſiderations.

CHAP. XVII.

And I meruailed, that now when I was come to loue thee, and not any *fantaſticall imagination* in thy ſteed, yet I was not importunate to enioy thee, O my God. For though I were ſpiritually drawne to thee by thy *beauty*; yet, by & by, I was pluckt from thee againe by myne owne weight; and I ruſhed vpon theſe inferiour thinges with ſorrow; and the * weight I ſpake of, was the cuſtome of my carnall ſinne. Yet ſtill I had a kind

* Carnal delights driue Gods grace & ſweetnes from vs.

of

of memory of thee; neither did I any way doubt who that was, to whome I ought to adhere; but that I, who ſhould haue adhered to thee, was not ready for it yet. Becauſe, *the body which is corruptible, doth ouerweigh the ſoule; and this earthly houſe, doth depreſſe our mind, which hath many things to thinke on.* And I was moſt aſſured, *that thy inuiſible thinges, namely, thy euerlaſting power and diuinity, may be ſeene by the vnderſtanding, through theſe things which are made*, from the beginning of the world.

For * ſeeking vpon what reaſon I ſhould approue the beauty either of terreſtriall or celeſtiall bodyes; or what ſe- meanes I had at hand to iudge ſoundly, and pronounce thus certainly, concerning any of theſe mutable thinges, *This ought to be thus, and that muſt not be ſo*: when, I ſay, I was ſeeking this (that ſo I might iudge, when I ſhould once come to iudge) I found that there was an *vnchangeable eternity of Truth*, ſuperiour to this *changeable mind* of myne. And ſo paſſing by degrees from inanimate bodyes, A high diſcour-

to those that haue the faculty of sense; & from thence to that interiour power, to which the sense of the body makes discouery of exteriour thinges; and considering how far the beasts were able to reach heerein; and from thence againe going to the *reasonable* soule; to whose iudgement that is referred, which is receaued by the senses of the body; which also finding it selfe to be mutable in me, it raysed it selfe to a more pure, and spirituall *Intelligence*, and did abstract all thought, from the custome of worldly things; and withdrew it selfe from these troupes of *imaginary* apprehensions which vse to crosse and thwart one another, that it might find with what light it was sprinckled, and infused.

Then without all hesitation, it cryed out, that the *vnchangeable*, was of it selfe to be preferred before that which was *changeable*, wherby it grew to know euen that which was *vnchangeable*. For vnles it had, at least, some confused notice thereof, it could by no meanes preferre it before this other thing, which is

mutable;

mutable; nor could it arriue to that, vpon which the twinckling of any trembling eye cannot faſten. But then I came to haue a ſight *of thy inuiſible thinges, which are vnderſtood by theſe others that are made*; but I was not able to fixe the point of myne eye vpon them. For my weakenes being beaten backe, I was reſtored to my wonted obiects; and I carryed on with me no more, but a liking of thoſe others in my memory, which ſeemed, as if indeed I had ſmelt, but was not yet able to eate thereof.

(1) Admire the altitude of this contemplation, & learne to be humble.

Chriſt Ieſus our Lord, is the only way to ſaluation.

CHAP. XVIII.

(1) He ſpeakes to God.

AND (1) I was in the ſearch of a way, how to get ſome ſtrength, which might be fit, for the enioying of (2) thee. But I could meet with none; till I imbraced the *Mediatour*, between God and man, *Chriſt* (3) *Ieſus*; who is alſo God, and aboue all things, *Bleſſed* for all *Eternityes*. And who calleth vs, and ſayth, *I*

(3) He that hath not Chriſt for the way, ſhal neuer haue God for the iourneis end.

* Christ our Lord.

am the Way, the Truth, and the Life. And who is the *Food*, which yet I wanted ſtrength, to digeſt; till he mingled himſelf with our fleſh, *And the Word, was made fleſh*; that ſo, thy * *Wiſedome* (by which thou didſt create all things) might fram it ſelfe, into the nature of milke, wherof we might ſuck, in this infancy of ours.

† His ſacred humanity

* Our Lord Ieſus.

But I, not being humble, could not then apprehend, my Lord Ieſus Chriſt, who was ſo very humble; nor yet, did I vnderſtand, what he meant to make vs learne by that † *infirmity* of his. For thy * *Word* (which is *the eternall Truth*) being ſo highly exalted aboue the higheſt (1) of thy creatures, doth rayſe them vp vnto it ſelfe, who were (2) obedient and ſubiect to it. And heere below, among thy inferiour (3) creatures, it built, for it ſelf a poore (4) houſe, of the ſame clay, wherof we are made. By (5) which they were to be depreſſed, from their high conceit of theſelues, who were to becom ſubiect to it; & ſo it might ſucke, or draw them into

(1) The Angels.

(2) The good Angells who were cõfirmed in grace by meãs of their obedience and humility.

(3) Mankind.

(4) The Humanity of our Lord.

(5) Men are beſt to be depreſſed from Pride; by conſidering the *Incarnation*, and *Paſſion*, of our Lord Ieſus.

into it; curing the tumour of their *pride*, and nouriſhing their *loue*. To the end, that they might not go further on, in vanity, through any confidence in themſelues; but might rather, find their owne *infirmity when they ſhould ſee, the *diuinity* it ſelf, lying (as it were) (1) *infirme*, before their (2) feet; by being content, to weare the garment, of our fleſh, and bloud. And ſo, being* weary, they might deiect, and proſtrate themſelues vpon ¶ it, & that, aſcending vp, might rayſe them alſo vp * togeather with it.

*Weakenes.

(1) By taking fleſh.

(2) So that our Lord Ieſus, did not only make himſelfe euen with vs, but he grew to be vnder vs. *Ne-*

*uiſſimus virorum. Ego ſum vermis & non homo.

* Of ſin.

¶ The humanity of our Lord Ieſus aſcending vp to heauē.

* We ſhall neuer get vp to Heauen, but by the *Humanity* of Chriſt our Lord, & by Humility.

What he thought of the Incarnation of Chriſt.

CHAP. XIX.

BVT as for me, I had other thoughts, and ſo much I beleeued of Chriſt my Lord, as I could of ſome man of admirable wiſedome, to whom no other man might be equalled. And eſpecially for this

* Christ our Lord.

¶ His sacred humanity

* Our Lord Iesus,

(1) The Angels.

(2) The good Angells who were cõfirmed in grace by meãs of their obedience and humility.

(3) Mankind.

(4) The Humanity of our Lord.

am the VVay, the Truth, and the Life. And who is the *Food*, which yet I wanted strength, to digest; till he mingled himwith our flesh, *And the VVord, was made flesh*; that so, thy * *VViſedome* (by which thou didst create all things) might fram it selfe, into the nature of milke, wherof we might suck, in this infancy of ours.

But I, not being humble, could not then apprehend, my Lord Iesus Christ, who was so very humble; nor yet, did I vnderstand, what he meant to make vs learne by that ¶ *infirmity* of his. For thy* *VVord* (which is *the eternall Truth*) being so highly exalted aboue the highest (1) of thy creatures, doth rayse them vp vnto it selfe, who were (2) obedient and subiect to it. And heere below, among thy inferiour (3) creatures, it built, for it self a poore (4) house, of the same clay, wherof we are made. By (5) which they were to be depressed, from their high conceit of thẽselues, who were to becom subiect to it; & so it might sucke, or draw them into

(5) Men are best to be depressed from Pride; by considering the *Incarnation*, and *Passion*, of our Lord Iesus.

into it; curing the tumour of their *pride*, and nouriſhing their *loue*. To the end, that they might not go further on, in vanity, through any confidence in themſelues; but might rather, find their owne *infirmity* when they ſhould ſee, the *diuinity* it ſelf, lying (as it were) (1) *infirme*, before their (2) feet; by being content, to weare the garment, of our fleſh, and bloud. And ſo, being weary, they might deiect, and proſtrate themſelues vpon ¶ it, & that, aſcending vp, might rayſe them alſo vp * togeather with it.

*Weakenes.

(1) By taking fleſh.

(2) So that our Lord Ieſus, did not only make himſelfe euen with vs, but he grew to be vnder vs. No-

uiſſimus virorum. Ego ſum vermis & non homo.

* Of ſin.

¶ The humanity of our Lord Ieſus aſcending vp to heauē.

* We ſhall neuer get vp to Heauen, but by the *Humanity* of Chriſt our Lord, & by Humility.

What he thought of the Incarnation of Chriſt.

CHAP. XIX.

BVT as for me, I had other thoughts, and ſo much I beleeued of Chriſt my Lord, as I could of ſome man of admirable wiſedome, to whom no other man might be equalled. And eſpecially for this

this, that being miraculously borne of a Virgin * he had deserued so great an authority, ouer vs in the way of instruction, who by taking such diuine (¶) care for vs, had propounded his owne example, for the contemning of all temporall thinges, so that we might obtaine immortality. But what mystery this might conteyne in it, that *The Word was made flesh*, I could not so much as imagine. Only I knew by those things, which by * tradition we haue receaued to be written of him, that he did eate, and drinke, and sleep, and walke, and was exhilerated, and was grieued; and that he preached, and that *Flesh* did adhere to that *Word*, but togeather with a *humane soule and mind*. Euery man knoweth this who knoweth the *immutability* of thy *Word*, which then I knew according to my capacity. Neither did I doubt thereof at all. For now, to moue the parts of the body by the will, and then not to moue them; now to be moued by some affection, and then not to be moued; now to expresse wise thoughtes by wordes,

* An vnspeakeably immaculate Virgin.

¶ Our infinite obligation to Christ our Lord.

* The Holy Scriptur cōmeth to mankind by Tradition.

wordes, and at another tyme to be in ſilence; are propertyes of a *mutability* in the *ſoule and mind*, which if they were falſe, hauing ſo beene written of him, all the reſt would run hazard of being accounted a lye, nor would there remayne in thoſe bookes, any help of fayth for mankind.

Becauſe therefore all that which there is written, is true; I euen then acknowledged, that Chriſt was a whole and perfect man. And not that in him was the body only of a man, or but a kind of ſoule with a body, yet * without a *mind*, or *vnderſtanding*, but as I ſayd, a whole man. And though I conceaued not, that it was the perſon of the *Truth*, ¶ yet (he being indewed with a rare kind of excellency of humane nature, & a more perfect participation of wiſedome) I held that he was to be preferred before all others.

* A reaſonable ſoule.

¶ Chriſt our Lord.

But *Alipius*, conceaued the Catholiks to beleeue, that God was ſo endued with fleſh, that beſides *God* and *fleſh*, they thought there was not any *ſoule* or *mind* of

of man, in Christ. And becauſe he was verily perſwaded, that thoſe thinges which are recorded of him, could not be performed, but by a creature, that was both *vitall* & *rationall*; therefore he went the more ſlowly on, towards the Chriſtian fayth. But afterwards vnderſtanding that, to be the errour of the *Apollinariſts*, he was glad, and well diſpoſed to imbrace the Catholicke fayth with me. But as for me, I confeſſe I came more late to learne how the Catholike truth was diſtinguiſhed from the falſe doctrin of *Photinus* in this; *That the VVord was made fleſh*. But the * oppoſition of Heretikes makes that more eminent which thy Church doth hold; and giueth occaſion therby to ſhew, what ſound doctrin it teacheth. *For it was neceſſary, that there ſhould be Hereſies, that ſuch as are tryed Catholikes, might eaſily be diſcerned from ſuch as are weake.*

* God maketh good vſe of the greateſt ſyn which is hereſy.

of

Of the Philoſophers, that followed the Schoole of Plato.

CHAP. XX.

BVT hauing then read the bookes of the *Platoniques*, (after that I was admoniſhed thereby to ſeeke for ſome *incorporeall truth*) I diſcerned thoſe *inuiſible things of thyne by meanes of theſe things which thou haſt made*; and being yet put back againe, I found what it was, which (by reaſon of the darkenes of my ſoule) I was not permitted to contemplate; though I was ſure, both that thou *art*, and that thou *art infinite*, & yet not diffuſed, or ſcattered by *places*, either *finite*, or *infinite*. And that thou haſt a true *Being*, who *art* euer the ſame, being in no reſpect, nor by any motion, any otherwiſe at one tyme, then at another; and that all other thinges haue their *Being* from thee, and moſt firmely are demonſtrated ſo to haue it, becauſe they haue a *Being*.

I ſay

I say I was certaine of these things but yet withall I was to weake to enioy thee. I was prating as if I had possessed thee; but vnles I had sought thy way in Christ our Saviour, I should not haue possessed thee, but perished without thee. I had then a good will to seeme wise, being yet full of sinne which was my punishment; and I did not lament my selfe, yea I was yet more puffed vp with the knowledge that I had.

But where was that Charity that buildeth vpon the foundation of *Humility, which is Christ Iesus? Or when would those former bookes haue taught me that? Vpon which books, I thinke, thou didst permit me to fall, before I had taken thy Scriptures into any consideration, that so I might remember how I was then affected thereby; and that when afterward, by these other bookes of thyne, I should be tamed, and that my wounds should be dressed by thy fingers curing them, I might discerne and distinguish the difference, betweene *a Presumption, and a Confession; and betweene

*No heathen Philosophy euer taught Humility.

Note.

betweene ſuch, as ſaw whither they were to go, but knew not by what meanes; & that * other way, which leadeth, not only towards the diſcouering, but to the inhabiting alſo of that Countrey which maketh men happy For if firſt I had byn inſtructed in thy holy Scripture, & that in the familiar vſe thereof thou hadſt growne delightfull to me; and I had fallen afterwards vpon thoſe *Philoſophicall* bookes; perhaps they would haue eſtraunged me from the ground of piety: or if I had continued in the wholeſome and deuout thoughts, which formerly I had conceaued; I ſhould peraduenture haue thought, that the ſame might haue beene atteyned by thoſe very bookes, if any man had ſtudyed them alone.

* There is no knowledge of ſaluation, but in the catholik Church.

What he found in the Holy Scripturs, which he found not in the Platoniques.

CHAP. XXI.

I Did therfore moſt greedily betake my ſelfe, to that venerable ſtile of thy

holy Spirit; and aboue others to thy Apoſtle *Paul*. And thoſe queſtions vaniſhed, whereby he ſeemed to contradict himſelfe; as alſo this obiection, *That his text agreed not, with the teſtimonyes of the* Law, *&* the Prophets. The countenance of thy chaſt Word, appeared to me, at that tyme, and I learned to reioyce with trembling; and I perceaued and found, whatſoeuer I read therein to be true, & to be recommended by thy Spirit. That he who ſeeth, may not ſo glory, as if he had receaued only the thing which he ſeeth, and not alſo the meanes of ſeeing it; *For what hath he which he hath not receiued?* And not only that he may be admoniſhed to ſee thee, who art euer the ſame, but that he may be healed ſo, as to hould thee faſt; & that he, who from a far off, cannot ſee the *way*, may yet walke on, whereby he may arriue to ſee, and reſt in it.

For although, *a man giue aſſent to the law of God, according to the inward man, what can he do* "through that other law of *his body, reiecting the law of his mind, and*

"Without Gods grace.

leading

leading him captiue in the law of ſinne, which is in his body? Thou art iuſt, but we haue ſinned; we haue done wickedly, we haue behaued our ſelues impiouſly, and thy hand is growne heauy vpon vs. And * we are iuſtly deliuered ouer, to that aged and inueterate ſinner, the Preſident & Prince of death; becauſe he perſwaded our wil to become like that of his, whereby he departed from thy truth. What in the meane tyme ſhall this miſerable man do with himſelfe? *Who ſhall deliuer him from the body of this death, but thy grace by Chriſt Ieſus our Lord, whome thou haſt begotten coeternall to thy ſelfe; and whome thou didſt create in the beginning of thoſe wayes of thyne; and in whome the Prince of this world found nothing worthy of death; and yet he murthered him; and ſo the hand-writing which was ſo preiudiciall to vs, was torne.*

* They ar iuſtly deliuered ouer to damnation; who deliuer ouer their wills to the Diuell.

Thoſe other books, ſayd * nothing of theſe matters; Thoſe pages, carryed not in them this *countenance of piety; the tears of confeſſion; & that ſacrifice of thyne, which is an afflicted ſpirit, a contrite, and humbled hart; the ſaluation of thy people; the*

* Of the Platonickes.

Spouſe; *the Citty*; *the pledge of thy Holy Spirit*; *the cup of our Redemption*. No man doth there thus expreſſe himſelfe *Shall not my ſoule be ſubiect to God? for of him is my ſaluation? For he is my God, and my ſaluation, my protectiour, I ſhall neuer more be moued*. No man doth there, heare one call, and ſay to him, *Come vnto me all you that labour*. They diſdayne, *to learne of him, who is meeke and humble of hart, for thou haſt hidden theſe things from the wiſe and prudent, and haſt reuealed them to thy little ones*.

* Note this admirable expreſſion, of Truth, and Errour.

But it was * a very different thing, to make a kind of proſpect vpon the Contrey of Peace; from the top of that wild mountayne, without being able to find any addreſſe thither; and to ſtriue towardes it in vayne, by certayne impenetrable wayes (¶ thoſe trayterous fugitiues lying in ambuſh, with that *Lyon* and *Dragon* which is their Prince.) And another thing it is, ſtill to keep the way guiding thither, being ſecured by the care of that * heauenly leader, where they do not lye in waite to robbe, who

¶ The infernal ſpirits, who ſeek our perdition.

* Chriſt our Lord.

¶ haue

¶ haue forſaken that celeſtiall army, for they abhorre that no leſſe, then their very torment. Theſe thoughtes did ſtrangely imbowell themſelues within me, whileſt I was reading that *leaſt of thy Apoſtles*; and I conſidered thy workes, & with terrour I was amazed thereat.

¶ The rebellious Angells.

The end of the ſeauenth Booke.

THE EIGHT BOOKE

Being inflamed with the loue of heauenly thinges, he goeth to Simplicianus.

CHAP. I.

O My God, let me remember, and confesse thy mercy towards me, with thankesgiuing. Let me be al filled with delight; and say, O Lord who is like to thee, *Thou hast broken my bondes; and let me offer to thee, the sacrifice of prayse.* I will declare in what manner

manner thou brokeſt them; and all men who adore thee, when they heare theſe thinges, ſhall ſay, *Bleſſed be our Lord in heauen, and on earth, great and wonderfull is his name*. Thy words did cleaue, euen to my very hart rootes; and I was entrenched by thee on euery ſide. I was then growne certaine inough of thyne *Eternity*, though I ſaw it but confuſedly, and by a ſecondary kind of repreſentation. All the doubts which I was wont to haue, were then taken away, concerning an *incorruptible ſubſtance*, & how all *ſubſtance* had his dependence thereupon; and I deſired not to be more certaine of thee then I was, but only to be more eſtabliſhed in thee.

Touching my temporall life, all things were ſtill vnreſolued; and my hart was yet more fully to be deliuered, from the old leauen. The* Sauiour of the world, who is the *way* I liked well; but I could not find in my hart to follow him yet, by ſo great ſtraits, as he had ſhewed me. Thou didſt conuey a purpoſe into my mind; and I reſolued to go vnto *Simplicianus*

* Chriſt is to be followed, by ſtrait & hard wayes.

plicianus, who ſeemed to me a good ſer-
uant of thyne. Thy grace did euen ſhin
in him, and I had vnderſtood beſides
that from his very youth he had lead
moſt deuout life He was then becom
old, and by ſo many years which he ha
ſpent in thy ſeruice, was growne (to m
thinking) to be therein of great expe
ence, and practiſe: and indeed ſo h
was.

Wherupon I deſired, that he woul
expreſſe himſelfe to me (vpon the ac
count, which I made to him of my e
treme difficultyes) how a man, ſo affe
cted as he found me, was to addreſ
himſelfe in thy way; for I ſaw that th
Church was full, and that one went th
way, and another that way.

¶ He had inſpirations to giue ouer the world, & to be a Religious ma.

To * me it was diſpleaſant and v
ry burdenſome, that I lead a ſecula
life; my appetites of honour and pro
no longer ſpurring me on, as they we
wont, towards the bearing of ſo weigh
ty a yoke; nor did they now delight m
in compariſon *of thy ſweetnes, and* t
comely order of thy houſe which I loued; b

¶ There is no ſo noble grace, as that of Gods church.

I wa

I was ſtil ſubiect to thoughts of women; nor did the Apoſtle forbid me to marry, though he exhorted me to doe better; moſt earneſtly *deſiring that all men would be like himſelfe*. But I, being weake, choſe the ſofter place; & * for this only reaſon I found my ſelfe faint, and wallowiſh in the reſt; and pining ſaddely away with care, becauſe I was made obnoxious to diuers things, which I was loath to endure; whileſt I obliged my ſelfe to vndertake a marryed life, to which I was ſo much affected.

It is better to be chaſt, then to marry.

* He could not find comfort in God till he had forſaken that of the world.

I had vnderſtood from the mouth of * *Truth, that there were ſome, who made themſelues Eunuches, for the Kingdome of Heauen: but*, ſayth he, *let ſuch as can, imbrace this counſaile* Verily all men are vain who wāt the knowledg of God, & who cannot, by theſe thinges which ſeeme *Good*, find out him, who is ſo indeed. But I was no longer in this vanity, for I had ouerpaſſed it; and by the teſtimony of all thy creatures, I had found thee our Creatour, and thy *Word, God* with thee, and with thee and the holy Ghoſt

* Chriſt our Lord.

one God, *by whome thou didſt create all thinges*. But there is another kind of wicked perſons, *who knowing God, haue not giuen him glory, and thankes, as vnto God*. Into this fault alſo, I had fallen, & thy right hand, O God, tooke me vp; & thou, remouing my ſoule frō thence, didſt place it, where it might recouer health. For thou haſt ſayd to Man, *Behould, Piety is Wiſedome, and be not carefull to ſeeme Wiſe; for thoſe others, ſaying they were Wiſe, were made fooles*. And now I had found the *precious pearle*, and it was to be bought, though it ſhould coſt me all that I was worth; but euen yet, I doubted what to do.

* It appeareth by this, that Simplicianus was either the God father, or els the ghoſtly father of S. Ambroſe.

Of Victorinus *the great Oratour, who was conuerted.*

CHAP. II.

I Went therefore on towards *Simplicianus* the Father of *Ambroſe* then Biſhop, in * receauing of thy grace, whome indeed

leed he loued as a Father. To him I rela-
ted the winding courſes of myne errour.
And when I tould him that I had read
certaine bookes of the *Platonicall Philoſo-
phers*, which *Victorinus* (who was ſome-
tyme the Oratour of *Rome*, and whome
lately I vnderſtood to be dead a Chriſti-
an) had tranſlated into Latin; he con-
gratulated with me, that I had not fallen
vpon the bookes of other *Philoſophers*,
which vſe to be full of deceipts & tricks,
according to the principles of this World,
whereas he ſayd, that in theſe, God,
and his *VVord*, was inſinuated many
wayes.

Afterwards, that he might exhort
me to the humility of Chriſt, *which is
hidden from the wiſe of the World, and re-
ucaled to little ones*, he tould me the Story
of *Victorinus*, whome he had moſt fami-
liarly knowne, when he was at *Rome*;
& he related that which I will not here
conceale. For* it affords matter of much
prayſe and glory to thee; that we con-
ſider, how that moſt learned old man,
who was moſt skilfull in all the liberall
ſciences;

* An exact relation of the Conuerſion of an eloquent, learned, old Idolater.

ſciences; who had read, and cenſured, and expounded the workes of ſo many *Philoſophers*; who had beene the inſtructour of ſo many noble Senatours; and for his eminency in that kind, had deſerued and obteyned a Statue to be made of him, &c (which the inhabitants of the world do ſo much eſteeme) ſet vp, in the moſt honourable and publique place of *Rome*: And who, euen till that laſtage of his, had beene a worſhipper of Idolls, and a partaker of prophane rites; wherwith almoſt all the Roman Nobility was blowne vp, and did breath out to the people, thoſe monſters of all kindes of Gods; and * *Anubis* the *barker*; which once had made his party good againſt *Neptune*, and *Venus*, & *Minerua*; & now that *Rome* had cõquered them, togeather with the Prouinces where they were worſhipped, it ſelfe became a ſuppliant, and ſeruer of them: when I ſay, the old *Victorinus* had for ſo many yeares, defended the honour of thoſe Idolls, with a thundring tongue, he was not aſhamed to become a child of thy Chriſt; and an infant

* Idoll.

infant of thy Font of Baptiſme; ſubmitting his necke to the yoke of humility, and ſubduing his forhead to the ignominy of a Croſſe.

O Lord, O Lord, *thou who makeſt the heauens ſtoop, and deſcendeſt in them; thou who doeſt touch the mountains, & make them ſmoake*; by what meanes didſt thou inſinuate thy ſelfe to the hart of that man! He read, as *Simplicianus* tould me, the holy Scriptures, and did moſt laboriouſly trauaile in the ſtudy of all Chriſtian Authours; and ſayd to *Simplicianus* (not publiquely, but in a confident and priuate manner) *you ſhall know, that now I am a Chriſtian. Simplicianus* anſwered, that he could not beleeue it, nor repute him for a Chriſtian, vnles he might ſee him in the Church of Chriſt. But the other laughed at him, ſaying; *Are the walls therefore they, which make men Chriſtians?* But he often ſayd he was a Chriſtian; & *Simplicianus* often anſwered him as before; and the other ſtill repeated the ieſt of the *walles*. For he feared to offend his friends, thoſe proud worſhippers of Di-

uells;

uells; from the throne of whose *Babylonian* power (as from the Cedars of *Libanus*, which yet our Lord had not broken) he doubted least bitter emnityes might rush, downe vpon him.

But (1) afterwardes when by reading & praying he had gathered strēgth, and did (2) feare least he might be denyed by Christ before *his Holy Angells, if he were afraid to confesse him before men*; and esteeming himselfe guilty of so great a crime, if he should be ashamed of the Sacraments of thy *VVord*, who had not been ashamed to participate in the sacrilegious rites of the proud Diuells (he who was also proud in worshipping them) he did vnblush, and shew a bold face against errour, and did blush to thinke that he had been so long an enemy to the *Truth*: and going suddainly towards *Simplicianus* (as he himselfe tould me) he sayd; *Com let vs go to the Church, I am resolued to become a Christian*; & he, not able to contayne himselfe for ioy, accompanyed him.

(1) How God giueth grace & strength when we dispose our selues well for the receauing of it.

(2) Let Schismatikes looke well to this.

Soone after, he was instructed in the

the firſt myſteryes of Religion, and then ſhortly gaue vp his name, that he might be regenerated by *Baptiſme*; the Citty of *Rome* wondring, and the *Church* reioycing. The proud Idolaters *ſaw it, & were enraged, and gnaſhed with their teeth; and euen pined away with enuy; but the Lord our God was the hope of his ſeruant, who looked not backe vpon vanity, and lying madnes.*

In fine, when the tyme was come, that he was to make profeſſion of his *fayth* (which at *Rome* was vſed to be don in a certayne forme of wordes, learnt by hart, and pronounced by them, who were to receaue thy Grace, from ſome eminent place in the ſight of thy faythfull people) he ſayd, it was offered by the Prieſts, to *Victorinus*, that he might make his *profeſſion* priuately, (as ſometymes they did permit, when the parties were in likelihood of being either aſhamed, or afrayd;) but * he choſe rather to profeſſe his fayth in the preſence of the holy aſſembly. For ¶ that, which he had taught in Rhetorique, was not matter of ſaluation,

* A noble conſtancy, and contempt of himſelf.

¶ Note this.

ſaluation, and yet he publiquely profeſſed it; how much leſſe then, was he to to feare *thy meeke and humble flocke*, whileſt he was pronouncing thy word; who in ſpeaking wordes of his owne, had not feared whole troupes of mad men.

So that, as ſoone as he went vp to declare himſelfe, all the Auditours who knew him (& who was there that knew him not) did mutually whiſper his his name with a noyſe of congratulatiō; and *Victorinus*, *Victorinus*, was heard to ſound earneſtly, though it might not be loudly, in the mouthes of them all, reioycing. Soone did they ſpeake for ioy, when they ſaw him; and ſoone againe, were they ſilent, through the deſire they had to heare him. He declared his true fayth with an excellent confidence; and all of them would haue beene glad to take and lodge him with ſpeed in their harts. Yea they did take him greedily in thither, by louing him, and reioycing for him; and thoſe affections of theirs, did ſupply the place of hands.

That

That God reioyceth in the conuerſion of Sinners.

CHAP. III.

GOOD *God, what is that which is wrought in Man, that more ioy is taken, through the deliuery of a ſoule out of great danger, and which had almoſt beene deſpayred of, then there would haue beene, if ſtill there had been hope, or leſſe danger of it. Euen thou alſo, O mercifull Father, *takeſt more ioy in one penitent ſinner, then in Ninety nine iuſt perſons, who haue no need of pennance.* And we alſo doe with great ioy, heare, when we heare it ſayd, *that the ſtrayed ſheep is carryed home vpon the glad ſhepheards ſhoulders: and when the greate is recouered by the poore woman, and layd amongſt thy treaſures, her neighbours reioycing at it.* The ioy of the ſolemnity of thy houſe (when in thy houſe is read of the *Prodigall Sonne, who was dead and liueth, who was loſt and is found againe*) doth ſetch

* A noble and naturall diſcourſe.

* Infinit mercy of our God.

the teares from our eyes. For thou doeſt reioyce both in vs, and in thy Angells, who are holy, in holy Charity. Thou art euer the ſame, who euer knoweſt all thinges after the ſame manner, which yet in themſelues, are neither euer, nor after the ſame manner.

What then is wrought in the ſoule, when one is more delighted with the finding againe of what it loued, then if the thing had beene neuer loſt. For other thinges doe alſo teſtify it, and the world is full of wittneſſes, which cry out, that ſo it is. The Emperour triumphes when he hath conquered; and he had not ouercome vnles he had fought: but how much more danger there was, in the battaile; ſo much more ioy there is, in the triumph. The tempeſt at Sea doth toſſe the paſſengers, it threatneth ſhipwracke, they waxe pale with the apprehenſion of death at hand. But what? The ſky groweth cleere, the Sea is ſtilled, and their ioy is exceſſiue great, becauſe their feare was no leſſe. A mans deere friend is ſicke, his bloud is inflamed;

med; and all they who wish him well, are sicke with him in mind. But he recouereth so much strength, as that he can forsake his bed, and stir, though but weakely, about his chamber; & there is instantly more ioy for that, then when before, he was able to walke, sound, and strong.

The * pleasure of our life is made but by a precedence of payne; not only that which cõmeth vpon vs at vnawars; but that sometymes, which we do industriously procure. There is no delight in eating and drinking, vnles first there be the trouble of hunger and thirst. And such as particulerly take pleasur in wine, do willingly eate salt meats, that they may put their mouthes into a kind of heate, which when they quench with drinke, they find delight. It is also vsed, that the spouse already fianced, may not instantly be put into the power of her husband, least he should lesse esteem her whome he hath lesse sighed and longed for. This is seene in that ioy which is vicious, and to be abhor'd; this is seene

* Yea we are euen to find the ioyes of heauen, not without penance in this life.

in that which is lawfull, and permitted: this is ſeene in the moſt ſincere and vertuous friendſhip; this was ſeene in him, *who dyed & was afterwardes reuiued, who was loſt and found againe*. There is euer the greateſt ioy, where the greateſt feare did go before.

* The prodigal ſonne.

What meaneth this, O my Lord God, that ſince thou art eternall ioy vnto thy ſelfe; and that ſome thinges do alſo euer ioy in thee cõcerning thee: what is the reaſon, I ſay, that theſe inferiour creatures of thyne, do conſiſt, as it were of ryſing and falling, of diſpleaſures and reconciliations? Is the nature of them ſuch; and is that the proportion which thou haſt allotted to them, that from the higheſt part of the heauens, to the loweſt of the earth, from the beginning of the world, to the later end; from the Angells, to the worme; from the firſt, to the laſt; all kindes of bleſſings, and all thy iuſt workes, ſhould remaine lodged in their ſeuerall places, & be accompliſhed in their due tymes? Woe be vnto me, how admirable & ſublime art thou

in

in the higheſt thinges, & how profound art thou in the loweſt, and thou neuer departeſt from vs, and yet we can hardly perſwade our ſelues to returne to thee. Note.

Why more ioy is had in the conuerſion of a Sinner, then of another.

CHAP. IIII.

DISPATCH *it, O Lord, & once make an end; raiſe vs vp, and call vs backe; kindle vs, and draw vs forcibly; inflame vs with a light fire, grow delightfull to vs, and now let vs loue & run on. Do not many returne to thee out of a more deadly deep pit of darkenes then *Victorinus* was in; and do they not draw neere to thee and are illuminated, receauing *Light*? Whoſoeuer they be that receaue this *Light*, receaue a faculty from thee to be made thy children. But if they be little knowne, euen thoſe few

*A moſt vehemēt impulſe of mind, to the loue of God.

few that know them, reioyce little for them. For when men reioyce together with many, the seueral ioy of euery one, is more plentifull; and therein they mutually kindle and inflame each other. Besides, they who are knowne to many, giue to many an exãple which is of great authority towardes saluation; and they do but shew the way to many others, who are to follow: and therfore men reioyce greatly for such, as did euen precede them, because they reioyce not alone for them. For it must be far from vs to thinke, that in the tabernacle of thy Church, the persons of rich men should be preferd before the poore, or the noble before the ignoble (*since thou didst rather choose the weake thinges of the world, to confound the strong, and the ignoble and contemptible things, and which haue no* being, *as if they had a* being, *thereby to enacuate those thinges that haue it.*)

* S. Paul And yet euen *that* * *least of thy Apostles*, by whose tongue thou hast deliuered this *Truth* (when the *Proconsul Paul* by the others prowesse had his pride abated

bated, and was put to draw in the easy yoke of thy Christ; being then grown a subiect of that great King) insteed of *Saul* (which was his name before) did like to be called *Paul*, in testimony of so great a victory. For so much more is the enemy ouercome, when one is taken from him, of whome he held himselfe most assured; and by whose meanes he held many others. He holdeth such as are proud more fast then the rest; and by reason of great account wherein they haue themselues, and vnder the reason of their authority, they do also hold such others as depend vpon it. So much therfore as the hart of *Victorinus* was now more esteemed (which the Diuell had inhabited, as an inexpugnable house of his) and his tongue also (with which as with a weapon of a sharp point, and along reach, he had slaine the soules of many) so much the more abundantly did it become thy children to reioyce, because *our King had bound the strong man*. And they saw those vessels which the Diuell had prouided for his owne

ſeruice, to be taken from him perforce, *and to be cleanſed and made fit to do thee honour, and to become vſefull to the Lord thereof, for euery good worke.*

What it was that hindred his Converſion.

CHAP. V.

BVT when this ſeruant of thine *Simplicianus*, had related to me theſe thinges; I was inflamed towardes animitation thereof, and for that purpoſe it was that he ſpake of them. But afterwardes he alſo added, how in the tyme of *Iulian* the Emperour (a law being made that Chriſtians ſhould not be ſuffered to teach Rhetorique, or other literature) he hauing ſubmitted himſelfe to that law, choſe rather to forſake thoſe wrangling Schooles, then thy *Word, which maketh euen the tongues of Infants eloquent*. Heerein he ſeemed to me no more reſolute then fortunate; for hauing found ſo fit an oportunity of attending only vnto thee; whereunto I did aſpire, though

though I were euen bound from doing it; not bound by any other iron chaine, then of myne owne iron and vntoward will. Myne enemy oppreſſed this *will* of myne, and thereof made the chaine, which bound me. For ¶ through the peruerſines of our affection groweth luſt; by yealding often to luſt we make a cuſtome, and by not oppoſing to this cuſtome; we grow ſubiect to a kind of neceſſity. By theſe linkes, faſtned one within another (being the reaſon for which I called it a chaine) I was held by him in bitter ſeruitude.

* Our will depraued is that alone which maks vs forſake vertue and follow vice

¶ Men grow wicked by degrees, & by not reſiſting in the beginninges.

But the new *will* which I began to haue to ſerue thee for thy ſelfe, and to enioy thee, O God, who art our only certaine pleaſure, was not yet in termes to maiſter that other, which had beene eſtabliſhed by ſo long cõtinuance. Thus * did my two *Wills*, one old and another new, one carnall and another ſpirituall, fight one againſt the other, and by their diſcordes they did, as it were diuide, and draw my ſoule aſunder. And ſo I vnderſtood by proper experience, that

* By this ſpeach of two wils, he meaneth the ſeueral inclinatiõs of the ſame wil as afterward he declares.

which I had read *how the flesh doth coueit thinges against the spirit, and the spirit against the flesh*. I had, I say, experience in them both; but now there was more of me in that, which I approued, then in that which I misliked in my selfe. For in this I was not then so much, because in great part, I did then but suffer that vnwillingly, which before indeed I had done willingly. But * custom had grown more peremptory; and importunate against me, by myne own fault, because by the ill gouernement of my *will*, I was come thither willingly, whither afterwardes I wished, that I had not beene come.

*Note.

And who can contradict this with reason, since * punishment doth iustly follow sinne. And now I wanted that excuse, which I was wont to vsurpe, for not giuing ouer, & contemning the world, to serue thee; only out of a pretense that the knowledge of *Truth* was vncertaine to me. For now I was sure inough therof; and yet (being all made of earth) I refused to fight vnder thy banner,

* We are iustly suffered by Almighty God to continue in sinne, for our hauing voluntarily entredat the first into it.

banner, though I had bound my ſelfe to ſerue thee, and I *ſo feared leaſt I ſhould be deliuered from all impediments, as I ought to haue feared the being hindred by them. Thus did the burthen of worldly pleaſure oppreſſe me, with a kind of contentment: as it happens* ſometimes to men that ſleep; and the thoughtes whereby I aſpired to thee, were like the weake endeauours of ſuch as deſire to awake themſelues; when yet (being ouercome by the depth of appetite to repoſe) they fal back againe. And as there is no man who would euer ſleep; and in the iudgment of all diſcreet perſons, it is a nobler eſtate to be awake; yet a man doth oftentimes deferre to put ſleep away, when he findes his body greatly ſubiect to it; and, euen whileſt it is after a ſort diſpleaſing to him, he willingly enioyeth it, although his tyme of riſing be arriued. In the ſame manner I held for certaine, that it was better for me to commit my ſelfe to thy Charity, then to ſubmit my ſelfe to myne owne ſenſuality. But that former courſe did ſatisfy, & ouercome

* A caſe too cõmon.

* An excellent deſcription of a weake and wauering mind.

ouercome my reaſonable part; the later contented and ingaged my ſenſuall part. For now I had nothing left, which might anſwere to that voyce of thyne: *Riſe vp thou that ſleepeſt, and riſe vp from the dead, and Chriſt ſhall giue thee light.*

Note.

And thou on all ſides, ſhewing me that what thou ſaydſt was true, I (being conuinced by that truth) had nothing at all to oppoſe to it, but certaine ſlow and ſleepy words, *Shortly; behould I will do it ſhortly; haue yet a little patience with me.* But *ſhortly* and *ſhortly* grew into great length; & the ſhort patience that I begged, was ſtill intreated to be longer. In vaine was it for me to be interiourly delighted in thy law, when *there was another law in my fleſh reſiſting that law of my mind and which lead me captiue vnder that law of ſinne which was in my body*. For the violence of cuſtome is a kind of law of ſinne, whereby the mind of man (euen not willing) is drawne and kept in it; & that iuſtly, ſince willingly at the firſt it ſlipt into it. *Who* ¶ *therefore could deliuer me, wretched creature, from the body of this*

¶ Cuſtome is a kind of ſecond nature, but we are too blame that made it ſo, by often ſinning.

¶ No man can be deliuered frō ſine but by the grace of God in Chriſt our Lord.

this death, but thy grace through Christ Iesus our Lord?

A chiefe occasion of his Conuersion.

CHAP. VI.

I Will now * declare & confesse to thy name, O Lord, my helper and my redeemer in what sort thou freedst me from the violent desires that I had of sensuall pleasurs which so streightly bound me; and from the slauery of secular affaires. I liued after my accustomed māner, but with increase of anxiety, sending vp dayly sighes to thee. I frequented the Church, as often as those imployments gaue me leaue, vnder the weight whereof I lay oppresst. *Alipius* was with me, at leasure then in a vacation; and expecting to whome, after the third day of *Audience*, he might sell his counsaile in *Law* causes; as I vsed to sell my Rhetorike, if that be not rather a gift of Nature, then a purchase of Art. *Nebridius*, in the meane tyme, did so much

* The historicall part of the Saints Conuersion.

yeald

yeald to our importunity, as to instruct *Verecundus*; who being a *Milanese* and a *Grammarian*, and being most familiar & kind to vs all, did challenge, in the right of friendship, some assistance from vs, whereof he stood too much in need. *Nebridius* therfore was not drawne to do it by any ayme that he had to gayne thereby (for he had beene able to do greater matters by his learning, if he would haue cast an eye that way) but meerely (out of the respects of curtesy, and good will) he (being our most deerely officious, and most sweet friend) knew not how to deny the suite, which we made to him. Yet he had formerly reserued himselfe in this kind, and that vpon most iust reasons, being afraid least otherwise he might be too much knowne to great men. And so declining all vnquietnes, he procured to haue his mind as free as might be, for the seeking or reading, or hearing somewhat concerning Wisedome.

Now vpon a certayne day, when *Nebridius* was absent from vs (I know not

not vpon what occaſion) there came home to *Alipius* & me, a certaine *Potitianus*, who was an *African* as we alſowere, and one who ſerued in honourable place in the Emperours Court. I remember not now what his pretence, or buſines was; but downe we ſate, and fell into diſcourſe with one another. It chaunced, that on the table whereupon we vſed to play, he found and opened the Epiſtles of thy holy Apoſtle *S. Paul*, which was very vnexpected by him; for he thought it had beene ſome other booke, in the ſtudy whereof I might more probably haue imployed my ſelfe. But then applauding, and (after a glad and gratulatory manner) looking on me, he wondred that he had ſo vnexpectedly foūd that booke, & only that, lying beforeme; for he was both a Chriſtian, & a faithfull ſeruant of thyne, & did often proſtrate himſelfe in the Church before thee our God, in frequēt & long prayers.

Now after I had declared to him that I beſtowed my ſelf much in the reading of thoſe Scriptures, he tooke an occaſi-

occasion, in draft of speach, to discourse vnto vs of *Antony* the *Ægyptian* *Monke*; whose name was extremely famous amongst thy seruants; but as for vs, we had neuer heard of him till that houre. Which as soone as he obserued, he insisted the longer vpon speach of him, insinuating the knowledge of so great a man to vs, who were wholy ignorant; and wondering withall at the same ignorance of ours. We on the other side, were amaz'd to heare, that so lately, and euen almost in our owne dayes, ¶so wonderfull things had beene so certainly wrought by thee, O God, in the true fayth and Catholike Church; so that al of vs wondred; we at the hearing of so strang thinges; and he that we had neuer heard of them before.

* The great Antiquity of Monks.

¶ Miracles wroght by S. Antony, & they are only wroght in the catholik Church, & with true Fayth.

From thence he grew to speake of great numbers of Monasteryes * where those thinges are performed which be so pleasing to thee; and where are those fruitful breasts euen of the barren ¶ wildernes; whereof also we had heard nothing. Nay more then this, there was a

* Great nũbers of Monasteries before S. Augustines tyme.

¶ Eremites.

Monaste-

Monaſtery * cloſe without the walls of *Milan*, full of holy *Friers*, vnder the care and gouernment of *Ambroſe*: and yet we, who were then in *Milan*, knew nothing of it. But he proceeded in his diſcourſe, and we (hearing him with attention) held our peace. Whereupon he went on to tell vs further; how formerly, himſelf with three Courtiers his companions, and friends (and it was at *Treuers*) in an afternoone (when the Emperour was entertayning himſelf with certayne publique ſports) went out to paſſe a few houres in ſome gardens neer that Citty, where caſually he was walking with one of the three Courtyers, & the other two by themſelues. Theſe later two, wandring vp and downe, fell at laſt vpon a poore Cottage, inhabited by diuers ſeruants of thyne, *who were poore in ſpirit, but of ſuch is the kingdome of heauen*, and there they found a booke, wherein was written the ¶ life of *Antony*.

One of them began to read the

A a fame,

* A Monaſtery neere Milan gouerned by S. Ambroſe, which ſtill is ſtanding and full of Religious men at this day. It is called by corruption of ſpeach *Santo Ambroſio in Dem*; but the true name is *Santo Ambroſio ad Nemus*.

¶ The life of S. *Antony* was written by S. *Athanaſius*, and is yet extant; and I much aduiſe my Reader to read it.

ſame, and to wonder at it, and to be inflamed by it; and euen whileſt he was reading to reſolue vpon the leading of ſuch a life as that; & leauing the ſeruice of the world to become wholy thyne. Then ſuddainly being filled with a holy zeale and a ſober kind of ſhame, and being angry with himſelfe, he caſt his eyes vpon his friend, and ſayd, *Tell* me I beſeech thee, whither is it that we aſpire by all theſe our labours? What is it that we ayme at? In the hope of what do we thus earneſtly imploy our ſelues? Can we perhaps, haue a higher ambition in the Court, then to be Fauourits of the Emperour? And yet euen in that fortune, what is there, which is not top full of danger? And by how many dangers, do we ſtill proceed towards ſome greater danger? And how long ſhall we ſweate in this purſuit? But to be the friend and fauorite of God himſelfe, behould I am made ſo, if I will, euen at this very inſtant.*

* The ſeruice of the world is laborious, and dangerous: the ſeruice of God, is the only way to true hapines.

This he ſayd, and (being growne big, and ſwolne with the feruent deſire of bringing forth a new life) he reſtored his eyes to the booke; and he read on, &

was

was inwardly changed where thou alone couldst looke vpon him; and his mind was wholy disposest of worldly cares; as immediatly afterwards appeared: For whilest he was reading, and rowling vp and downe those waues of his vnquiet hart, he would somtymes deeply groan, and then pause a while; and resoluing at last, vpon a better course, he sayd with a serene countenance to his friend: *Euen* now, haue I broken loose from those hopes, whereby hitherto we haue beene seized; I haue firmely resolued to be the seruant of God, and I will set vpon it in this place, & at this very instant; as for thee, if thou canst not be content to imitate me, at least dissuade me not.* But the other answered, That he would gladly ioyne himselfe as a companion, in the prosecuting of so honourable a warre, and the obteyning of so noble a Pay. And both of them being now thyne; did build vp that *spirituall Tower*, with the treasure which is only able to do it, of *forsaking all thinges, and following thee*.

* How happily he breakes through all delayes.

Then *Potitianus* and his companion,

who had beene walking in other partes of the garden (hauing sought them long and finding them at last in the Cottage) aduised them to returne, becavse by that tyme it was growne late. But they (declaring their resolution; and in what manner the same had growne, and how it was confirmed in them) desired to be pardoned, if they refused to return with them into the Citty: But *Potitianus* with his friend, being not changed from their former course, did yet (as he told me) fal into tears; & piously congratulating the others happy estate, commended themselues to their prayers; and (drawing their own deiected harts as it were vpon the earth, which they trod) they returned to the Court; but the other two hauing rooted their harts in heauen, remained in the Cottage. And * both of them were espoused to Virgins; and as sooneas they heard what had happened, euen they did also consecrate their virginity vnto thee, O Lord. These things were related to vs by *Potitianus*.

* Vows of virginity made by two virgins, after they were fianced to their husbāds but before carnall knowledge.

He

He reflecteth vpon himselfe.

CHAP. VII.

BVT thou, O Lord (whilest he was speaking to me) didst * turne me inward vpon my selfe; taking my soule from behind me, where I may be sayd to haue placed it, whilest I marked it not and thou didst set it before my face, that so I might see how filthy, how deformed, and how full of hatefull spots and soares it was. I saw, & withall I abhord my selfe; nor was there any place whither I could fly, from that odious spectacle. And if I endeauoured, at any tyme, to cast myne eye some other way; yet he proceeded in his discourse, and thou didst againe oppose me vnto my selfe; and didst fasten myne eyes vpon my sinnes, to the end, that I might know, and hate them; or ¶ rather I had already knowne them, but I dissembled, and conniued, and procured againe to forget them. But now, the more ardently I

* What a happines it is, to haue light frō God.

¶ A disease of mind that reacheth far.

loued those two, of whose excellent resolution I had heard (in giuing themselues wholy ouer to be cured by thee) so much the more detestably did I hate my selfe, being compared with them. For some twelue yeares had now passed, since in the nineteenth of myne age, I was first stirred vp to the desire of Wisedome, by reading the *Hortensius* of *Cicero*; and yet I delayed to contemne temporall happynes, for the search therof; whose not only finding, but euen the very seeking, was to haue beene preferred before treasures, and kingdomes of this world, and before the most prosperous carnal pleasures that could be thought of. But I being a miserable, and most miserable creature, euen in the beginning of my youth had begged Chastity at thy hands; and thus I sayd, *Giue me Chastity, and Continency, O Lord, but do not giue it yet*; for I was afrayd, least thou wouldst heare me and instantly deliuer me, from the disease of concupiscence, which I rather wished might be satisfyed and glutted, then otherwise quenched. And

Note.

I went

I went by crooked wayes, with a sacrilegious superstition; and (though * not as one resolued of the truth therof, yet) I preferred it before other things; after which I did not piously inquire, but with the mind of an enemy oppose vnto.

* Whilest yet he was halfe a Manichean.

And I conceaued, that I deferred from day today to contemne the world, and to follow thee alone, becausse I thought I was not sure inough, by which way I was to direct my course. But now the tyme was come, wherein I was set naked before my selfe, & my conscience did thus reproach me; *Where is that tongue of thyne, which sayd that thou wert not to cast away the certaine pleasure of vanity, for the obteyning of a happynes, which was vncertain? At least thou mightst see & feele, that the burthen of sinne doth certainly and heauily oppresse thee; whilest others haue gotten winges to fly nimbly from vnder it; who yet were neither so ouer-wrought with curious inquiries, nor tooke they (as thou hast done) the tyme of more then ten yeares to thinke vpon it.*

Thus was I inwardly fretted, or fedd vpon, and vehemently euen confounded with a horrible ſhame, whileſt *Potitianus* related to me the thinges aforeſayd. But that ſpeach being ended, with the cauſe for which he came; away went he, and I came home into my ſelfe. What did I not then ſay for my greater confuſion? With what ſcourges of forcible reaſon, did I not whip on my ſoule that it might follow me, then endeauouring to go after thee? But ſtill it was held backe, and it refuſed, though it knew not how to excuſe it ſelfe. For now all the arguments, which I was wont to bring, were ſolued; and there remayned only a * kind of ſpeach trembling; and it feared, euen as death it ſelfe, to be reſtrayned from the courſe & fluxe which it had long taken towards ſinne, whereby it was dayly pining away & growing neerer to deſtruction.

* A rare expreſſion.

Of the Nature of mans Will.

CHAP. VIII.

THEN in that great quarrell of my ſpirituall houſe, which I had ſtifly made againſt my ſelfe, in the chamber and cloſet of my hart (being extremely troubled as well in face as mind) I did fly vpon *Alipius*, and with great exclamation ſay, *What is this which we endure? What is this? What haue we heard? The vnlearned men of the world do teare heauen from betweene our hands; and we, with our great knowledge, and learning, behould, how without braynes or courage, we are contented ſtill to wallow in fleſh and bloud. Shall we therfore be aſhamed to follow, becauſe they haue gone before vs; And ſhall we not much more be aſhamed, if we do not ſo much as follow them?* Such thinges as theſe I ſayd; and the rage of my paſſion ſnatcht me from him, when he with ſilence beheld me, but not without amazement; for they were not ordinary wordes that I

* Note heer the period of the Saints ill life, and firſt beginnings to ſerue God.

vttered; and euen my forehead, my cheekes, myne eyes, my diſtempered colour, and the accent of my voyce, did make vnto him a cleerer proſpect vpon my hart, then could the ſpeach that I vſed.

There was adioyning to the houſe, where we lay, a certaine little garden, which we had liberty to vſe, togeather with the whole houſe it ſelfe; for the Maiſter of it, liued not there. Thither did the tumult of my hart carry me, where no man might hinder the earneſt and angry ſuite which I had begun againſt my ſelfe, till it ſhould end in ſuch ſort, as thou O Lord didſt know, though I knew it not; but I did only for a while runne mad after a kind of wholeſome manner. And I dyed as it were that I might liue; well knowing the miſery that I was in, but wholy ignorant of that happynes, which I was to obtayne ſhortly after. Into this garden then I went, and *Alipius* came after me foot by foot; for there was no retreat of myne which could exclude him, and indeed how

how was it possible for him to forsake me, whome he saw so much afflicted?

We sate as remote from the house, as we could; and I, raging with a most tempestuous indignation, did groane in spirit against my selfe; to see that I made no more hast to conclude an euerlasting peace and league with thee, O my God, to which all the powers of my soule aspyred, and did extoll thy seruice to the sky. But we arriue not thereunto, by shippes, or chariots, or going on foot, at least so little a way, as it was from the house to that garden where we sate; for not only to beginne to go, but euen to go to the iourneyes end, is nothing els but to be *willing* to goe; but * that must indeed be done with an entire & strong *will*; and not to tosse a lame and halfe wounded *will*, vp and downe; whereof that part which riseth, may encounter & quarrell with that other part which inclineth to fall. In those extremityes of my delay, I performed many thinges with my body, which men sometyme would doe, but cannot, if either they haue

* We deceaue our selues many times by thinking, that we are *willing* to do wel, when indeed there is no such matter.

haue not such members, or that they be bound in chaynes, or that they be much weakned with long sicknes, or if otherwise they be hindred. If I pluckt out a haire; if I struck my selfe vpon the forehead; if wreathing my fingers in one another, I clasped in my knee; these thinges I did, because I had a will to doe them. I might also haue had a *will*, and yet haue wanted the performance, if those parts of my body had not beene obedient.

So many thinges therefore I executed, wherin the *Will* and the *power* are expressly distinct; and yet I did not execute that, which incomparably more would haue contented me. And yet if I *would* indeed, I should haue done it; for in fine if I had produced a *will* to doe it, the will had beene produced, and consequently the thing had been done. For heere, the faculty or *Power of doing*, and the *will to do it*, are one, and the self same thing; and the very act of *willing*, would haue beene the point of doing; and yet the thing was not done. And more easily

ly did the *body* obey the leaſt inclination of the *mind* (ſo far as to imploy the parts thereof at the becke of the other) then the Mind did obey it ſelfe; in a thing which yet was to be of great contentment to it, and which might haue beene executed by the *Will* alone.

Why the Mind is ſlow to goodnes.

CHAP. IX.

FROM whence comes this Monſter, & why is it ſo? Let thy Mercy ſhine, that I may aske this queſtion, if perhaps the obſcurity which is wrought in mens mindes by ſinne, and thoſe moſt darcke miſeryes of the Sonnes of *Adam*, can giue me any anſwere? Whence comes this Monſter, and what reaſon can be giuen thereof? The *Mind* commandeth the *Body*, and immediatly it is obeyed; the *Mind* commandeth it ſelfe, and it is reſiſted. The *Mind* commandeth the *hand* to moue, & it is done ſo ſuddainly, that the order giuen, is hardly diſcerned from the execution; & yet the *Mind* is the

Mind

Mind, and the *hand* is but a part of the *Body*. The *Mind* commandeth the *Mind* to do this or that; & it is one, and the ſame, and yet the thing is not done. Whence comes this Monſter, and what may be the cauſe therof? The *Mind* I ſay commands it ſelfe to *will* a thing, which except it would haue to be done, it would not commaund; and yet that which is commanded, is not done.

* The true ſolution of the doubt.

But * the reaſon is this; It doth not *will intierely*, and therefore it doth not *command abſolutly*; for it *commandeth* but ſo far forth, as it doth *will*; and ſo farre that is not executed which is *commanded*, as the thing it ſelfe is not willed, becauſe the *will commandes* that it be a *will*, and it is no other, but it ſelfe. The *will* therfore doth not fully command, and therfore that is not done which is *commanded* For if the *will* of doing any thing by the *Mind*, were full and perfect; it could not properly be ſo much as ſayd to *command* that the thing ſhould be don; becauſe, by the very act of ſo *willing*, it would then be done. Therefore to *will* a thing

thing imperfectly, or but partely to *Will* it, is no *Monſter* at all, but a plaine infirmity of *Mind*. Becauſe the whole *Mind* riſeth not vp, being ſupported by *Truth*, it being partly hindred and ouerloaden by euill cuſtome. And therfore there are in ſuch a *Mind* two * *Wills*; neither of which is intiere, and perfect, but that which one of them hath, the other wanteth.

* That is, one mind ſwayed diuers wayes by ſeuerall inclinations.

Of the diuers kindes of VVills that are in Man.

CHAP. X.

LET them periſh before thy face, O God, as the ſpeakers of vaine thinges, and ſeducers of mens mindes do periſh, who, when they obſerue two *Wills* in men, whileſt they are deliberating, do* affirme that there are two kindes of *Natures* of two *Mindes*, the one *good*, & the other *euill*. But thoſe men are wicked, whileſt they beleeue theſe wicked thinges; and the ſame men ſhallbe good, if they will beleeue

* As the Manichees did.

true

true thinges; and agree with such as pu-
bliſh them, that the Apoſtle may ſay to
him, *Sometymes you were darcknes, but now
you are light, in our Lord*. For they, whi-
leſt they willbe light, not *in our Lord*,
but in themſelues (conceauing the *Na-
ture* of the ſoule, to be that which God
is) do ſo grow to be made thicker dark-
nes; becauſe they went further from
thee, by a hideous arrogancy; from thee
who art *the true light, that illuminateth e-
uery man that commeth into the world*.
Conſider what you ſay, and bluſh, and
approach to him, and you ſhall be illu-
minated, & your faces ſhall be aſhamed
no longer.

When I deliberated to ſerue my
Lord God, as I had long deſigned to do,
it was I, that *would*, and I that *would not*;
I it was. Neither did I fully *will*, nor fully
not *will*. And therefore did I ſtriue with
my ſelfe; and euen by my very ſelfe, I
was diſſipated or defeated; and this ve-
ry diſſipation of me, did happen to me
againſt my *will*. Neither yet did this
ſhew the *nature* of any other *Mind*, but
the

the miſery wherewith I was puniſhed. And therefore not ſo much, did I now worke the ſame, as that ſin did it which dwelt in me, as a puniſhment of a former freer ſinne, becauſe I was the ſonne of *Adam*.

For if there be ſo many contrary *Natures*, as there are *wills*, which reſiſt one another; there are not now to be ſayd *two wills*, but more. If any * of the *Manichees* deliberate within himſelfe, whether he ſhall go to their conuenticle, or to the Theater; theſe fellows cry out, *Behould heere are two Natures, one good, which draweth this way to the Conuenticle; another euill which reaueth him that way to the Theater*; for they will not beleeue, but that the will is good which leadeth men to them. What therefore if any of vs ſhould wauer and doubt within himſelfe (through the diſpute and difference of two *wills*) whether he ſhould go to the *Theater*, or to our *Church*; will not theſe men alſo wauer about what they ſhal anſwere? For either they muſt confeſſe (which they would not grant) that the

* He confuteth the Manichees.

Will is good wherby we go to our church (which all they do that are partakers of her Sacraments, and are kept in her bosome) or els they would conceaue that two *euill natures*, and two *euill mindes* do combat togeather in one man, and it would then be no longer true, which they are wont to affirme, that there is one *good* and another *euill*; or els they should be conuerted to the Truth, & not deny, but that when any man so deliberates, it is one and the same *Mind* which doth boyle and vent it selfe, by *wills* that are different.

Now therefore let * them not say (by occasion of finding *two Wills* that are at variance in the same man) *that there are two contrary minds, of two contrary substances, & that they proceed from two cõtrary principles, the one good, & the other euill.* For thou, O true God, doest reproue them, and checke, and conuince them; as when both his *wills* are bad, who deliberateth with himselfe, whether he shal kill another man by poyson or by the sword; whether he shall inuade the pos-

The error of the Manichees

seſſion of this man, or that man, when indeed he ought to do neither, or whether the luxurioufnes which is in him ſhal purchaſe pleaſure; or whether couetouſnes ſhall hoord vp the money; whether he ſhall goe to the *Circus*, or to the *Theater*, if both thoſe ſpectacls, are there preſented, on the ſame day. I add alſo a third: whether he ſhall ſteale any thing out of another mans houſe, if oportunity be offered; and I add a fourth, whether he ſhall alſo commit adultery, if fit occaſion for it be found; and if all theſe things do concur in one point of tyme, and that ouerture be made of all theſe thinges at once which yet at once cannot be acted. For they do euen teare the *Mind* in peeces, by theſe *foure wills*, which are in ſuch cõtradiction to one another; or by more then foure, in ſuch ſtore of thinges as may be deſired: and yet * they vſe not to affirme that there is ſuch a multitude of *ſeuerall ſubſtances*.

He conuinceth them of errour, in holding that we haue *ſeuerall Mindes, and ſeuerall ſubſtances*, from whence the good or euil that we do proceedeth.

So is it alſo in ſuch *wills* as are good. For I aske them whether it be a *good* thing, to be delighted with the reading

of the Apoſtle, & whether it be *good* to be delighted with ſom ſober *Pſalme*; & whether it be *good* to dilate vpon the Ghoſpell: They will anſwere to euery one of theſe things, that it is *good*. What then, if I be at the ſelfe ſame tyme delighted with all theſe things; do not theſe diuers *Wills* put the *Mind* vpon a kind of racke, when it deliberateth of what we are chiefly to take hold. And yet all theſe *Wills* are good and they ſtriue togeather, till ſuch tyme as ſome one thing is choſen, whereby the whole *Will* may be gathered vp togeather, which formerly was diuided into many. So alſo, when the thought of Eternity delighteth the ſuperiour part of the ſoule, and the pleaſure of ſome temporall good, holdeth faſt the inferiour part thereof; it is the ſelfe ſame *mind not willing* this, or that, with an entier & perfect *Will*. And therfore it is torne into ſeuerall partes, with extreme trouble to it ſelfe; whileſt it preferreth this, being vrged by Truth, and reaſon; and yet forſaketh not that being hindered by affection.

His

His combat betweene the ſpirit and the fleſh.

CHAP. XI.

THVS ſicke of Mind, and thus tormented was I; accuſing my ſelfe extremely bitterly, beyond all cuſtome; and turning and winding my ſelfe in my chaine, til ſuch tyme as that little that held me, might be broken; but yet ſtill it held me. And thou, O Lord, waſt neer, euen to my moſt ſecret thoughtes, and with a ſeuere kind of Mercy, didſt redouble vpon me thoſe ſcourges of feare and ſhame, leaſt I ſhould againe giue ouer, & leaſt that little tye which deteyned me, ſhould ſtill remayne, yea and grow ſtronger to bind me faſter. For I ſayd within my ſelfe, *Behould, I will do it ſhortly; and ſhortly it ſhallbe done.* And when now I was ſaying that I would do it, I did it euen almoſt, and yet indeed I did it not. Neither * yet did I ſlide backe into my former cuſtomes, but I remayned

A rare deſcription of a ſuſpended, & perplexed Mind.

ned breathing neere the place where I ſhould haue beene And ſtill I endeauoured, and I was euen almoſt arriued; and I was come cloſe to the obtayning, and imbracing of what I ſought; but yet I was not there; neither did I attayne or imbrace it, but I was ſuſpēded between a dying to death, and a liuing to life. And my ancient ill cuſtom was of more power with me, then my purpoſe of what I had then made no experiment. And at that very inſtant of tyme, wherin I was to become another man, by how much the neerer I grew to it, ſo much the more extreme horrour had my ſenſe. Yet did it not driue me backe, no nor yet diuert me, but only it ſuſpended me. The very toyes of toyes and the vanityes of vanityes, which were my ancient fauourits deteyned me; and they ſhooke this garment of my ſoule, which is made of fleſh and bloud, & ſpake ſoftly to me in this ſort, *Is it poſſible that thou canſt thus diſmiſſe vs? and from this inſtant ſhall we neuer more be with thee? And from this inſtant, ſhall it not be lawfull for thee, to*

do

do this, or that, any more for euer? But from thoſe thinges which they did ſuggeſt, vnder the wordes which I vſed, of *This* or *That* (from thoſe thinges I ſay, which thereby they ſuggeſted) O Lord my God, let thy mercy, for euer, free the ſoule of me, now thy ſeruant. Oh what ſhamefull, what abhominable filthynes did they lay before me? I heard * them, nothing ſo much as with a half conſent; but yet I was not the man that ventured expreſly to encounter and contradict them; but rather like one ſtealing from them, which were murmuring ſofrly behnd my backe, and pulling me ſecretly now and then, with a deſire that I would lend them, as it were, a looke ouer the ſhoulder.

The ſame ſuſpence rarely proſecuted & moſt cleerely deliuered.

In the meane tyme, they ſtayed me who delayed to free my ſelfe, by ſhaking thē of; & to haſten forwards, whither I was called. Whileſt the violent cuſtome of ſinne, did againe inſinuate it ſelfe to this effect, *Thinkeſt thou, that thou art able to liue without theſe and theſe delights?* But by this tyme they ſpake e-

pen this little, moſt faintly. For that way whither the face of my ſoule looked (& whither yet I was trembling, & fearing to go on) the chaſt dignity of *Continency* diſcouered her ſelfe. Cheerfull ſhe was, and not diſſolutly entycing, but ſweetly inducing me, to come on, and to feare nothing. Extending towardes the receauing and imbracing of me, thoſe deere handes of hers, which were full of whole troupes of good examples.

There were ſo many, both young men, & maydes; and ſome yet elder then they, yea and of all ages; & graue widdowes and Virgins, and Matrons; and of them all, this *Continency* was no barren, but a fruitfull Mother, which bringeth forth eternall ioyes, as Children begotten by thee, O Lord, who art the Father. And ſhe derided me with an exhorting kinde of deriſion, as if ſhe had ſayd, *Canſt thou not performe that which is performed by ſo many of both ſexes, as heere thou ſeeſt? Or rather are they able to performe it by their owne ſtrength, and not by the grace of the Lord their God? The Lord*

We haue all reaſon to put great confidence in the aſſiſtance of Gods holy ſpirit, & great diſconfidence in our owne forces.

Lord their God is he that gaue me to them; Why art thou ſo vnreſolued and perplexed? Caſt thy ſelf vpon him and feare not, leaſt he withdrawing himſelfe, he may let thee fall. Caſt thy ſelf, I ſay, vpon him ſecurely, he will receaue thee, and he will ſaue thee. And I was vnſpeakeably aſhamed, that I did yet continue to heare the whiſpering of thoſe toyes, which ſtill kept me hanging in ſuſpence. But ſhe againe did as it were thus reply, *Goe deafe againſt thoſe vncleane and earthly affections, that they may be mortified. Thy ſelf telleth thee of I knowe not what delightes, but they are not like the lawe of the Lord thy God.* This controuerſy and laſt debate, did paſſe only in my hart, betwene me and my ſelfe: but *Alipius*, who ſate cloſe by me, did ſilently expect the iſſue of my vnaccuſtomed perturbation. Note

He was miraculously called.

CHAP. XII.

An admirable description of how he came imediately to be conuerted.

AS soone as a deep consideration, had drawne vp out of the hidden bottome of my hart, the whole heape of my misery, and laid it together before the sight of my Mind; there rose a tempestuous storme, which brought forth a huge shower of teares. And that I might send them out with such exclamations as became them best, I rose from *Alipius*. That busines of weeping, I thought would better be dispatched by my being alone; and I went so farre off, as that euen his presence might not be of trouble to me So was I made at that time: & what he thought thereof I cannot tell, though I thinke I had sayd somewhat, wherby it might appeare that the sound of my voyce was great with teares, and would gladly be deliuered of them. In this sorte I rose, and he remayned where formerly

formerly we ſate togeather, too much amazed.

I did caſt my ſelfe I knowe not how vpon the grounde, vnder a certaine figge tree, and I gaue all liberty to my teares, which brake like riuers through mine eies, An acceptable ſacrifice vnto thee, O Lord. Not perhaps in theſe words, but to this effect I cried out, to thee, at large. *And thou O Lord how long? How long O Lord? Wilt thou be angry with me for euer? Remember not Lord* Note. *mine old iniquities.* For * I found that I was ſtill deteyned by them, and therefore I caſt out theſe lamentable exclamations, *how long? How long; to morrow and yet to morrow? Why not euen nowe? Why, euen at this inſtant, is there not an end made of my vncleanes?* This did I ſay, and I wept in the moſt bitter ſorrow of my hart.

And * behould I heard a voyce, as if it had beene of ſome boy, or girle from ſome houſe not farre off, vttering and often repeating theſe wordes, in a kinde of ſinging manner, *Take vp and read,* S Auguſtine conuerted by a miraculous calling.

read, Take vp and read. And instantly with another countenaunce, and with entire attention, I began to consider, whether children in some play of theirs, had not vsed to sing som such thing, nor did it occurre vnto me, that euer I had heard the like. And therfore moderating the course of my teares, I rose vp, conceauing that I was only required from heauen, to read that Chapter which the first opening of the booke should lead me to.* For I had heard of *Antony*, that by reading of the Ghospell (to the hearing whereof he came once by accident) he held himselfe to be admonished, as if that which was read, had beene particularly meant to him, *Goe* * *and sell all that thou hast, and giue it to the poore, and thou shalt haue treasures in Heauen, and come thou and follow me.* By which Oracle he was instantly conuerted to thee O Lord.

*Note this of S. Anthony.

* Euangelicall Pouerty and Perfection proued here by scripture, against all the aduersaries ther of. *Mat.* 19.

Therefore I went hastily thither, where *Alipius* sate, for there I had laid the Apostolicall booke. I tooke it quickly into my hand; I opened it, and I read of

of that Chapter in ſilence, which firſt mine eies were caſt vpon. *Not in ſurfetting and drunkenes: not in carnality and wantonnes; not in ſtriſe and emulation but put you on the Lord Ieſus Chriſt, and take not care to fulfill the concupiſcences of the fleſh* Neither would I read any further, neither was there any cauſe why I ſhould; for inſtantly with the end of this ſentence, as by a cleere and conſtant light infuſed into my hart, the darkenes of all former doubtes was driuen away.

The three vowes are heer inſinuated. The firſt of Pouerty; the ſecond of Chaſtity; & the third of Obedience, by that paſſage of S. Paul Rom. 13.

Then ſhutting the booke (though interpoſing my finger, or ſome other ſuch thing betweene the leaues) I declared to *Alipius* all that had hapned with a quiet countenaunce. And he did alſo, in this following manner, diſcouer to me, that which had paſſed in his hart, whereof I knew nothing. He demaunded to ſee what I had read, I ſhewed it, and he went on further; and I was ignorant of what followed, which yet was this; *But take vnto you him who is weake in faith*; which he applied to himſelf, and

ſo

so he tolde me. And * by this admonition he was strengthned; and he ioyned himselfe, without any troublesome or perplexed delay, to that good ¶ *Purpose* and election which was most agreeable to his condition, wherein he did euer infinitely differ from me, to the better.

* Alipius conuerted.

¶ By the word *Propositum*, S. August doth often vnderstand a law of Chastity.

From thence we went to my Mother. We told her what we meant to doe; she most cordially reioyced; we declared to her in what manner al thinges passed; she exulted, and triumphed, and blessed thee, O Lord, who art able to doe beyond that which we can either aske, or thinke. Bycause * now she sawe that thou hadst giuen her more concerning me, then she was wont to begge of thee, by her miserable and lamenting groanes. For thou didst so conuert me to thee, as that I did neither desire a wife, nor had I any ambitious care of any worldly thing. Thou didst place me in that line, & rule of faith, wherin thou hadst *reuealed* vnto

* S. Monica was a holy Mother who was so glad that her sonne gaue ouer the world, desiring now no more that he might marry.

* Note, the Reuelatiõ accomplished, which formerly S Monica had of her sonnes conuersion.

vnto her, ſo many yeares *before*, that I ſhould ſtand. And thou didſt conuert her ſorrow, into ioy of hart, much more plentifully, then ſhe wiſhed and much more deerly & more chaſtly, then ſhe could haue found it, in the Children of my body.

The end of the eight Booke.

THE NINTH BOOKE

He admireth the riches of Gods goodnes.

CHAP. I.

O LORD, * I am thy seruant; I am the seruant and the sonne of thy hand-maid; *thou hast broken my bandes in sunder, and I will offer to thee a sacrifice of prayse.* Let my hart prayse thee; let my tongue *and all that is within me say, O Lord who is like vnto thee* Let them say so; and doe thou answere me, and

He euen melteth into thanksgiuing.

and *say to my soule, I am thy saluation*. But who am I, and what kind of thing am I? What euill is there that I haue not wrought? either by my deeds; or if not by my deeds, at least by my wordes; and if not by my wordes, at least by my *will*? But thou, O Lord, art gracious, and mercifull; and (behoulding the profoundnes of my death) didst with thy right hand, draw that huge bulke of corruption out of the bottome of my hart. And this corruption was a kind of auersion from al that which thou louest, and an inclination to all that which thou hatest.

* S. Augustine heer acknowledgeth Freewill to doe well, being stirred vp by Grace.

Note this wel, for this is vsuall with such as giue themselues soundly to the seruice of God, though faint-harted sinners will not beleeue it.

But where, O Lord, had remayned for so long a tyme; and from what deep and hidden corner couldest thou fetch this *Free* * *will* of myne, that I should in an instant *submit my neck to thy easy yoke, and my shoulder to thy light burthen, O Christ Iesus my helper and my Redeemer*? How ¶ delightfull did it instantly grow to me, to want those vain delights; and now it was matter of ioy to me, to be depriued of those ioyes, which for-

merly I had feared to loose. For thou, O Lord, didst cast them out, who art the true, and supreme delight. Thou didst cast them out, and didst enter in their place; more sweet then all earthly pleasure, though not to the feeling of flesh & bloud; cleerer then any light, yet more intrinsecall then the most hidden secret, higher then the highest honour, but not to such as are honourable in their owne conceit. Now was my Mind freed from the byting cares, both of honour, & riches, as also from procuring to welter in carnall sinnes, and to remoue the itch of lust by chafing it; and I conuersed in a familiar and tender manner with thee, who art my Beauty, my Riches, my Saluation, my Lord and my God.

He forsaketh the profession of Rhetorique.

CHAP. II.

And I thought it fit, in thy sight, not to snatch my selfe away, after a tumultuous manner; but gently to retyre

tyre the miniſtery of my tongue, from thoſe *Fairs*, where talking was to be ſold. That ſo thoſe young fellowes *who did not meditate vpon thy law, or thy peace, but vpon lying madnes*, and contentious ſuites might no longer make a purchaſe out of my mouth, of inſtruments or weapons for their fury. And it fell fitly out, that very few dayes were to runne, before the *vacancy* of Vintage tyme. And I reſolued to endure them, that I might the more fixedly depart; and being once brought by thee might come no more to make my ſelfe ſale ware. Our purpoſe therefore was to thee only knowne, and to no other men, but ſuch as were of our owne company. And we agreed among our ſelues, that it ſhould not be publiſhed abroad; although thou hadſt already giuen to vs (who were aſcending now from the valley of teares, & ſinging that (1) *graduall Pſalme*) *Certaine ſharp arrowes, and conſuming coales, againſt any ſuch ſubtle & hypocritical tongue*, as might croſſe our courſe (2) vnder the colour of giuing vs counſaile, & which by louing vs would deſtroy

(1) He alludes to the Iewes, who anciently, in thankſgiuing for any great benefit, ſunge certaine Pſalmes aſcēding vp (as it were after the manner of Proceſſion) toward the temple of Hieruſalem.

(2) An ordinary artifice of the cōmon enemy rarely deſcribed.

destroy vs, as we vse to consume the meate we eate. Thou hadst shot through our harts with thy Charity; and we carryed thy wordes, which had past our bowells from side to side. And the examples of thy other seruants, whome of blacke thou hast made bright, & of dead aliue (being cast vp togeather, as a beacon for our thoughts to looke vpon) didst burne and consume all heauy dulnes, that we might no more draw downward. And they * kindled vs so vehemently, that all breath or blowing of contradiction, proceeding from any wicked tongue, might not extinguish but more liuely inflame vs.

A great signe of Gods spirit.

But yet, to the end, that *for thy names * sake, which thou hast sanctifyed vpon earth*, our religious desire and purpose might find such as would commend it; I feared it would looke like a kind of ostentation, if I expected not the *vacation* which was so neere at hand; but should depart from the profession that I was of whilest all the world was looking on. And so (whilest all their eyes were bent houlding

* *Votũ & propositum.*

A wise and religious care not to be mistaken.

houlding this action of mine, whereby I ſhould preuent thetyme of vintage, then ſo neerely approaching) they would be ſaying many thinges, as if I deſired to be thought ſome great man. And for what would it haue ſerued me, that they ſhould be thinking and talking of my intentions, & that they ſhould blaſpheme the happynes that I was towardes. Beſides, that (in reſpect my lunges did this Sommer begin to yield, as ouerweake for the ſupporting of ſo laborious ſtudy, & they breathed with difficulty, & by the payne of my breaſt, did proue themſelues to be ill affected, and refuſed to let me ſpeake at any length, with an audible voyce) I was at the firſt, ſomewhat troubled, becauſe I was in a manner conſtreyned by neceſſity, to lay downe that burthen of teaching, or at leaſt to intermit it, if I would endeauour to cure my ſelfe. But aſſoone as I grew to haue a ful & confirmed will, *to attend and ſee that thou art our Lord*; thou knoweſt, O my God, that I began euen to reioyce, that this, no vntrue excuſe, was at hand, which might

temper their diſguſt, who for the benefit of their children, would needs haue had me ſtill their ſlaue.

Being full therefore of ſuch ioy as this, I had patience till the tyme which was interpoſed might fly away. I know not whether it might not be of about twenty dayes; but yet they were indured with courage. For now the deſire of gayne which was wont to animate me to endure buſines, was fled away; and I ſhould haue beene oppreſt, if patience had not ſucceded in place thereof. Some of thy ſeruants my brethren, may ſay, that I committed a ſinne with my hart which then was filled with a reſolution of fighting vnder thy Colours when I ſuffered my ſelfe to ſit ſtill in *that chayer of lying*, though it were but for the ſpace of an houre. But I for my part will not defend my ſelfe. But thou, O moſt mercifull Lord, haſt thou not remitted and pardoned this in the holy * water, with the reſt of my hideous & deadly ſinnes?

* Baptiſme.

Vere-

Verecundus *lendeth his Countrey House.*

CHAP. III.

VERECVNDVS was euen macerated with anxiety, vpon occasion of this which had happened to vs; in regard, that (by reason of the obligation whereby he was so fast tyed) he saw that we must breake company; he hauing a Christian wife, himselfe not being then a Chtistian; which yet was as a clogge at his legge, and this staid him from the iourney that we were vndertaking. A Christian himselfe would not he be then, but in such a māner, as wherin he * could not be receaued; but howsoeuer kindly offered, that we might take the commodity of his Countrey-house, as long as we would stay there. O Lord, thou shalt reward him in the resurrection of the iust, because thou hast already cast that lot vpon him. For although he fell sicke in our absence (we being

* It should seem he was subiect to some willfull sinne, or bound to make some restitutiō, or the like.

being then at *Rome*; yet in that ſickneſs he was firſt made a Chriſtian, and one of the faythfull, before he departed out of this life.

Thus didſt thou ſhew mercy, not only vpon him, but vpon vs alſo; for otherwiſe, remembring that great curteſy of our friend; and not being able to number him amongſt the ſheep of thy flocke, we ſhould haue beene tormented with intollerable griefe. Thanks be vnto thee, O Lord our God; we are all thyne, and thy inſpirations and conſolations, make vs know how much we owe thee. Thou O faythfull performer of what thou promiſeſt, thou ſhalt pay to *Verecundus*, for the commodity he gaue vs of his Countrey-houſe of *Caſſiacum* (wherein we repoſed free from the burning heate of the world and worldly buſines) that pleaſure of thy *Paradiſe* euer greene; becauſe thou haſt diſcharged his ſinnes, vpon thy ſelfe, *who art the mountaine which is full of fruit and fatnes*.

Verecundus therefore was then much troubled; but *Nebridius* did reioyce with vs.

vs. For although euen he, were not yet fully a Christian (hauing formerly fallen into that pernicious pit of the *Manichean* hereſy, which beleued the fleſh of the *Truth* thy *Sonne* to be fantaſtical) yet now he was riſing out from thence, not yet indued with any of the Sacraments of thy Church, but ſtill he continued to be a moſt ardent inquiſitour after the Truth.

But not longer after our Conuerſion, and regeneration by thy *Baptiſme*, thou didſt take him out of this world, when firſt thou hadſt alſo made him a faithfull Catholique; ſeruing thee in *Afrike* amongſt his friends with perfect *chaſtity*; and *continency*, and hauing conuerted his whole houſe to the Chriſtian faith. Now doth he liue in *Abrahams boſome* (whatſoeuer it be, that is vnderſtood by that *boſome*.) There my *Nebridius* liues, that deere frend of myne, and thy adopted ſonne O Lord, who had once beene a bondſlaue, but was after freed. There he liueth, for what other place can be fit for ſuch a ſoule? In that

place he liueth, whereof he was wont to aske me, miſerable and vnexperienced man, ſo many queſtions. Now doth he no longer lay his eare to my mouth, but he applieth his ſpirituall mouth to thy Springe, and drinketh wiſedome, after the rate of his greedy thirſt; being happy for all eternity. Nor * do I yet think, that he is ſo inebriated therewith, as that he doth forget me, when thou O Lord, of whome he drinketh, art mindfull of vs.

S. Auguſtine thinketh that one of his lately deceaſed friendes prayeth for him.

But before theſe thinges hapned, we comforted *Verecundus*, who was ſorry for our conuerſion, but yet without any breach of frendſhipp. And we exhorted him to liue vertuouſly, according to his ſtate, which was of a married life. But *Nebridius* we expected, when he would follow vs, which he might ſo very ſhortly do; and then he was euen vpon the point; when behould thoſe dayes of reſpite were at laſt expired; for they ſeemed long and many, through the loue which we bare to that eaſefull liberty, wherein we might ſinge, with all our ſoules, *To thee my hart hath ſaid, I haue ſought*

ſought thy countenaunce, O Lord, and I will ſeeke it againe.

What he wrote being with Nebridius of the Pſalmes; and of the paine he had in his teeth.

CHAP. IIII.

THE day was come, wherein I was actually releaſed from the profeſſion of *Rhetorique*, from which in my deſire I was free before. And the thing at laſt was done; and thou deliueredſt my tongue, as thou hadſt already done my hart; and I reioyced, and I bleſſed thee, going into the Countrey houſe, or *villa* with all my frends. What I did there by writing, my knowledge then ſeruing thee (but yet ſo, as that, by times, it ſauoured ſtill of the ſchoole of pride) the bookes which I wrote both with others, and before thee alone, beare witnes: & what I wrote in the abſence of *Nebridius*, my Epiſtles to him may declare. And when ſhall I haue time inough to make

make rehearſall of all the great benefites which then thou beſtowedſt vpon vs; I who am making haſt to ſpeake yet of greater. For my remembrance calles vpon me, and it is matter of much delight O Lord, for me to confeſſe vnto thee, by what ſecret and ſharpe motions thou didſt tame me outright; and how thou didſt abate and humble *thoſe hills and mountaines of my vaine thoughts: and didſt rectifie my crookednes, and ſoften my rudenes*; and how thou didſt alſo ſubdue, that brother of my hart, *Alipius*, to the name of thy only begotten ſonne our Lord, and Sauiour Ieſus Chriſt; which at the firſt he deſpiſed to ſee expreſſed in our writinges. For he deſired rather, that they ſhould ſauour *of the Cedars* of prophane learning which now our Lord had broken downe*, then of thoſe wholeſome Eccleſiaſticall hearbes which haue power to preuent, or pluck out the ſting of ſerpents.

Heathen Authours.

What paſſionate voyces O my God did I vtter to thee, when I read the Pſalmes of *Dauid* (thoſe faithfull ſonges; whoſe

whose sound of piety & deuotion, doth banish the swelling spirit of ostentation) whileſt I was free from busines in that Countrey dwelling place, though at that time I were but a rude kind of straunger to thy true loue, being no more then a * *Catechumenus*, as *Alipius* also was. My Mother inseparably remayned with vs, in habit of a woman; with the fidelity of a man; with the confidence of one in yeares; the tendernes of a Mother; and the deuotion of a Christian. What wordes did I vtter to thee, in those *Psalmes*, and how was I inflamed by them towards thee, and kindled to recite them (if I had beene able) in the eare of the whole world, to the confusion of the pride of mankinde. And yet they *are already sunge ouer the whole world, nor are there any who can hide themselues from thy heate.*

A man who is instructed or catechized, before Baptisme.

How * bitterly, and how vehemently was I offended with the *Manichees*; and againe, I pitied them for not knowing thy *Sacramentes* which are true *medicaments*, & for running mad against that

Note the vehement zeale & deuotiō of the Saint in this Chapter.

that ſoueraigne remedy, whereby they might haue beene recouered? I wiſhed, that they had beene ſome where neere me, without my knowing that they heard me. For then, they ſhould haue ſeene my face, & haue heard my words, when I read the fourth *Pſalme*, in that time of my retrayt; and they might haue ſeene, what that *Pſalme* wrought in me. Pſal. 4 *When I called vpon thee thou heardſt me, O God of my Iuſtice; thou aidſt enlarge my hart in tribulation, haue mercy on me, O Lord, & hearken to my prayer.* I wiſh they had heard me, without my knowing thereof; leaſt otherwiſe they might haue thought that I had ſpoken ſo in regard of them; and bycauſe I ſhould neither haue ſaid iuſt the ſame words, nor in the ſame manner, if I had thought they had either ſeene or heard me. Yea, and if I ſhould, they would not yet haue ſo well vnderſtood, how I did then, with my ſelfe, and to my ſelfe, familiarly and ordinarily, quake for feare before thee, and yet euen very then, I boyled high with a hope and vehement ioy in thy mercy

O Fa-

O Father. And all theſe thinges ſalied out, by myne eies, & by my words, when thy holy ſpirit being conuerted towards vs, did ſay, *O yee ſonnes of men, how long will ye be heauy harted; how long will ye loue vanity and ſeeke a lye*; for my ſelfe had loued *vanity* and ſought *a lye*.

And thou, O Lord hadſt already * *magnifyed thy holy One, rayſing him from the dead, and placing him at thy right hand*; whence he would ſend from on high the comforter, the ſpirit of Truth which he had promiſed. Nay he had ſent him already, but I knew it not. He now had ſent him, becauſe now he was *magnifyed by ryſing from the dead, and aſcending vp to heauen*. But before, that ſpirit was not giuen, becauſe Ieſus was not yet clarifyed. And now the Prophet cryeth out, *how long will yee, being heauy harted, loue vanity and ſeeke a lye? And know, that our Lord hath magnifyed his holy One*. Why doth he cry *know*? but that I was ignorant of it, a long tyme, *louing vanity and ſeeking a lye*. Therefore did I heare, and tremble, becauſe it is ſayd to ſuch as I

* He alludeth through all this chapter to the fourth Pſalme.

remem-

remembred my selfe to haue been; for in those * *fancies* and *fictions*, which I imbraced insteed of *Truth*, there was a *vanity* and a *lye*. And I sounded forth many thinges sadly, & substantially which I would they had heard, who yet *loue vanity & seeke a lye*. For perhaps they would haue beene troubled, & might haue cast vp their poyson, and thou mightst haue heard them, when they should haue cryed to thee; because he is dead for vs ¶ *a true death*, who intercedeth with thee for vs.

* Of the Manichees.

¶ And not with the death of a fantasticall body as the Manichees blasphemed.

I read on, *Be angry and sinne not*; & how was I moued, O my God, I who had then learnt to be angry with my self, for that which was past, that I might not sin in the tyme to come. And iustly I was angry with my selfe; for it was not *another* * *nature of darke spirits, without me, which sinned*; as they say. *Who being not angry with themselues, do heape vp a treasure of wrath against their owne soules, for that day of vengeance, and the reuealing of thy iust iudgement.* Nor was my contentment, and ioy, any longer in externall thinges;

* Another heresy of the Manichees.

nor

nor did I seeke them with the eyes of flesh & bloud, in this visible world. For they who delight in such thinges, do easily vanish into smoake, and are powred out, and spilt vpon that which may be seene, and willbe wasted; and they thirst after the shaddowes therof, with an appetite which is neuer satisfyed.

But O that they were once wearyed with great hunger, and would say, *Who will shew vnto vs good things?* Let vs say so, and let them heare these wordes, *The light of thy countenance, O Lord hath shined cleerely vpon vs.* For we our selues, *are not the light which illuminateth euery one that commeth into the world; but we are illuminated by thee, that in thee we may be* Light *who once were darkenes* O that they saw thy internal, eternal *Light*, which because I had begũ to find, I was enraged against thẽ, in regard I knew not how to shew it to them, if they should bring me their hart, in their eyes of flesh, which wãder abroad from thee; & if then they shold haue asked me, *who will shew vs good thinges*. But there, where I was angry

with my selfe (in the very inward *Chamber*, where I was contrite, where I killed and sacrifyced my old man, and hauing meditated a renouation of my selfe by trusting in thee) euen there, I say, didst thou begin to grow sweet to me; and thou gauest ioy to my hart; and I cryed out, reading these things exteriourly, & finding them to be verifyed within my selfe. Nor would I any more be troubled with worldly comforts, consuming my tyme, and being consumed by temporall thinges; when I found, that I had, in thy eternall *Vnity*, and *Simplicity*, another manner of *corne, and Wine, and oyle*.

He resolueth to giue ouer the world.

In the verse following I exclaimed with a loud crye of my hart: *O in peace, O in that very thing*, O what is it that he sayd, *I will sleep and take my rest*. For who can resist vs when that speach shall be verifyed, *Death is swallowed vp in victory*. And thou, O Lord, art admirably *that very thing; who art subiect to no change, and in thee is rest, forgetting all kind of labour*. Neither are we able to attayne to many other

other thinges, which yet be not that which thou art; *but thou, O Lord, haſt confirmed me in hope, after a ſingular manner.* I read on, and I was kindled; neither did I find, how I could carry my ſelfe towardes thoſe fellowes, who were both deafe and dead; of whome once my ſelfe had beene a peſtilent member, and a blind and ſnarling barker againſt that doctrine, which is all behonied with the very hony of heauen, & made bright by thy diuine ſplendours. And I did euen conſume with zeale, and rage, againſt the enemies of the Scripture, when I remembred how all thinges had paſt in thoſe dayes of our retyring.

But neither haue I forgotten, nor will I keep in ſilence, the ſharpnes of thy ſcourge, and the admirable haſt which thou madeſt to ſhew mercy towardes me Thou didſt then torment me with the *Tooth-ach*, and when it was grown to that height of violence, that it made me ſpeechles; it came into my hart, to aduiſe all my friendes there preſent, that they would pray vnto thee, who art the God

of all kind of health. This I * wrote in waxe, and gaue it to be read by them. Immediatly, as ſoone as with humble deuotion we had bowed our knees, the payne fledd away. But what kind of payne was that? or how went it from me? I confeſſe, O Lord my God, that I was aſtoniſhed at it; for in my life I had neuer felt any ſuch thing. And thy ſecret will, was then inſinuated to me, & ſo reioycing in the fayth which thou hadſt giuen me, I prayſed thy name; & that fayth would not ſuffer me to be too ſecure in the remembrance of my former ſinnes, which yet were not forgiuen me in *Baptiſme*.

* A maner of writing which the they vſed ſometymes, as ſometymes they alſo did in duſt.

He conſults with Ambroſe *what booke he were beſt to read.*

CHAP. V.

AT the end of Vintage I gaue ouer my * *place* (that they of *Milan* might prouide, for their Schollers, another man that might ſell them wordes) both becauſe

* He was the Profeſſour of Rhetorique.

becauſe I had reſolued to ſerue thee, and becauſe I could no longer attend to that profeſſion, through the difficulty of reſpiration, and the payne of my breaſt, which I was ſubiect to. And I acquainted by letter thy Prelate, the holy man, *Ambroſe*, with my ancient errours, and my then preſent purpoſe; that he might aduiſe me which of thy bookes I were beſt to read, to the end, I might grow readier, and fitter for the receauing of ſo great a grace. He willed me to read the Prophet *Iſay*; I beleeue, becauſe among the Prophets, he is the moſt cleere foreteller of the Ghoſpell, and the vocation of the *Gentills*. But I, not vnderſtanding that which firſt I read, and conceauing all the reſt to be like that, layd it by, with intention to reſume it, being once more exerciſed in the Word of our Lord.

How he was baptized.

CHAP. VI.

WHEN the tyme was come, wherin I was to giue my name for *Baptiſme*, we left the Countrey and went to *Milan*, and *Alipius* would alſo be baptized with me, hauing then put on *Humility*, which is ſo fit a ground for thy Sacraments to worke vpon. And withall he was a valiant conquerour of his body, who came out of *Afrike* with an extraordinary ſtrength of Mind, to tread, with his bare feet the frozen earth of *Italy*. We did alſo ioyne vnto vs, the boy *Adeodatus*, who was carnally begotten of my body, with ſinne. Thy part of him, O Lord, was well made; for when he had but fifteene yeares of age, in wit he excelled many graue & learned men.

Going bare footed in deuotion, vſed

I confeſſe vnto thee thyne owne giftes, O Lord my God, who art the Creatour of all thinges, & abundantly able

able to reforme all our defects. My ſelfe had nothing in this child, but the ſinne, wherwith he was begotten. For that we had care to bring him vp in thy feare, it is thou and no other who didſt inſpire vs thereunto; I do therefore but confeſſe thy giftes. There is a booke of myne, which is intituled *Of the Maiſter*, wherin he and I ſpeake together, in forme of a dialogue. Thou knoweſt, O Lord, that all thoſe conceptions were his owne, which are deliuered there vnder the perſon of him that ſpeaketh with me; and that, when he had but ſixteene yeares of age. Many other thinges more admirable haue I diſcouered in him: and * his wit did cauſe a kind of horrour in me, & who but thou can be the worker of ſuch miracles.

What ſtrang wit was that, which ſtrooke S. Auguſtine into horrour

Soone didſt thou take him out of this life; & I remember him ſo much the more ſecurely, becauſe I feare nothing of his childhood, or youth, nor indeed doe I feare any thing at all in him. We tooke him to vs for as old as our ſelues in the account of Grace, to be inſtructed

As soon as they gaue themselues to God, he opened his treasures of mercy to the, he, *qui finxit laborem in præcepto.*

according to thy discipline. Thus * were we baptized togeather, & instantly the solicitude of our former life fledd from vs. Nor was there any end in those dayes of my vnspeakable delight, when I considered the depth of thy counsailes concerning the saluation of mankind. O¶ how plentifully did I weep in those *Hymnes* and *Psalmes*, being toucht to the very quick; & by the notes of thy *Church* so sweetly singing. Those wordes did flow into myne eares, and the Truth which was conteyned therein, distilled melting into my hart; and the affection of piety euen boyld vp againe; and my teares ran streaming downe, and happy did I find my selfe therein.

The deuotion which Church musike raysed in him.

A persecution of the Church miraculously diuerted.

CHAP. VII.

* Church musike brought

IT was * not long before, that the Church of *Milan* began to celebrate that manner of consolation, and exhortation,

tation by the voyces and harts of fayth-
full Christians, who sung togeather,
with great affection. For it might be a-
bout a yeare, or not much more, that
Iustina the Mother of the young Empe-
rour *Valentinian*, was persecuting thy
seruant *Ambrose*, by reason of her here-
sy, to which she was seduced by the *Ar-
rians*; and the deuout people watcht all
night in the Church, being * ready to
dye with thy seruant, who was their
Bishop. There my Mother, thy hand-
mayd (being amongst the foremost in
those wratches and cares) did imploy
her selfe wholy in praying; yea and we
(though at that time not thawed by the
heat of thy spirit) were yet raysed vp
by the example of the whole Citty,
which was so amazed & troubled. Then
was it introduced, that *Hymnes* & *Psalmes*
should be sung, according to the custom
of the Easterne Countreys; least the
people should faint with the tediousnes
of griefe; & this custom there, was insti-
tuted, & is receyned, euen to this day; &
it is imitated by many, and almost al thy

in, soon after the persecution of the Pagã Emperours did cease.

The great loue of good people to their Prelate.

Congregations.

A vision which Ambrose had, concerning the bodies of two Martyrs, which till then lay hidden.

Thou didst then declare by vision to the a foresaid *Bishop* in what place the bodies of thy Martyrs *Protasius* and *Gervasius* did lye hid, which thou hadst preserued incorrupt, for the space of so many yeares, in thy secret treasure house; that afterwards thou mightst bring the to light, and represse thereby the rage of that persecutour; a Woman indeed, but withall the Mother of an Emperour. For when these bodies, being discouered and taken vp, were translated with due honour to the Church of *Ambrose*, not only they who were vexed by vncleane spirits (by the confessions of the diuells themselues) were cured; but a certeine inhabitãt of the Citty (generally known to haue been blinde many yeares) who asking, and being told the reason why the people was in such a tumultuous kind of ioy, leaped forward, and desired his guid to lead him thither; and being conducted, he obteyned liberty to touch the *Beare* with this handkercheif. *Precious in thy sight, is the death of thy Saints.*

Translatiõ of the Reliques of Martyrs.

Diuers Miracles wrought before the bodies of those Martyrs.

As

As* soone as he toucht it, & applied the handkercheif to his eies, he instantly receaued sight. Hereupon the fame was spread; hereupon thy prayses were published, and proclaymed to the world; and hereupon * the Mind of that enemy, though it would not be induced to the light of faith, yet was it staid from the fury of persecution.

A Miracle wrought by God, before and by the touch of Saints Reliques.

* I would to God there were not many now, lesse reuerently affected towards Christiã miracles, thẽ that Arriã Empresse was.

I thanke thee O my God, that thou hast brought me into remembrance of this particuler, that I might confesse it vnto thee, which I had (amongst many other great thinges) almost forgot; and yet euen then, when the odours of thy precious oyntments were so fragrant, we ranne not after thee. Therefore did I weepe afterward so much the more vehemently, at the singing of thy hymnes. Long before that time, I aspired towards thee, and then at last I respired, and drew breath as well as I was able, in the hayloft of this body, which I inhabite.

He entreth into a discourse of his Mother.

CHAP. VIII.

THOV who makest men liue in concord with one another, didst associate vnto vs *Euodius*, a young man of my Countrey, who was conuerted to thee, and baptized before vs; and (hauing left the seruice of the world) he * imployed himself wholy vpō thine. Still we kept togeather, remayning in * our *holy purpose*, and seeking some place, where most conueniently we might cōtinue to serue thee; and togeather we went towards *Africke*. But when we came to *Ostia*, my Mother departed out of this life. I omit many things, by cause I hasten much. Receaue O God my Confessions, and thankesgiuinges, for innumerable thinges, euen in this my silence; but I will not omit to bringe forth what I can remember of her, who brought me forth, in flesh, thereby to be borne to this temporall

Euodius gaue ouer the world, immediatly vpō his conuersion.

* *Placito sancto*: he insinuates heerby an entry into a Religious life.

temporall light; and, in her hart, that I might be borne againe to that light eternal. They *are not her giftes that I am ſpeaking of, but thine in her. For neither did ſhe frame, nor giue education to her ſelfe; it is thou who createdſt her; nor knew her Father or Mother, what kind of creature ſhe was to be, by their meanes.

Note how ſtill he aſcribes all to God.

The rodd of thy Chriſt, the diſcipline of thy only ſonne, inſtructed her in a *faithfull houſe (that being a good member of thy Church). Yet was ſhe not wont to ſpeake ſo much of her Mothers diligence in her education, as of a certaine decrepite ſeruaunt of hers, who had alſo borne her Father in her armes, as ſtrong mayds are wont to carry little children. For this reaſon, as alſo for her great age, and her excellent condition, ſhe was much eſteemed in that Chriſtian houſe, by her Maiſters. And ſhe vigilantly diſcharged the care of her daughters, which were committed to her; ſhe being, when need required, both earneſt, with a holy kind of ſeuerity, in reſtrayning them,

*Her mothers howſe; for ſhee was a Chriſtiã Catholique.

them; and vſing great diſcretion and prudence otherwiſe in teaching them. For except thoſe houres, wherein they were moſt temperately fedd, at their parents table (how much ſoeuer they were inflamed with thirſt), ſhe would not ſuffer them ſo much as to drinke water; anticipating thereby an ill cuſtome, and accompanying the refuſall, with this profitable ſaying: *Now you would be content to drinke water, becauſe you are not ſuffered to haue wine; but when you ſhall come to be married, & be made Miſtreſſes of houſes, and all the prouiſions thereof, the water wilbe deſpiſed by you, but the cuſtome of drinking will continue, and preuayle.*

Daungerous occaſiõ of ſinne to be preuented.

By this way of directing, and authority in commaunding, ſhe abated the edge of thoſe tender yeares; and drew thoſe Children to ſuch termes, as that they would not ſo much as wiſh for, but only that, which was expedient. And yet (as thy handmaid hath related to me her Sonne,) there ſtole vpon her, at vnawares, a kind of inclination to loue wine. For when ſhe being a ſober young maid,

maid, was required ſometimes by her parents (according to the manner) to fill wine, ſhe would find meanes by turning downe the cup, to take a little taſt thereof (for her very ſenſe, refuſed to let her drinke any more, then a very little;) nor did ſhe this out of any appetite to drinke, but through the exceſſe which youth is ſubiect to; and wherein it boyleth vp by the gameſommes of that age, and which by the authority of parentes and other elders is wont to be ſtaid. But to that little which ſhe began to take, ſhe adding dayly a little more (for * whoſoeuer negleſteth to keep himſelf from ſmal imperfections, will by litle and litle fall to great ones) ſhe grew at laſt to ſuch a cuſtome, as that ſhe would greedily drinke vp certaine little cuppes of wine, in a manner, full.

Note the daũger of giuing way to ſmall inconueniences.

Where was then that vigilant old woman, with all her earneſt prohibitions? Was any one ſufficient for the cure of this ſecret ſicknes, if thy phiſicke O Lord did not watch ouer vs? When the Father and Mother, and Nurſes were abſent,

ſent, thou being preſent, (who diddeſt create and doſt call vs, and, by the miniſtery of our Superiours, art euer doing vs ſome good towards the ſaluation of our ſoules) how didſt thou carry thy ſelfe in this preſent caſe O my God? How didſt thou cure her? how didſt thou heale her? Didſt * thou not draw (from the ſecret prouiſions which thou hadſt in ſtore) a ſcornfull and ſharpe reproach out of anothers mind, & mouth, like to a ſharpe inſtrument of ſteele, whereby, at a blow, thou mightſt cut of that which was putrified. For the mayd who vſed to go with her, towards the place where the wine was filled (falling into a brable hand to hand with her young Miſtres, as ſometimes it happens) vpbrayded her fault, in almoſt bitter and inſulting manner, calling her *VVine-bibber*. But ſhe was no ſooner ſtrocken with this dart, then ſhe reflected vpon the deformity of her cuſtome, yea and inſtantly ſhe condemned and forſooke it.

A prudent & pious conſideration of the merciſull prouidence of God ouer his creatures.

As frends who flatter do corrupt, ſo enemies who quarrell with vs, do many tymes

tymes reforme vs; * neither doeſt thou reward them, according to what thou doeſt by them, but according to that which they intend to do. For that mayd ſeruant, being in choller, had a mind to wound her young Miſtres, and not to cure her. Therefore ſhe did it ſecretly; either becauſe the circumſtances of tyme and place, found them alone; or peraduenture for feare, leaſt if ſhe had beene knowne to know it, and not to ſpeake of it any ſooner, her ſelf might haue byn preiudiced thereby. But thou, O Lord (who art the gouernour of all thinges, both in heauen and earth) doeſt wreſt to thy vſe the very bottome of the ſwifteſt running waters; and canſt tel how to draw the confuſed ſucceſſion of times and thinges, into an exact methode. Thou I ſay didſt, by the madnes of one ſoule, cure the ſicknes of another. Nor *let any man when he conſidereth this, aſcribe it to any vertue of his owne, if one be reformed by any word of his, whereby he meant not to reforme him.

God meaſurs not our actions according to the ſucceſſe, but according to our intentions.

* Not but let him prayſe God for all.

Of her excellent Conuersation.

CHAP. IX.

SHE was modestly & soberly brought vp, and made subiect rather by thee vnto her parents, then by her parents to thee. When she had competent yeares, she was bestowed in marriage; she was obsequious to her husband, as if he had beene her Lord; and she earnestly endeauoured to winn him to thee; preaching thee, as it were, vnto him by her vertuous actions; whereby thou madest her beautifull in his eyes, and both reuerently amiable to him, and admirable. She so endured her husbands dishonouring of her bed, that * she neuer had any dispute with him vpon that reason. For she expected thy mercy towardes him, that by beleeuing in thee, he might be made chast. Now he moreouer, as he was of an excellent good nature, so yet the passion of choler would much transport him. But she knew, how, not to resist

Note the lenity, and piety of holy S. Monica

er angry husband, not only in deed, but ot ſo much as in word; only afterward when ſhe perceaued that the oportunity as growne fitter, by his being appeaſed nd quiet) ſhe would render an accompt her actions, if ſhe found that he had eene in the wrong.

In a word, when many Matrons, ho had milder husbands, did ſome-mes beare the marke of blows in their uiſed faces; and in conuerſation with hers, would taxe their husbands life, e would reproue their tongues; ad-oniſhing them ſeriouſly, though it ere ſeeming to be but betweene ieſt & rneſt, that from the tyme when they ard the contracts of marriage read, ey ſhould eſteeme them for no other en publike Euidences, wherby them-lues were declared their husbands ſer-nts; and that therefore they ſhould be ndfull of their condition, and not arrell with their Lords. And when ey would wonder (knowing what a olerike husband ſhe had) that they uld neither heare, or other wiſe per-

Of her excellent Conuerſation.

CHAP. IX.

SHE was modeſtly & ſoberly brought vp, and made ſubiect rather by thee vnto her parents, then by her parents to thee. When ſhe had competent yeares, ſhe was beſtowed in marriage; ſhe was obſequious to her husband, as if he had beene her Lord; and ſhe earneſtly endeauoured to winn him to thee; preaching thee, as it were, vnto him by her vertuous actions; whereby thou madeſt her beautifull in his eyes, and both reuerently amiable to him, and admirable. She ſo endured her husbands diſhonouring of her bed, that * ſhe neuer had any diſpute with him vpon that reaſon. For ſhe expected thy mercy towardes him, that by beleeuing in thee, he might be made chaſt. Now he moreouer, as he was of an excellent good nature, ſo yet the paſſion of choler would much tranſport him. But ſhe knew, how, not to reſiſt her

Note the lenity, and piety of holy S. Monica

her angry husband, not only in deed, but not ſo much as in word; only afterward (when ſhe perceaued that the oportunity was growne fitter, by his being appeaſed and quiet) ſhe would render an accompt of her actions, if ſhe found that he had beene in the wrong.

In a word, when many Matrons, who had milder husbands, did ſometymes beare the marke of blows in their bruiſed faces; and in conuerſation with others, would taxe their husbands life, ſhe would reproue their tongues; admoniſhing them ſeriouſly, though it were ſeeming to be but betweene ieſt & earneſt, that from the tyme when they heard the contracts of marriage read, they ſhould eſteeme them for no other then publike Euidences, wherby themſelues were declared their husbands ſeruants; and that therefore they ſhould be mindfull of their condition, and not quarrell with their Lords. And when they would wonder (knowing what a cholerike husband ſhe had) that they could neither heare, or otherwiſe perceaue,

* S. Auſtines Father.

ceaue, that* *Patricius* had euer ſtrucke h
wife, or that they euer ſpent one day
ſunder, by occaſion of any ſtrife; an
when they would familiarly aske th
reaſon of it, ſhe taught them the Ru
which I haue already mentioned. An
ſuch of them as obſerued it, had cauſe
giue her thankes by their owne experi-
ence; ſuch againe as obſerued it not, di
continue to be dayly vext.

Her Mother-in-law (whome th
whiſpering of il ſeruants had at the firſ
incenſt againſt her) ſhe alſo did ouer-
come by obſequiouſnes, and by conti-
nuing in meeknes and patience; in ſuc
ſort as that the Mother grew to be th
firſt, that would diſcouer vnto her ſonn
the ill offices, which were performed b
thoſe ſeruants; and ſhe would deſire hi
to puniſh them, as diſturbers of th
domeſticall peace betweene her daugh-
ter-in-law and her. And ſo afterwards h
both obeying his Mother in this point
and taking care for the peace and diſci
pline of his family, did rebuke the ſer
uants with blows, according to the plea
ſure

ſure of her that brought the fault to light. And ſhe promiſed that no other recompence ſhould be made, to ſuch as would offer to picke a thanke by ſpeaking vnduely of her daughter. Which none daring any more to do, they liued, euer after, in extreme coniunction of mind.

And yet further, O thou my God, and my Mercy, thou gaueſt this great gift to that good ſeruant of thyne (in whoſe wombe thou framedſt me) that betweene ſuch perſons as were in greateſt emnity with one another, ſhe would (according to the opportunity that ſhe had) carry her ſelfe with ſo much ſweetnes, that when ſhe heard them ſeuerally vtter many moſt bitter thinges of another (ſuch as vſe to be expreſſed by ſwelling and indigeſted choller, when one ſpeakes to a preſent friend of an abſent enemy) the fiercenes of hatred being exhaled and drawne vp, neuer * would ſhe diſcloſe any thing, but that which might help to reconcile them. A rare vertue in a woman.

This vertue might ſeem a ſmal one, if (to my griefe) I found not by experi- Note.

ence, that innumerable persons (I know not by what pestilence of sin, infecting far and neere, it comes to passe) do not only discouer the speaches of angry enemyes to one another, but do euen add somewhat that was not sayd. Whereas, on the contrary side, it ought to be thought little, for a man not to increase and exasperate emnityes, by ill offices, vnles withall he procure by good ones to quench them, as this thy seruant did, vnder thee, who wert the inward Maister, in that schoole of her hart. At length also she gayned her husband to thee, towardes the end of his life; nor had she cause to lament those defects in him being a Christian, which before, he not being so, she had supported in him.

She was also the seruant of thy seruants; and whosoeuer knew her, did in her, much prayse and loue and honour thee; becawse he found thy presence in her soule, the fruits of her holy conuersation bearing witnes thereunto. For she was the wife of one husband; she complyed with her duty to her parents; she gouerned

gouerned her houſe with all piety; her actions had the teſtimony of a good conſcience. She brought vp her children, & had euen panges of labour, as often for them, as ſhe found them forſake thy ſeruice. And laſtly, of all vs, O Lord, who before her death liued togeather in thy feare (hauing the grace of thy Baptiſm) ſhe did ſo take care, as if ſhe had been the Mother of vs all; and yet ſo ſhe ſerued vs, as if of vs all, ſhe had been the daughter.

How the Mother, and the Sonne grew into a conſideration of heauenly thinges.

CHAP. X.

BVT the day approaching, when ſhe was to depart out of this life (which day thou kneweſt, without our knowledge) it hapned (as I beleeue, through thy procurement, by thy ſecret wayes) that ſhe and I alone, ſhould leane againſt a window, which had a proſpect vpon

Note the heauenly diſcourſe of this Chapter

the garden of our lodging at *Ostia*. And there being sequestred from company, after the labour of a long iourney, we prepared our selues to passe ouer by Sea into *Africke*. There did we conferre alone, with much deere tendernes; and (forgetting * those thinges which were past, and ayming at those others which were to come) we did inquire, between our selues, of thee, who art the euer present Truth, what kind of eternal life that of the Saints in heauen should be, *which neither the eye hath seene, nor the eare hath heard, nor yet hath it entred into the hart of man*. We did earnestly aspire, & euen pant, with the mouth of our hart, towardes the heauenly springes of thy fountayne, the fountaine of *Life* which is with thee; to the end, that being refresht by it according to our capacities, we might in some sort consider of so high a mystery.

* Laying worldly thinges aside, & looking vp to such as are heauenly.

And when our discourse was draw to such a point, as that the greatest delight of flesh and bloud, in the brightest earthly obiect, did not only seeme not to deserue

deſerue to be compared, but not ſo much as to be remembred, in reſpect of the ſweetnes of that *life eternall*, we (rayſing our ſelues towards that very thing with the moſt ardent affections of our mind) made a kind of progreſſe by degres, ouer all thinges corporall; and this vault of heauen it ſelf, from whence the Sun, and Moone, and Stars doe ſhine vpon the earth. And yet we aſcended higher, by more interiourly conceauing, and diſcourſing of thee, & admiring thy works. And then we ſtruck inward vpon the conſideration of our own ſoules; and did euen tranſcend and paſſe beyond them alſo, that we might touch, vpon the confines of *that Region of plenty and prouiſion, which neuer fayles; where thou feedeſt thy people for all eternity, with the foode of Truth; and where life, is that very wiſdome of thine, O God, by which all theſe things, both are, and were, and ſhalbe made.* But of this *wiſedome* we cannot ſay that it *was*, but it *is* ſo as it *was; and ſhall euer be ſo.* Or rather to *haue beene in* tymes paſt, and *to be hereafter*, is not in it, but only *a preſent being.*

bycauſe it is *eternall*; for to *haue beene* and *to be hereafter* is not *eternall*.

And whileſt thus we ſpake and panted towards it, we grew able to take a litle taſt thereof, with the whole ſtrife of our harts. And we ſighed profoundly, and left there, confined, the very top and flower of our ſoules, and ſpirits; and we returned to the noyſe of language againe, where words are begun and ended. But what is like to thy *Word* O Lord, remayning in it ſelf without change, & yet changing all thinges? We therefore ſaid, that as the tumult of fleſh and bloud was to be ſilent, ſo alſo was this tranſitory world to be, of earth, ayre, and water. Let the Poles be ſilent, and let the ſoule euen of Man (by not thinking) paſſe it ſelf ouer in ſilẽce. Let al dreames, and whatſoeuer is apprehended by the imaginatiue part of man; let euery tongue and repreſentation or expreſſion of any notion; and whatſoeuer tranſitory thing, be ſilent; if they can wholy be ſilent to any man, for whoſoeuer hath eares, all theſe thinges ſay vnto him, *We made*

S. Monica and S. Auguſtine were heere in Extaſis.

made not our ſelues, but he made vs who remaines for euer.

When* the creatures ſhall haue ſaid thus much, and then been ſilent (as faſtning their attentiõ vpon him that made them) let him only ſpeake; not by them, but by himſelfe, that we may heare his *word*. Not by the tongue of fleſh and bloud; not by the voyce of an Angell; not by the ſounde of a Cloude broken by thunder; not by the darke reſemblance or riddle of a cõpariſon; but let vs heare him without theſe things; him, I ſay, whome, in theſe thinges, we loue. As now* we inlarge and ſtretch vp our ſelues, and, by a catching kind of thought, lay a litle hold vpon the *eternall Wiſdome*, extending it ſelf ouer all thinges; if this contemplation might continue, and all other viſions (which are of a farre inferiour order) might be withdrawne; and this alone might ſo tranſport, and ſwallowe, and euen hide, or wrappe vp the beholder, in thoſe ſpirituall and intrinſecall ioyes, that our *life* might be ſuch eternally, as this inſtant of *intelligence* was

Note.

A diuine paſſage.

Note.

was, to which we did so ardently sighe, and pant, would not this be, that, *Enter*
Matt. 5. *into the ioy of thy Lord?* But when shall this be? Is it then when *we shall rise from the dead, but shall not all be chaunged?*

Such discourse as this we held; and if not iust in this manner, and in these very words, yet thou knowest, O Lord, that when we vttered such things as these; and this world, with all the delightes thereof, grew contemptible, and base before vs, thē my Mother said, *My * sonne for as much as concernes me, there is nothing now in this life, wherein I take delight. What I haue heere yet to do, or why I am yet heere I know not; now the hopes and desires which I had concerning this world, are wholly at an end. One thing only there was, for which I desired to stay heere a while; namely, that I might see thee a Catholique Christian, before I died. And behould my God hath vouchsafed this to me, in a more abundant manner; for now with contempt of all earthly happines, I see thou art his seruaunt, what then do I heere any longer?*

* She was wholly weaned from the world.

Her

Her ſicknes, her perfect reſignation, and her death.

CHAP. XI.

WHAT I anſwered her to theſe thinges, I doe not now ſo well remember. But in the meantyme (within fiue or ſixe dayes) ſhe grew ſick of a feuer; & in that ſicknes, fell once into a fainting; and ſhe was withdrawne a litle while from her ſenſes. We ran haſtily towards her, and ſhe was ſoone reſtored to her ſelfe; & ſhe looked vpon my brother and me, ſtanding by her, and ſaid to vs, in the manner of a queſtion, *Where was I?* Afterwards (behoulding vs who were euen amazed with ſorrow) ſhe ſaid, *You ſhall heere lay your Mother.* My ſelf was ſilent, and I repreſſed my teares; but my brother ſaid ſomewhat, whereby he inſinuated the hope he had, that ſhe ſhould be more happy, then to dy in any Countrey but her owne. Which as ſoone as ſhe had heard (hauing checked him with

with an offended countenaunce, for his being yet so imperfect) and then turning her selfe towards me, she said thus, *Behould what your Brother saith*; and soone after vnto vs both, *Lay this Body where you will. Let not any care therof disquiet you; only this I intreate, that you will remember me at the Altar of our Lord whereseuer you be.* And when she had expreſt her self to this purpose, in the best sort she could, she held her peace, & was much oppressed by her sicknes, which grew fast vpon her.

S. Monica desireth her sonn to pray for her at the Altar whē she should be dead; as Catholikes doe at this day.

But I, considering thy giftes, O my inuisible God, which thou conuayest into the hartes of thy seruantes (from whence so admirable fruites doe grow) did reioyce and giue thankes to thee, recording in thy sight, the much that I knew my Mother had formerly troubled her self, about her sepulture, which she had prouided, and prepared, to be close by the body of her husband. Because as they were grown to liue in great coniunction of mind, she desired (as humane nature is not so capable of such con-

consideratiõs as are meerely diuine) that to her other happines, this might also be added, and celebrated by men, how it was graunted to her, that (after a long peregrination beyond the Sea) the same earth might giue buriall to the earth of both their bodies. But, when this emptines began to be no longer in her hart, by her growing to be full of thy grace & goodnes, I knew not of it, but was yet glad, euen to admiration, that so it was. Although yet, euen by that very speach which before she vsed to me, at the window, when she sayd, *what do I heere any longer*, she discouered not any desire of dying in her own Countrey. Afterwards I was also told, how that while we were at *Ostia*, she had beene familiarly and confidently discoursing one day, with some frendes of mine (my self not being present) of the contempt of this life, and the commodities of death; when they being amazed, at the courage of that woman, and asking her, if she would not feare to leaue her body so farre off from the place where she was borne;

borne; she answered thus, *There is nothing farre off from God, neither is there any cause of feare, but that he will know me at the day of iudgment, well inough, whereby he may raise me vp againe.* But vpon the ninth day of her sicknes, in the six and fiftyeth yeare of her age, and the three and thirteth of mine, that religious and pious soule was discharged from the prison of her body.

Note.

His excessiue griefe.

CHAP. XII.

I Closd her eies; and there grew vpon my hart an vnspeakeable sorrowe, which ouerflowed in teares; and mine eyes being subiect to the imperious dominion of my mind, did euen drinke their fountaine dry, & I was extremely oppressed in that conflict. At the instant of her giuing vp the ghoste, the boy *Adeodatus*, brake forth into a loud lamentation; but when we had all imployed our selues to quiet him, he held his

his peace. Nay there did alſo ſlipp from my ſelfe ſome ſhew of childiſhnes that way, but I repreſt it by the diſcretion of a man; and I was ſilent. Nor did we thinke fit to ſolemnize that funeral with weeping and howling complaints; becauſe ſuch demonſtrations of ſorrow, are wont to deplore the misfortune and totall deſtruction of ſuch as dye miſerably; whereas ſhe neither dyed miſerably, nor indeed dyed at all, as we were aſſured, both by her true fayth, & exemplar life, and by other certayne reaſons.

What was then the cauſe, why inwardly this greene wound did ſo extremely greeue me; but only the ſuddaine breaking off, of that cuſtome, which I had, to liue in her moſt ſweet, and moſt deere conuerſation. I confeſſe I was much ioyed by that teſtimony which ſhe gaue me in her laſt ſickneſs, when ſhe (obſeruing the due reſpects I bare in the ſeruice of her perſon) vouchſafed to ſpeake me ſo fayre, as to ſay, that I was *obſequious, and tender ouer her*. And ſhe related with great deernes of affection,

how she neuer heard, any harsh or vnkindword to be darted out of my mouth against her. But yet, O thou my God, who didst make vs both, what comparison was there, betweene the honour I could do her, & the payneful care which she had of me? Becaufe therefore I was depriued of so great a comfort, my soule was wounded; and my life, as it were, was torne in peeces, which till then, had beene composed of hers and myne.

(1) *Fratres & Religiosæ feminæ.*

The boy being quieted, *Euodius* opened the *Psalter*, & began to recite this Psalme, *I will singe vnto thee, O Lord, mercy, and iudgment*; to which all the house made answere. And when the people heard what had happened, many (1) *Brothers* or *Friars*, and *Religious women* came thither to vs; and they particulerly, (to whose (2) office it belonged to bury the dead) and I the whilest, when conueniently I could, did entertayne them (who thought it not fit to forsake me) with saying somewhat, which I held to be conuenient for that tyme. And by this fomentation of *Truth*, I asswaged my torment,

(2) There were persons who were *ex officio* to haue care of burying the dead as we haue in catholik Countroyes.

orment, which to thee was known, but they were ignorant therof, who attentively hearkned to what I sayd; and conceaued me to be without much sense of sorrow. But in thy eares (where none of them were present) I blamed the effeminatenes of my Mind, and stayed the course of my sadnes; which yet by that tyme began to decrease a little, though soon after it returned impetuously vpon me. Yet not so farre, as to make me shed teares, or so much as to change my countenance; but well I knew, what I kept downe in my hart: And because I was very much offended, that these humane respects had such power ouer me (which yet cannot chuse but happen sometims, through the common course and condition of our Nature) I did grieue with another grief, for hauing grieued before; & so was afflicted with double sorrow.

And behould when the corpes was carryed forth, we went and returned without tears; for neither in those prayers which we made, where the (1) *sacrifice of our Redemptiõ was offered for her* (the

(1) The sacrifice of the Masse offered for S. Monica being dead.

(a) The custom there was to place the corpes, before it was buryed, in sight of the altar: in other places the body is buryed first, and then Masse is celebrated.

body being placed neere the sepulcher, before it was buryed, according (a) to the custome of the place) nor in those which were made afterwards, did I weep at all. Yet was I grieuously, and secretly sad, all that day, and with a troubled mind I begd of thee (as well as I could) that thou wouldst cure the wound of my grief. Which yet thou didst not at that tyme, because * I conceaue thou wouldst make me know by this one experiment, how preiudiciall a thing it is (euen to a soule that contemnes the vanity of the world) to bind it selfe so very close to any of thy creatures.

One may offend by excesse, euen in the most honest and iust affectiō.

And I thought it would do me good to go *Bathe* my selfe; as hauing heard, that the name of Βαλανεῖον, was giuen by the Grecians, because it was good to expell griefe of mind. Behould I confesse euen this vnto thy Mercy, O thou Father of * Orphanes, that after my Bathing I was the same man I had beene before. For the bitternes of the sorrow of my hart, did not spend it selfe by the poares of

* He calleth himselfe so, because now his Mother was dead.

of my skin; but ſoone after I ſlept, and when I waked, I found it in great part aſſwaged. And as I lay in my bed alone, this true verſe of thy ſeruant *Ambroſe*, came into my Mind.

» *Thou God Creatour of vs all,*
» *Guiding thoſe Orbes celeſtiall,*
» *Do'ſt cloath the Day with cleereſt light;*
» *Appointing ſleep to come, by Night,*
» *Which may our weakned limmes reſtore*
» *To ſtrength of labour, as before;*
» *And eaſe our ouercharged Mindes,*
» *Of that ſad care, which there it findes.*

This Hymne is ſtill ſung in the Church.

And then againe, by little and little, I called backe thy-Hand-mayd to the ancient place which ſhe had in my *Memory*; conſidering that conuerſation of hers ſo pious, and religious towardes thee, and towardes vs ſo obſequious and ſweet, whereof I was ſuddainly depriued. I thē tooke pleaſure to weep in thy ſight, concerning her, and * for her; and concerning my ſelfe and for my ſelfe. And to thoſe teares, which formerly I had repreſt, I then gaue liberty of running their full carriere; planting as it were

Praying for her.

my hart vpon them, which lay easily vpon that pillow. For there were thy eares O Lord, and not the eares of men, who would haue made a scornefull construction of my weeping. And now, O Lord I confesse it to thee in this writing. Let him read it who will, and interpret it as pleaseth him. And if he find it to be a sinne for me, to haue bewayled my Mother, so short a tyme, as is a peece of an houre (that Mother I say who was dead and departed from myne eyes, and who had wept for me so many yeares, that before thyne eyes I might liue) let him not deride me, but rather (if he be full of Charity) let him weep for my sinnes to thee, who art the Father, of all the brethren, of thy Christ our Lord.

He prayeth ardently for her soule.

CHAP. XIII.

BVT now (my hart being recouered from that wound for which it might be blamed of a carnall kind of affection) I powre

I powre out to thee, O our God, in the behalf of that thy ſeruant, a kind of teares far different, which flow from a contrite ſpirit; conſidering the danger of euery one who dyeth in *Adam*. And although ſhe was ſo quickned & renewed in chriſt (whileſt ſhe remayned yet amongſt vs) that thy name was prayſed both in her beliefe and life; yet I dare not affirme, that after thou hadſt regenerated her by her Baptiſme, there iſſued no word out of her mouth againſt thy commandement. And it is ſayd by thy Sonne, who is *Truth* it ſelfe, that *If any one call his brother Foole, he ſhallbe guilty of hell fire; and woe be euen to men who lead a commendable and exemplar life; if thou looke vpon it without mercy*. But becauſe thou art not too rigorous in the examination of our ſinnes, we confidently hope that ſhe hath found * ſome place of pardon with thee.

Either Heauen or Purgatory.

Whoſoeuer recounts to thee his own *Merits* *, what doth he recount but thy gifts. O that all men would know themſelues, and that *ſuch as glory would glory in*

We grow to haue merits, by the gift and grace of God.

our Lord. But I (O thou who art my Prayse, my Life, & the God of my hart) for a while laying aside her good deeds (for which I ioyfully giue thee thanks) do now pray vnto thee for the sinnes of my Mother. Hearken to me I beseech thee for his sake, *who is the true* * *medicine of our wounds, who hunge vpō the Crosse, and sitting now at thy right hand, maketh intercession for vs*. I know that she hath willingly, and from her hart forgiuen such as offended her; forgiue thou also her * sinnes, if she committed any, in so many yeares, after she was cleansed by the water of saluation.

Prayers for the dead.

*Christ our Lord.

* S. Monica was so Holy a womā, that S. Augustine doubted whether or no, she committed any sins after Baptism

Forgiue her O Lord, forgiue her I beseech thee; & enter not with her into iudgement. Let thy Mercy ouertop thy Iustice; bycause thy sayinges are true, and thou hast promised Mercy to such as are mercifull, which yet they could not be without thy gift, who to whome thou hast beene mercifull wilt yet shew more mercy, and thou wilt shewe deeds of mercy to whome thou hast beene mercifully inclined. And I verily perswade my

S. Augustine prayes earnestly for his Mothers soule, after her death.

selfe

selfe that thou hast already done what I desire; but yet accept O Lord this prayer which so willingly I make. For she, when the day of her death drew neere vpon her, did not craue that her body might be sumptuously adorned, or embaulmed, with spices and adours; nor desired she any curious or choyce monument; or cared she to be conueyed into her natiue Countrey. They were not these thinges which she recommended to vs; but only she desired to be remembred at thy (1) *Altar*, wherat she vsed to assist without pretermission, of any one day; and from whence she knew that holy (2) sacrifice to be dispensed, whereby the *handwriting was blotted out, which carried our condemnation in it, and whereby our Enemy had triumphed ouer vs; but whilest he numbred & obiected our sinnes against vs, he could find no sinne in him by whome we are conquerours. Who can restore that innocent bloud of his? VVho can repay the*

He is in hope that she did not need his prayers by cause as he sayth, before he was vncertaine whether or no she had sinned after baptime; but yet because he was not certayne of it, he prayeth for her as you see.

(1) The sacrifice of the

Masse was euery day celebrated in S. Augustines tyme, & S. Monica dayly did assist therat. (2) This could be nothing but the very body & bloud of Christ our Lord.

price wherewith he bought vs, and so take vs out of his hand.

To this sacrament of our Redemption, thy seruant had tied her soule fast by the bond of faith. Let nothing seuer her from thy protection; *Let not the lion and dragon* either by force or fraud, interpose himselfe betweene thee and her. For she will not answere, that she hath no debt or sinne, least she be conuinced and inuested by that crafty accuser; but she will answere, that her sinnes are forgiuen by him, to whome no creature can repay that which he laid out for vs, whilest himself owed nothing. *Let her therefore rest in peace* with her husband, before whome, or after whome she was neuer married; & whome she serued, bringing forth fruite to thee, with patience, that she might also gaine him to thee.

He sayth *Sit ergo in pace*, and we say *Requiescat in pace*, of faithfull Christians that are departed, *Let him rest in peace.* He desireth of God that many others may be inspired to pray for his Fathers and his mothers soules, at the Altar, after they were dead; & of this religion are we Catholiques.

And inspire, O Lord my God, inspire thy seruantes my brethren, thy children my Lordes; (whome with hart and tongue and pen I serue) that whosoeuer reades these *Confessions*, may, at thy *Al-*

tar

ter, remember thy ſeruant *Monica*, with *Patricius* her husband; through whome thou broughtſt me into this world, though in what ſort I know not. Let them with pious affection, remember thoſe who were my parents in this tranſitory life; and who are my brethren in reſpect of thee who art our common Father, in the Catholique Church) which is our Mother) and who are to be alſo my coinhabitants of the ſpirituall Citty of *Hieruſalem*: *whereunto the peregrination of thy people doth aſpire, and ſigh from their birth vnto their death*. That ſo, what ſhe deſired of me, by her laſt will, may the more aboundantly be perfourmed to her, through the prayers of many, as wel by meanes of theſe my Confeſſions, as of myne owne particuler prayers.

The end of the Ninth Booke.

THE TENTH BOOKE

The Confeſsion of the hart.

CHAP. I.

LEt me know thee O God, O thou who knoweſt me. Let me know thee, as I am known by thee; o thou the vertue of my ſoule, enter into it, and make it fit for thee, *that thou maiſt enioy and poſſeſſe it, without ſpot or wrinckle.* This is the hope I haue, and therfore do I ſpeake; and in this hope I reioyce,

reioyce, whensoeuer I reioyce as I should. The* other things of this life deserue to be lamented so much the lesse, by how much the more they are lamented by vs; and they deserue to be lamented so much the more, by how much the lesse we lament them. *For behould thou hast loued Truth: and he that proceedeth according to Truth cometh to the light.* This will I publish with my hart before thee in my Confessions; and this will I doe by my writinges, before many witnesses. Note.

Our most secret thoughtes are known to God.

CHAP. II.

FROM *thee, O Lord (to whose eies the deep pit of mans conscience lieth open) what can be hidden in me, although I would not confesse to thee? For so, I should not hide my self from thee, but I should hide thee from me. But now that my groanes are witnesses of the displeasure that I carry against my selfe, thou From hence forward he confesseth what kind of man he was after his Conuersion.

thou ſhineſt towards me, & art pleaſing to me, and art beloued & deſired by me; that I may grow to be aſhamed of my ſelf, & renounce my ſelf & chuſe thee; & that I may not pleaſe my ſelfe, no nor ſo much as pleaſe thee, but in thee. To thee therefore, O Lord I am manifeſt, howſoeuer I am; and for what reaſon it is that I confeſſe to thee, I haue already ſayd. I doe it not ſo much with an audible voyce and words, as with the words of my ſoule, & the cry of my thoughts, which thine eare is acquainted with. For when I am wicked, it is no other thing to confeſſe to thee, but to be diſpleaſing to my ſelf; and when I am pious, it is no other thing to confeſſe to thee, but not to aſcribe it to my ſelfe. Thou * O Lord doeſt bleſſe him that is iuſt, but firſt thou doeſt iuſtify him that is wicked. Let my Confeſſion therefore, O my God, both be ſilent, to thee, and not ſilent. Silent, in reſpect of noyſe; but crying loud in reſpect of my internall deſire. For * I doe neuer ſay any thing well in the eares of men, which thou haſt not firſt heard

Note.

Note.

from

from me; nor ſhalt thou heare any thing from me, which firſt thou haſt not ſayd to me.

What the vſe is of the Confeſsion of our ſinnes.

CHAP. III.

BVT what haue I to doe with men, that they ſhould heare my *Confeſsiõs*; as if they were able to cure all my infirmities? They are curious to know the liues of others, but ſlouthfull in the amendment of their owne. Why ſhould they deſire to heare by me what I am, who will not heare from thee, what they are themſelues? And how ſhall they know whether or no I, ſpeaking of my ſelf, ſay the Truth; ſince *there is none that knoweth what is done in Man, but the ſpirit of Man which is in him*. But if thou ſpeakeſt to them, they cannot ſay *The Lord lieth*. And what is it to heare from thee what they are, but to know themſelues; and who, knowing himſelf to be ſuch as

in-

indeed he is, can say *It is false*, vnles himselfe will lye. But yet, bycause Charity doth easily beleeue well (amongst them whome it maketh to be al one, togeather with it selfe) I also, O Lord, doe confesse my self to thee, in such sort, as that men also may heare me; to whome I am not able to demonstrate that I speake Truth; but they beleeue me, bycause their eares are opened by Charity.

But thou, O my true internall Phisitian, discouer to me what fruit may be gathered therby. The *confessions of my former sinnes which thou hast forgiuen and couered (that thou mightst make me happy, changing my Soule, by faith in thee, and by the Sacrament) when they are read and heard, doe stirre vp the hart, that so it may not sleep in desperation, nor say *I cannot*. But that it may be watchfull in the loue of thy mercy, and in the sweetnes of thy grace; whereby euery weake person (who commeth, by meanes thereof, to know his infirmity) is made strong. And such as are good, take contentment to heare of the former sinnes

An excellent vse of this kind of confessions.

sinnes of them who are now free from the same; not that such men are pleased in them because they are sinnes, but because they were sinnes, and now are not so.

With what fruit therefore, O Lord my God (to whome my conscience confesseth dayly, being more secure in the hope of thy mercy, then in the consideration of myne owne innocency) with what fruit, I beseech thee, shall I by this writing confesse in thy presence, euen to Men, not only what I haue beene, but what now I am? For, the fruit of their knowing what I haue beene, I haue already considered; but what I am yet (euen now at this very tyme of making my Confessions) many also desire to vnderstand, both such as know, and such as know me not (if they haue heard of me, either by my selfe or others) but the eare of those men lyeth not close to my hart; where I, whatsoeuer I be, am wholly. They desire therefore to heare me, confessing euen my very thoughts, whither yet neither their eyes, nor eares, nor

vnderſtanding can arriue. They ſay they will beleeue me, though they cannot know, whether that which I am to ſay, be true or no. But *Charity* which is in thē (becauſe they are thy ſeruāts) aſſures them, that whileſt I am making my *Confeſſions*, I will tell no lyes, and that *Charity* which is in them, will beleeue me.

That the fruits of ſuch Confeſſions are great.

CHAP. IIII.

BVT to what purpoſe do they deſire this? Do they intend to congratulate with me when they ſhal heare how cloſe I am cōming towards thee by thy grace; and will they pray for me, when they ſhall vnderſtand how much I am held downe by the weight of my ſinnes? Yea theſe are the Men to whome I will diſcouer my ſelfe. For it * is no ſmall fruit or profit, O Lord my God, that thou mayſt be both thanked by men, and prayd vnto for me by men. Let the charitable Mind

The excellent vſe of making theſe publike Confeſſions.

Mind of my Brethren, either loue or grieue, for whatſouer they find in me, which thou teacheſt to be worthy, either of loue or griefe. Let this be done by his Mind *who is my brother in Charity, but not by the Mind of a ſtranger, or of ſtrang children, whoſe mouth ſpeaketh vaine things, and their right hand is the right hand of iniquity*. But let it be the mouth of a Brother, who when he approueth my actions reioyceth for me; and when he diſalloweth them grieueth for me; becauſe whether he like them, or like them not, he loues me.

To ſuch will I diſcouer my ſelfe. Let them be delighted in my good deeds, let them ſigh in the conſideration of my ſinnes. *My *good actions are thy ordinations, and thy gifts; my ſinnes are myne owne faults, and thy puniſhments*. Let them be comforted in thoſe, and ſigh for theſe; that both thankes and teares, may aſcend vp into thy ſight, from thoſe incenſaries of the harts of my Brethren. But thou, O Lord (being pleaſed in that odour which perfumes thy holy *Temple*) haue

Note this great Truth.

pitty on me, according to thy great mercy, for thy names sake; and forsake not thyne owne beginnings in me, but finish and perfect those thinges which are in me imperfect.

This is the fruit of my confessing not only what I haue been, but what I am; and * that I may confesse it not only before thee, with a secret exultation (yet with trembling) and with a secret sorrow (yet with hope,) but also in the hearing of Men, who are thy faythfull children; and who are the companions both of my ioy and misery, and both my fellow Cittizens, & my fellow pilgrims; some whereof walke on before me some follow me, and some accompany me in this life. These are thy seruants, my brethren, whome thou hast appointed to be thy sonnes and my Lordes; & whom thou hast required me to serue, if I desire to liue with thee, and of thee.

* S. Augustine was certaine of his salvation, but he wroght it in fear and trembling, though he had great hope in the mercyes of God.

And this *Word* of thyne had been of small effect with me, if only it had (by speaking) commanded, and had not also by example, lead me. This I doe both

by deedes, and words; this I doe vnder thy winges; and the danger, wherein I doit, would be too extreme, if it were not, that, *vnder thy wings, my Soule is subiect to thee, and that my weaknes to thee is knowne*. My selfe am but as a little child, but yet my Father doth euer liue, and he is a fit and skilfull Tutour ouer me; for he is the same who both begot me, and who defendeth me; and thou thy self art all the *Good*, that I haue, O thou Omnipotent God, who art with me, before I can be with thee. I wil therfor declare to such as thou hast cōmanded me to serue, not only what I haue beene, but what now I am; and euen very now; yet doe I not take vpon me to be myne owne Iudge. Let me therfore thus be heard.

That Man knoweth not his whole selfe; and that he knoweth God but in Aenigmate, *or by representation.*

CHAP. V.

FOR thou, O Lord, doest discerne & iudge me. And though *no man knoweth*

what is in Man, but the ſpirit of Mã which is in him, yet ther is ſomwhat in mã, which not ſomuch as the ſpirit which is in him knoweth But thou, O Lord, doeſt know all thoſe thinges of his, which thou haſt made, yea euen, I (although in thy ſight I deſpiſe and eſteeme my ſelfe to be but duſt and aſhes) do yet know ſomewhat of thee, which I know not of my ſelfe. *Now indeed we ſee but as by a glaſſe, and by a kind of repreſentation, and not, as yet, face to face*. And as long as I am in this pilgrimage from thee, I am more preſent with my ſelfe, then with thee. And yet I know, that thou, by no meanes canſt be violated; but as for me, what tentations I can reſiſt, and what I cannot, I do not know. And my confidence is, *that thou art faithfull, who doeſt not ſuffer vs to be tempted, aboue that which we can beare, but together with the tentation doeſt alſo giue an iſſue, that we may beare it*. Let me therfore cõfeſſe to thee, that which I know not of my ſelf. Becauſe that which I know of my ſelf, I know ſo far as thou ſhineſt on me; and that which I know not

not of my ſelfe, ſo long I ſhall not know it, *as till my darknes may be made like noone day in thy countenance*, my conſcience no more being cloudy, but cleered vp.

He ſtriueth to conceaue what kind of thing God is.

CHAP. VI.

O Lord * I loue thee. Thou haſt ſtruck̄ my hart through with thy *Word*, and I haue loued thee; yea behould, the Heauens & the Earth (withall that is in them) proclayme to me on euery ſide, that I ought to loue thee; & they publiſh the ſame to al mē, *to the end that they may be inexcuſable*. But thou ſhalt more profoundly haue mercy, vpon whome thou wilt haue mercy; and thou ſhalt perform more mercy towardes them, to whome thou haſt ſhewed mercy; for els, *the heauē and the earth do but ſing thy prayſes to deafe perſōs*. But yet whē I loue thee, what kind of thing is it that I loue? Not the beauty of bodyes, not the order of tyme; not the cleernes of this light which our eyes

See how S Auguſtine was enamoured of God.

are ſo glad to ſee; not the harmony of ſweet ſonges in Muſique; not the fragrancy of flowres, and other vnctuous and aromatical odours; not Manna, nor any thing of ſweet and curious taſt; not carnall creaturs which may delightfuly be imbraced by fleſh and bloud: They are not theſe thinges which I loue in louing God. And yet I loue a kind of *Light*, a kind of *voyce*, a kind of *odour*, a kind of *food*, and a kind of *imbracing*, when I loue my God; The *light*, the *voyce*, the *odour*, the *food*, and the *imbracing* of my inward man. Where that ſhins to my ſoule, which is not circumſcribed by any place; that ſounds to myne eare which is not ſtolne, and ſnatcht away by tyme; that yieldeth ſmell which is not ſcattered by ayre; that ſauours in taſt, which is not conſumed by our eating: that remayns enioyed, which is not diuorced by ſatiety; This is that which I loue when I loue my God.

A noble diſcourſe.

And what is this? I* asked the Earth, and it ſaid I am not he; and all thinges that are in the Earth confeſt the ſame. I asked

asked the Sea, and those deep bottomes, and the creeping creatures: and they answered, *We are not thy God, seeke him aboue vs.* I asked the subtle Ayre, & this Ayre, with all the Inhabitantes thereof sayd, *Anaximenes is deceaued, I am not thy God.* I askt the *Heauens*, the *Sun*, the *Moone* & the *Stars*; *neither are we* (say they) *the God that thou seekest.* And I said to all these creatures which are subiect to my senses, *Concerning my God you haue told me that you are not he; Tell me now somwhat of what he is?* And they cryed out with a loud voyce, *It is he, that made vs.* My question to these creatures, is nothing else but my earnest consideration; & their answere to me, is nothing else but the very *Nature* of them; and that *Nature* directed me to my selfe. And to my selfe I said, *Who art thou?* and I answered, a *Man*.

And behould, I haue a *body*, & a *soule* within me, and they are neere at hand, one of them being *externall*, & the other *internall*. By which of these is it, that I am to seeke my God, whome now I haue sought amongst corporeall things, from

the *earth* to the *heauens*, as farre as I haue beene able, to ſend theſe beames of mine eies, as my Ambaſſadours? But the *internall* is the better part. For all theſe *corporeall meſſengers*, gaue place to the *Mind*, which did preſide, and diſcerne, of theſe particuler anſweres, of *heauen* and *earth*, *and all that is in them*, when they ſaid, *We are not thy God, for he made vs*. The *interiour* part of *man*, hath knowne theſe things, by the miniſtery of the *exteriour*. I, the *interiour* haue knowne them; I, the *Mind* haue done it, by the ſenſes of my *Body*.

I asked the whole bulke of the world, concerning my God, and it anſwered me, *I am not he*, but *he made me*. Doth not this *Nature* of things, appeare to all men, who ſee cleerely? Yes. But why then doth it not ſpeak the ſame thinges to all men? The * great and ſmall liuing creatures which are vnreaſonable, doe ſee this *Nature* of thinges; but they can aske no queſtions concerning it. For *Reaſon*, which is the *Iudge*, is not enabled in the, to diſcourſe vpon that, which their ſenſes

The ſolution to the former queſtions.

ses discouer. But *men* can inquire thereof, *that the inuisible thinges of God may be discerned, and vnderstood, by those things that are made*. But * by inordinate loue, they make themselues subiect to thē, & being subiect, they are no longer fit to iudge

By our inordinate loue of the creatures we loose our superiority ouer them, & become their subiects and slaues.

Neither * doe these things answere any thinge, to such as only aske, vnles withall they can iudge. Neither yet doe they chaunge their voyce, that is their *Nature*, if one doe only see them, and another seeing, doe further inquire after them, so as they can appeare in one sorte to one, and in another to another; but they appeare in the same manner to both; only to one, they vse speach, to another they are dumbe. Or rather they speake to all; but such only vnderstand, them as compare that voyce which they heare outwardly, with *Truth* which is within. For *Truth* sayth to me, *heauen & earth, or any thing corporeall is not thy God*; & the very *Nature* of these things doth tell vs this, Looke here; behould. There is lesse bulke in the parte, then in the whole. Now, thou art the better of the two,

Study & pōder this diuine passage.

two: I ſpeake to thee *O Soule*, bycauſe thou doeſt quicken the bulke of thy *Body*, by giuing it *life*, which no *Body* can giue to a *Body*; but thy *God* giueth alſo *life* to thee.

Almighty God can only be aſpyred to, by a reaſonable ſoule.

CHAP. VII.

BVT what then is that which I loue, when I loue my God? Who is he, that is ſo highly ſuperiour to my ſoule? By this very ſoule of mine, I will aſcend to him. I will paſſe beyond that *Faculty* of mine, whereby I am knit to a *Body*, the whole frame whereof, I fill with life. I cannot find God by the ſtrength of this *Faculty*; for if I could, euen the Horſe, and Mule which haue no vnderſtanding, might find him alſo as well as I; ſince it is the ſame *Faculty* whereby their bodies do alſo liue. There is another *Faculty* which our Lord hath framed, whereby my *Body* is not only endued

endued with *life*, but with *sense* also. And he it is that commaundeth the eye that it do not heare, and the eare that it do not see; but ordeyning that, to see, and this to heare; and euery *sense* to performe his seuerall office, in his seuerall place; all which, though diuers, are yet gouerned by one *Mind* I will also passe beyond this *Faculty* of mine, for the horse and mule, haue this also, and their *bodies* are also accommodated with *senses*.

The force of the Memory.

CHAP. VIII.

I Will therfore passe beyond this *Faculty*, or power of my *Nature*; ascending, by degrees, towards him that made me. And I come, into those spacious walks, and large Courts of my *Memory*; whither the treasure of innumerable *images*, or *species* of things subiect to sense, are carryed in. There, is also laid vp, whatsoeuer we thinke; either by way of augmentation, or diminution, or any kind of

A discourse of the Memory of man, somewhat hard, but admirable otherwise; &

it is continued forsome twelue Chapters following

of variation, of all those thinges, which haue byn obiected to our senses; & whatsoeuer else we haue any way reserued, or recommended to our selues, vnles withall it be swallowed vp and buried by oblıuion.

When I am in my *Memory*, I require that any thinge which I haue a mind to, may be brought forth. And some thinges do instantly present themselues; others will not come at the first call; but are (as it were) drawne out, from more inward and secret receptacles: Some thinges againe, do sally out as it were in troupes; and whileſt other thinges are desired, and sought, they do yet leap out, as if they would say, *Are not we peraduenture they you looke for?* and I discharge them with the hand of my mind, from the face of my remembrance; till at last, that, which I desire is brought to sight, out of that cloudy and hidden corner. Other thinges come forth with facility, when they are demaunded, and without disorder to one another; the former giuing place to the later, & by so yealding, the

the ſame former are hidden againe, and ſo they continue, till they be againe required; and all this is done when any thing is repeated by hart.

All thinges are there diſtinctly kept, and vnder certaine heads, according to the ſeuerall gates by which they had entrance. As *light*, and all colours, and the ſhapes of bodies goe in by the *eies*; all kinds of *ſoundes* by the *eares*; all *odours* by the *noſtrilles*; all *ſauours* of *taſt* by the *mouth*; and by *touch* (which is diffuſed throughout all the partes) things *hard* or *ſoft*, *hoat* or *cold*, *ſmooth* or *rugged*, & *heauy* or *light*, whether they be within the body, or without. All theſe thinges doth it receaue, to be reuiewed and reſumed as occaſion ſerues. Great is the receit of the *Memory*, and I cannot reach vnto the ſecret, and vnſpeakeable concauities which it hath; ſince all thinges doe enter in, euery one by ſeuerall gates, and are ſo lodged there. Not yet, that the thinges themſelues doe enter, but the *Images*, or *ſpecies*, and reſemblances, are there ready and at hand, whenſoeuer a

mans

mans cogitation will recall them.

But although we knowe, by what particuler ſences theſe ſeuerall *images* are fetched in, & locked vp into the *Memory*, yet who is able to ſay how they are framed? For when I am in darknes, and in ſilence, I can draw *colours* out of my *Memory* if I will; and diſcerne the difference between black & white; or what other colours I can thinke of: nor doth any *ſound* encroach vpon me, or diſquiet the order of thoſe thinges, which haue beene taken in by the *eies*; notwithſtanding that the ſoundes themſelues are alſo there, though yet a part; for (if I liſt) I can call vpon them, and they are alſo with me, at an inſtant. And ſo with a *tongue*, and *throate* that ſhall not moue, I can ſinge as long as I will; and thoſe *Images* or *ſpecies* of *colours* (which yet are there) do neuer interpoſe themſelues, or interrupt me, ſo long as I am ſurueying that other treaſure, which made the entry by mine *eares*.

In the ſame manner, other obiects which are introduced, & laid vp by the other

other senses, are remembred by me as I list; and I discerne the ayre of *lillyes* frō that of *violets*, whilest yet I smell not; and the tast of *hony* from that of *sweet wine*; and the *touch* of any thing that is *soft*, from that of another thing which is *rugged*; and this not by *tasting*, or *feeling* any thing, at that tyme, but only by the faculty of *remembring*.

Such is the traffique that I haue; in this huge Court of my *Memory*; for there, both the heauen, the earth, & the Sea, are still at hand; withal those things which are in them, and haue beene subiected to my sense, sauing only such as I haue forgotten. There also do I my selfe occurr, euen vnto my selfe; and I take a kind of accompt, both of what, and when, and where I did any thing, and how I was affected, when I did it. There are also those thinges, which either I haue experimented, or taken vpon trust; and out of the same *stocke* or *principall* do rise the similituds of those things which were either so experimented, or otherwise learnt by me, or els which are

compounded of both theſe kindes of knowledge. And I make compariſon betweene them, and other thinges that are paſt; & by them I frame coniecture of euents; & I conceaue hopes, or feares which may concerne thinges to come: and againe I meditate vpon all theſe thinges, as if they all were preſent. And in this vaſt boſome of my *Mind*, which is full of the *Images* of ſo many, and ſo great thinges, I ſay to my ſelfe, *I will do this, or that; and this or that will follow of it. Oh that this or that might happen; God forbid that this or that ſhould be*. Such things do I ſay within my ſelfe; and whileſt I ſay ſo, the *Images* or *reſemblances* of all thoſe thinges, whereof I ſpeake with the language of my Mind, are preſent; and they come out of the ſame treaſure of my *Memory*; neither could I at all, ſpeake of any of them; if they were abſent from thence.

Great is this faculty and power of the *Memory*; exceſſiuely great it is, O my God. It is a vaſt and infinite place of receipt, & it is a faculty of my *Mind*, and it be-

elongeth to my *Nature*; nor doe I my elfe comprehend all that which I am. The *Mind* therfore ſeemes too ſtrait, to oſſeſſe, and to vnderſtand all it ſelf. But s the *Memory* without the *Mind*, or rather s it not within it? And yet if it be with-n it, how is not the *Mind* able to con-eyne it? In the conſideration heereof, xtreme admiration doth grow in me, ea I am euen taken with a kind of aſto-iſhment? And yet men grow to won-er at the height of Mountaines; & the Note. uge waues of the Sea; and the long ourſe of Riuers; and the vaſt compaſſe f the Ocean, and the circular motion of he Stars; and they leaue themſelues ithout wondering.

Yea and beſides, when I ſpake of ll theſe thinges, I ſaw them not with nyne eyes; neither yet could I haue ſpo-en of them, vnles the Mountaines and aues, and riuers and Stars (which I aue ſeene) and the Ocean (whereof I aue heard) were ſeene by me in my *Memory*, with as great ſpaces, as if I ſaw em by my corporall eye. Neither yet

by seeing them, did I swallow vp them
selues, neither are they within me, b
only their *Images*. And I know also b
which of the seuerall *senses* of the *bod*
my *Mind* receaueth any impression.

The Memory of knowledge.

CHAP. IX.

BVT not these things only, are locke
vp in this huge capacity of my *Me*
mory. For ther also are all those precepts
which concerne the liberall Arts, if w
haue not yet forgotten thē; & they lye a
in a *place* more inwardly remote, wher
they are kept, though properly speakin
it be no place; neither do I only carry, th
Images of them with me, but the thing
themselues. For, what *science* is; wha
the *skill of disputing*; *how many kindes*
questions there are, whatsoeuer, I say, o
these thinges I know, it so resideth in m
Memory, that I do not leaue the thing
selfe, without me, retayning only th
image; nor did it sound, and then pas
away

away, like to a voyce, which was impreſſed vpon the eare (in ſuch ſort, that only it might be reſumed, as if it ſtill did ſound, though indeed it did not ſo;) or like an *odour* which vaniſheth, and caſteth it ſelfe away vpon the ayre, and affects the *ſmell*, from whence it ferryes ouer, or conuayes a kind of picture, or *Image* of it ſelfe into the *memory*, which by *reminiſcence* we may cal backe againe; or els as *Meate*, which being in the ſtomake, hath no taſt, and yet hath as it were a taſt in the *memory*; or finally as any thing which by *corporall* touch is felt, and being abſented, may yet be imagined, and recalled by the *memory*. Theſe things I ſay are not, themſelues, receaued; but the only *reſemblances*, or *images* thereof are drawne in, with ſtrang celerity, and are laid vp, as in ſo many admirable cabbinets, out of which afterwards, they are no leſſe admirably fetcht againe, by the *Remembrance*.

Our Senſes deliuer vp ſome thinges themſelues to the Memory.

CHAP. X.

BVT now when I heare that there are three kindes of queſtions, *Whether a thing be or no? What is the eſſence of ſuch a thing? And what kind of thing it is*, I do indeed hold faſt the *Images* of thoſe ſoundes, whereby theſe wordes are compoſed; and I know that the ſounds themſelues did paſſe with a kind of noyſe by myne eares, & now I know they are no more. But the things themſelues which are ſignifyed by thoſe ſoundes, neither did I euer reach by any ſenſe of my body; nor could I diſcerne them otherwiſe then by my very Mind; and ſo I layd vp not the *Images* only, but the thinges themſelues in my *Memory*. And how they got in thither, I will declare, if I can. I run ouer the gates of my fleſh and bloud, neither do I find by which of them they entred. For the *Eyes* ſay

ſay, if they be apparelled with any *colour*, we diſcouer them; the *Eares*, if they had any *ſound*, we declare them; the *Noſtrills*, if they had any *ſmell*, they paſſed by them; the *Taſt*, if they had no *ſauour*, it will not anſwere to any queſtion concerning them; the *Touch*, if they were not *corporeall*, it handled them not; and if it handled them not, it gaue no newes of them. From whence therefore, and how did theſe thinges enter into my *Memory*? I know not. For when I learnt them, I gaue not credit to the iudgement of another man, but I found them to be in myne owne; and I acknowledged them to be true, and ſo I commended them to my *Mind*, from whence I meant to reſume them vpon occaſion. Therefore there they were, euen before I had learnt them; but yet in my *Memory* they were not. Where then, or how could I (whileſt I was learning them) acknowledge and ſay, *ſo it is*; &, *it is true*; but only becauſe they were already in my *Memory*, though in a part thereof ſo retyred, and remote (as it

were in moſt obſcure and hidden caues) that vnles they had beene drawne out by the admonition of ſome other man, I ſhould neuer perhaps haue thought vpō them.

The ſpecies of thinges are in the Mind.

CHAP. XI.

SO as we find, that to learne theſe thinges, whereof we ſucke not in the *images* by our ſenſes, but which we ſee within our ſelues (as they are indeed, without *images* or reſemblances) is nothing els but by obſeruation to marke, & by earneſt cogitation to collect, the ſame thinges, which before, were kept indeed in the *memory*, but confuſedly. So that now, they being ordered in the very *memory*, where before they lurked in a ſcattering, and neglected manner, they may familiarly occur vpon any intention of the *Mind*. And how many of theſe things doth my *Memory* carry in it, which are already found out, and cloſe at hand, &

which

which men are ſayd to haue learnt, and knowne; and yet if I ſhall forbeare to call them to mind, within a reaſonable diſtance of tyme, they will ſo be drownd againe, and will ſo, as it were, ſlide away into thoſe more remote and ſecret places, that I ſhallbe put to the ſame paines in recouering them as before.

For they haue no other region but this to liue in; and they are but to be compelled or *coacted*, that ſo they may be knowne againe: That is, they are to be drawne togeather from a kind of ſcattering, to which they were ſubiect; and from hence is deriued the word *Cogitation*. For theſe words *cogo* & *cogito*, which ſignify to *compell* and *ſeriouſly to thinke*, doe ſo reſpect one another, as theſe other words doe, of *ago* and *actito*, which ſignify the doing of any thinge, and *facio* and *factito*, which ſignifieth the making of any thinge. But howſoeuer it be; the *Mind* hath, by cuſtome of ſpeach, aſſumed this word wholly to it ſelfe; ſo as now, not *that* which is *collected* otherwiſe, but that which is *collected* by the

mind, doth admit of the name *Collection*, which is *Coaction*, and this is properly called *Cogitation*.

The Memory of the Mathematiques.

CHAP. XII.

THE *Memory* doth alſo conteine innumerable wayes, and lawes, of numbers and dimenſions, whereof our externall ſenſes haue made no manner of impreſſion, vpon the *Mind*; bycauſe they are neither of any *colour*, nor doe they *Sound*, or *Smell*; or are they ſubiect to the *Taſt*, or *Touch*. I haue heard the *ſound* of theſe words, whereby thoſe *thinges* are ſignified, when men argue about them; but theſe *ſoundes*, and thoſe *thinges*, are very different from one another. For the *ſoundes* are after one ſorte in *Greeke*, and after another in *Latine*; but the *thinges* are neither *Greeke*, nor *Latine*, nor of any other language.

I haue alſo ſeene lines made by workmen, in effect as ſlender as euen the

the very thred of a ſpiders webbe; * but thoſe are others, & they are not the *images* or *ſpecies* of theſe, which haue beene diſcouered to me by my corporeall eye. He knoweth them whoſoeuer doth acknowledge them within, & not by any imployment of the ſenſe at all. I haue alſo perceaued with all the ſenſes of my body, theſe *Numbers* which we *number*; but thoſe other wayes, whereby we apply theſe *numbers*, are very different; and not ſo much as *images* or *ſpecies* of theſe; and for that very reaſon, they haue a more noble, and independent kind of *Being*. Let him laugh at me, who vnderſtands not theſe things, and whileſt he is laughing at me, I wilbe ſorry for him.

* That is, the wayes, & laws, & reaſon of dimenſions.

The Memory of Affections.

CHAP. XIII.

ALL theſe thinges I remember; and I remēber alſo how I learnt them. I haue alſo heard, and I remember many thinges

thinges which are moſt falſly obiected againſt them. Which, altnough they be falſe, yet it is not falſe that I remember them; & that I haue diſcerned thoſe truthes, from theſe falſhoods, which are contradicted by them. And this alſo I remember, & I ſee, that now, I diſcerne them after one ſorte, and I was often wont to doe it after another, when I thought vpon them. So that I remember my ſelf to haue vnderſtood them often; and that which now I diſcerne and vnderſtand of them, I lay vp in my *Memory*; to the end that afterward I may remember, that now I vnderſtood them. So that I now, remember my ſelf to haue remembred them before; and ſo, if hereafter I ſhall be able to remember that I remembred them now, I ſhall doe it by the force of *Memory*.

The ſame *Memory* doth alſo conteine the affections of my *Mind*, not in ſuch ſort as the *Mind* conteyneth them, but in a very different manner; and ſo, as that it dependeth only vpon the ſtrength of the *Memory*. For ſo, at a tyme when

when I am not glad, I yet remember my ſelfe to haue beene glad in former tyme; and I can call to Mind an affection paſt, when yet at the preſent I am not afflicted, and I remember my ſelfe to haue formerly beene afraid of ſomewhat, whē at the preſent I haue no feare; and ſometymes I am mindfull of a deſire which I was wont to haue, whereof then I am wholly free. And on the contrary ſide, I do ioyfully remember my afflictiōs paſt, and I am afflicted when I reflect vpon ſome former ioy that I haue felt.

How we call to mind pleaſant things, our ſelues being not glad.

CHAP. XIV.

THIS is not to be wondred at, when there is ſpeech of the *body*; for the *body* is one thing, and the *Mind* another. And therefore it is not ſo ſtraunge, if with a ioyfull *Mind* I can remember, ſome affliction of the *Body*, which is paſt. But now, ſince the *Mind* is the very *Memory*

mory it ſelf (for ſo we are ſaid to remember, when we commit any thinge to *Mind*) and it is vſuall in ſpeach, to bid one *ſee that he haue ſuch a thinge in mind*, and when we forget any thing we ſay, *It was not in my Mind, or it ſlipt out of my Mind* (making ſo the *Mind* and the *Memory* to be one thing) ſince I ſay it is ſo, how comes it to paſſe, that being glad when I thinke vpō ſome former ſorrow, my *Memory* hath ſorrow in it, and my *Mind* hath ioy; and my *Mind* is glad, for the ioy that it conceaues, and my *Memory* is not ſorry, for the ſorrow which it entertaynes. Doth not the *Memory* perhaps, belonge vnto the *Mind*; or is it not a parte or power of it? who will be ſo abſurd as to ſay ſo. It ſhould ſeeme therfore, that the *Memory* is as the ſtomake of the *Mind*; and that *Ioy* and *Sorrow*, are as ſweet and bitter Meate; which being recommended to the *Memory*, and deliuered, as it were, ouer into the ſtomake, they may be there laid vp, but they can haue no taſt, either good or bad. It were ridiculous to thinke that theſe thinges

are

are wholly like, but yet neither are they altogeather vnlike.

But behould moreouer, when I say there are fower perturbations of the *Mind*, *Desire*, *Ioy*, *Feare*, and *Sorrow*, (and whatsoeuer I can discourse vpon, concerning thē, either by defining, or diuiding them into their seuerall partes) all this I find in the *Memory*; & from thence I bring it forth to light; and yet neuertheles when I call all these perturbations to *Mind*, I am not disquieted by any of them; and before I remembred, or resumed them, there they were; for else I could not haue produced them. Perhaps therefore, as some creatures fetch the meate out of their stomake into their mouth by ruminating or chewing the Cudd so these things are brought out by the *Memory*, when we cal them to *Mind*.

But why then, in the very mouth of his Cogitation, who discourseth (that is remembreth) these thinges, is there not felt either the sweetnes of Ioy, or the bitternes of Grief? In this there is a difference, as in other respectes there is a resem-

ſemblance. For otherwiſe who would euer ſpeake of ſuch thinges, if, as often as we ſhould name *Sorrow*, or *Feare*, ſo often we ſhould indeed be conſtreyned to *ſorrow* or *feare*. And yet we could neuer ſpeake of them, vnles we found in our *Memory*, not only the ſound of their names, according to the *Images* thereof, impreſſed vpon our Minds by our outward ſenſes; but euen the notions of the very thinges themſelues, which yet neuer entred by thoſe doores of fleſh & bloud. But the *Mind* it ſelfe obſeruing them, by the experience which ſhe hath of her owne paſſions, did either recommend them to the *Memory*, or elſe the *Memory* did not reteyne them, although they were recommended to it.

We remember alſo thinges abſent.

CHAP. XV.

BVT now whether this be done by *ſpecies* & *Images*, or no, is not ſo eaſy to be reſolued. For when I name a *Stone*,

or

or the *Sunne*, the *Images* thereof are present to my *Memory*, although the things be not present to my senses. I name a *paine of the body*, which is not present, when I feele none; and yet if the *image* thereof were not in my *Memory*, I should not know what I sayd in naming it; nor could I, in any disputation, discerne the difference betweene that, and *Pleasure*. I name *health of body*, and when I am in *health*, the thing that I name, is present with me; but yet withal, vnles I had the *Image* of it in my *Memory*, I could by no meanes call to mind, what is signifyed by the sound of that name. Neither could *sicke men* vnderstand what were meant by the name of *Health*, vnles the *Image* therof were entertayned in their *Memory*, though the thing it selfe be estranged from their body.

I name the *Numbers* * whereby we number; and behould they are in my *Memory*, not the *Images* of them but the numbers themselues. I name the *Image* of the *Sunne*, & the same Image is in my *Memory*; for it is not the *Image* of the *Image*, nũbers,

* that is, the art of numbring, to which the speach of numbers is incident. *Vide supra cap.* 11. where he distinguisheth *numeros quos numeramus* from *numeros quibus numeramus*; the former being the nũbers thẽselues as 1. 2. 3. &c the later, being the way, or art of applying these

mage, but the first *Image* that I call
mind; and the very same is present wi
me, when I remember it. Nay I name t
memory it selfe, and I acknowledge an
find that which I haue named; & whe
can I find it but euen in the same ve
memory? Is the *memory* it selfe peraduen
ture present to it selfe, by only an *ima*
of it selfe, and not indeed by it selfe?

There is a Memory also of forgetfulnes.

CHAP. XVI.

WHen I name *Oblivion* & co
sider what I name, how cou
I consider it, except I remembred, I s
not the *sound* of the name, but the *thi*
thereby signifyed; which if I had forgot
ten, to what would the sound serue
whereof I should not know the signifi
cation. When therfore I remember *m*
mory, this *memory* it selfe is present wi
me by it selfe; but when I remembe
Oblivion, both it, and *memory* are prese
with me; *memory* whereby I remembe
an

nd *Oblivion*, which I remember. But ow, what is *Oblivion*, but a meere pri- ation of *memory*? How therefore, is hat thing present to be remembred by he, which, when it is present, I cannot emember. If we remember any thing, is by keeping it in our *Memory*; and et if we remembred not *Oblivion*, we ould not acknowledge the thing, hich is signifyed by that sound, vpon he hearing of it *Oblivion* is retayned in he *memory*; and *memory* is therfore pre- ent, leaſt we ſhould forget that, vpon he abſence wherof, we muſt needs for- et.

May we perhaps inferre vpon what ſayd, that when we remember *Obliui- n*, it is not in the *memory*, by it ſelfe, but y an *Image*; becauſe if *Oblivion* it ſelfe were there, it would not be a reaſon of emembring, but of forgetting? And who is he that can diue into the bottome f this buſines? Who is he that can com- rehend how this is done. Heere doe I abour, and labour in my ſelfe, O Lord, nd am made vnto my ſelfe, as ſoyle

which must be cultiuated with too much paynes, and trauayle.

The difficultyes of comprehending the powers and facultyes of men

For * now we are not in the discouery of the Regions of Heauen, or in measuring the distãce of *Stars*, or in deuising how the Earth can hang, and yet vphold it selfe. It is I my selfe who remember; it is the *Mind* within me. Nor can I then so much wonder, if that be farre from my knowledge, which is not my selfe. But what is neerer to me then my selfe? And behould, the very force, and faculty of my *Memory* is not comprehended by me; who yet should not be that I am, without it. But what shall I say, when I see it so certayne that I remember *Oblivion* it selfe? Shall I say that the thing which I remember, is not in my *Memory*; or shall I say that *Oblivion* is in my *Memory*, to the end that I may not forget? Both these are most absurde. What account shall I make of that third solution. How can I say, that the *Image* or *resemblance* of *Oblivion* is kept in my *Memory*, and not *Oblivion* it selfe? With what colour can I say this; since when the

the Image of any thing is imprinted in the *Memory*, it is neceſſary that firſt the thing it ſelfe be preſent, whereby the Image may be framed and ſtampt?

For in this ſort I remember *Carthage*, & all the other places where I haue byn; and ſo alſo, the faces of men whome I haue ſeene. And ſo haue I faſtned vpon the obiects of my other ſenſes. And ſo hath *Memory* receaued the *Images* both of my corporall health, & of ſicknes when I had thē at ſeueral tymes; which I might behould as preſent, and might, as it were, palpably find, and conſider them in my *Mind* when I remembred them, euen abſent If therefore the *Memory* haue *Obliuion* in it, not now by it ſelf, but by the *Images* therof; it ſelfe muſt formerly haue beene there, as the Originall whereby a coppy might be taken. But when it was preſent, how could it by an *Image* therof, write any thing in the *Memory*; it being the property of *Obliuion* whenſoeuer it is preſent, to wipe out that which is alredy written. And yet, howſoeuer this be, & though the manner of it be incompre-

henſible and inexplicable, I am certayne that I remember *Oblivion* it ſelfe, whereby that which we remembred is defaced.

The threefold power of Mans Nature.

CHAP. XVII.

GREAT is this power and vertue of *Memory*; it is, O my God, a thing, which carryeth, I know not what vaitnes and horrour with it; to ſee that deep and infinite multiplicity of thinges, aſſembled in the ſingle *Mind* of Man; and this very thing am I. What am I therefore, O my God? What kind of *Nature* am I? A liuing power, extremely various, & immenſe. Behould how in theſe fields and denns, and innumerable caues of my *Memory*, and innumerably full of innumerable kindes of thinges (whether they be brought in by *Images*, as all *bodyes* are; or by the *thinges* themſelues as *arts* and *knowledge* are; or by I know not what notions or reflections, as the affe-

ctions

tions of the *Mind* are) which the *Memory* doth comprehend, and contayne; and which yet the *Mind* doth not ſuffer by (although whatſoeuer is in the *Memory*, is alſo neceſſarily in the *Mind*;) behould I ſay, how I diſcourſe vpon all theſe things, and I flutter vp and downe; and I doe alſo penetrate them as deeply as I can, but without finding of any bottom. So great is the power of *Memory*, ſo great is the power of the *Nature* & *life* in *Man* euen while he is yet mortall. What then ſhall I do, O thou my God, and my true life? I will paſſe euen beyond this *faculty* alſo of myne, which is called *Memory*. I will paſſe beyond it, that I may arriue to thee, O my delightful and deer *Light*. What ſayſt thou to me? Behould, I am aſcending by the ſteps of my *Mind* towards thee, who haſt thy habitation aboue me. I will alſo paſſe beyond this power of myne, which is called *Memory*; being deſirous euen to reach and touch thee, as thou canſt be touched; and to adhere to thee in ſuch ſort as thou maiſt be adhered to. For euen the beaſtes, and Note.

the birdes, haue alſo *Memory*, or els they would not be able to recouer thoſe holes and neſts, and many other thinges to which they are accuſtomed; nor indeed could they euer vſe themſelues to any thing, but by the meanes of their *Memory*. I will therefore tranſcend *Memory*, that I may arriue to him *who hath ſeparated me from the foure-footed beaſtes, & hath made me wiſer then the birdes of the ayre*. I will tranſcend *Memory* it ſelfe, and where ſhall I be able to find thee, O thou my truly Good, and ſecure Ioy; and where ſhall I be able to find thee?

Of Reminiſcence.

CHAP. XVIII.

IF I find thee without, my *Memory*, I am vnmindfull of thee; and how then ſhall I be able to find thee, if I remember thee not? For that woman in the *Ghoſpel* loſt her peece of ſiluer, and ſought it with a light; and vnles ſhe had remembred it, ſhe could not haue found it; for

after

after ſhe had found it, how could ſhe haue knowne whether it was it or no, vnles ſhe had remembred it. I remember that I haue loſt, and found many things; and whence do I know this? When I ſought any of them, and they asked me whether it were perhaps this or that, I anſwered them ſtill, *No*, till ſuch tyme as that were brought forth, which I had ſought. Whereof vnles I did ſtill retayne the *memory*, I ſhould not find it, whatſoeuer it were, although it were brought to me; becauſe I could not acknowledg it to be the ſame; & thus it euer hapneth, whenſoeuer any thing that is loſt, is ſought, and found. But if peraduenture any thinge be loſt, and taken from our ſight, the *Image* thereof is not taken out of the *Memory*, as is the *viſible body*; but the *image* is ſtill there, and the *body* is ſought, till againe it may be reſtored to ſight. And as ſoone as it is found, it is knowne to be the ſame, by comparing it to the *Image* which is within. Nor can we ſay that we haue found that which was loſt, if we do not know it to be the

ſame; nor can we know it if we remember it not. To the *Eyes* indeed it was loſt, but ſtill it was preſent to the *Memory*.

What it is to haue Reminiſcence.

CHAP. XIX.

HOw cometh it to paſſe, that when the *Memory* it ſelf hath loſt any thing (as it hath when we forget it) we doe yet indeauour to remember it? & where doe we ſeeke this, but in the *Memory* it ſelfe? And if, By accident, one thing be offered for another, we reiect it, till that doe at laſt occurre, which was ſought by vs; and when it occurres, we ſay *This is it*; which yet we could not ſay, vnles we knew it to be the ſame; neither would we acknowledge it, vnles we remembred it. Without doubt then, we had forgotten it in ſome ſorte, yet we had not wholly forgotten it; but by that part of the thing which we remembred, we ſought the other parte which we remembred

bred not. By cauſe the *memory* obſerueth, that now it did not carry al that *Notion* vp & downe togeather, as it was wont; but halting, as it were, for lack of vſe, it deſireth that what was wanting, may be added. As when a man well knowne to vs (whoſe name we haue yet forgotten) whether wee ſee him with our eies, or thinke of him otherwiſe, if we haue a deſire to recouer his true Name, whatſoeuer other name doth occurre, it is not knit to the reſt of that conception, which we were wont to haue, both concerning him and it; and therefore it is ſtill reiected, till that Name be brought, wherein our *mind* may entierly reſt. And whence commeth this, but from the *memory*? For when we are put in *mind* thereof, by any other body, we acknowledge that it is the ſame by vertue of *memory*. And we do not beleeue it as any new thing; but, that which was told vs to be true, we approue by way of *remembrance*. Now, if it had beene vtterly defaced out of the *mind*, we could not haue *remembred* it, although we had beene admoniſhed thereof.

of. Nor can we be ſaid intierly to haue *forgotten* that, which we remember our ſelues to haue *forgotten*; For that which we haue intierly *forgotten*, we cannot procure againe to *remember*.

All men deſir. Beatitude.

CHAP. XX.

HOw then do I ſeek thee o Lord? For when I ſeeke thee my God, I ſeeke a *happy life*; and I will ſeeke thee that my *Soule* may liue, for my *body* liueth by my *Soule*, and my *Soule* liueth by *thee*. How then ſhall I here ſeeke a *happy life*, which I cannot find till I may ſay, *It 'is inough*; and till I may ſay it in that place, where it is to be ſaid. How then doe I now ſeeke it? Whether is it by the way of *remembrance* as hauing forgotten it, & yet remembring that I haue forgotten it; or by the way of *deſire* to learne a thing vnknowne, which either I haue neuer learnt, or haue ſo forgot it, as that I remember not ſo much, as to haue forgotten

This can neuer be ſayd in this life. *Omnis qui bibit ex hac aqua ſitiet iterum.*

gotten it? Are not all men desirous of thee, who art *happy life* it selfe; and there is not one, who desireth it not? Where haue they knowne it, that they should so desire it? Where haue they seene it that they should so loue it? We haue it indeed, after I know not what imperfect manner; but there is another way of hauing it; and whensoeuer any man hath it so, it is thē that he is truly *happy*. Some there are who hope to be *happy*; but these haue it in an inferiour manner, to such as haue it in possession. But yet euen these, are happier, then those others who haue it neither in deed, nor so much as in hope; who notwithstanding, if euen they, had it not in some sort or other, they would not so much desire to be *happy*, which yet it is certeine that they doe.

I know not how they come to know it; and therefore they haue I know not what notice of it; whereof yet I am now seeking, whether or no it be in the *Memory*; for if it were there, it would follow that we should once haue beene *happy*.

I aske

I aske not now, whether euery man, considered seuerally, must haue been *happy* in himselfe, or else only in our first Parent, who first sinned; and in whome we are both all dead, and from whome we are all descended, and borne full of misery. But I only desire to know, whether or no, *happy life* be in the *Memory*; since we could not loue it, vnles we knew it. We heare this name of *happy life*, and we all confesse that we desire the thing, but care not for the sound of the word. For when a *Grecia* hears the word spoken in *Latine*, he takes no pleasure in it, bycause he vnderstands not what was said. And we, when we are delighted with it, it is bycause we vnderstand it; as that *Grecian* would be also delighted, if he also vnderstood it. For the thing which is signified by that word, and which is called *Beatitude*, is neither *Greeke* nor *Latine*, but yet such a thing it is, as whereunto both the *Grecians* and *Latines*, and the men of all other nations, doe with extremity of thirst aspire.

The thing is therefore knowne

vnto

vnto them all; who if they could all be asked (by any word which they could all vnderſtand) whether or no they would be *happy*, they all would anſwere, without any heſitation, that they would; which yet could not be, vnles the thing it ſelfe which is expreſſed by the name of *Beatitude*, were laid vp and lodged in their *Memory*.

We remember alſo the thinges which we neuer had.

CHAP. XXI.

BVT doth a man ſo remember a *happy life*, as he who hath ſeene *Carthage*, remembers it? No; for a *happy life* is not viſible to the eyes of the body, bycauſe it is not a body. Do we remember it as we remember *numbers*? No, For he who hath them already in his knowledge, proceedeth no further in the obteyning of thē; whereas, bycauſe we haue notice of a *happy life*, therefore it is, that we loue it, and deſire to obteine it, that we may be

happy:

happy. Doe we remember it as we remember *Eloquence*? No; For although they may remember *Eloquence*, vpon the hearing of the name, who yet are not *eloquent* (which so many desire to be) whereby it appeares that they haue some notice of it; yet they haue obserued euen by their outward senses, that other men are *eloquent*, and they take pleasure in it; & desire to be such themselues, although (without that externall notice which they tooke thereof) they would not haue been delighted; neither, vnles they were delighted, would they desire to be such: but as for a *happy life*, we cannot haue experience thereof in others, by any sense of ours.

Do we remember it, as we remember *Ioy*? Perhaps we do; For whileſt I am *grieued*, I can remember the *Ioy* I once had; as a miserable man, may remember a happier state of life. Neither yet did I euer by any sense of my body, either *See*, or *Heare*, or *Smell*, or *Taſt*, or *Touch*, that *Ioy* of mine. But I haue felt it in my Mind, when I haue *reioyced*; & the notice of

of it hath ſtuck ſo faſt to my *Memory*, that I am able to call it to *Mind* againe; ſometymes with contempt, and ſometymes with appetite, according to the diuerſity of thoſe thinges, for which I remember my ſelfe to haue been *glad*. For I was wont to be extremly affected with a kind of *Ioy*, when I remembred ſome vncleane delights, which now remembring, I deteſt & curſe them. And ſometymes, when I call to *Mind* ſome former honeſt and vertuous action wherein I tooke delight; if the occaſion of the like be then abſent from me, I am ſad whileſt I thinke vpon that other *Ioy*.

How happily was he changed to the better.

Where therefore, and when, had I experience of a *happy life*, that I ſhould remember it, and loue it, and deſire it? Nor is it only I, or a few, to whome this happeneth; but all of vs would fayne be *happy*; which vnles we did apprehend with a certayne kind of notice, we could not all deſire it with ſo reſolute a will. But what is this? If you aſke of two, whether they haue a deſire of going to the *Warrs*; perhaps one of them will ſay

Yea, & the other *No*. But if you demaund of them, whether or no they desire to be *happy*, they will both of them, without fayle, answere instantly, that they desire it. Yet neither would this man go to the *warres*, nor that other man refuse to go, but only that they might both be *happy*. Now therfore, as one man taketh *ioy* in one thing, and another in another; do all men agree in desiring to be *happy*, as they would also agree, if they were asked whether they desired to haue cause of being *glad*? For this very *gladnes* or *ioy*, they are wont to call a *happy life*, which though one man seeke by one meanes, & others by another, yet all men procure and aspire to this one thing, *that they may reioyce*. And because no man can say, that he hath not experimented this *ioy* in himselfe more or lesse; therefore, finding it in the *Memory*, he reneweth the knowledge of it, when the name of *Beatitude*, or a *happy life* is spoken of.

Of

Of true Ioy.

CHAP. XXII.

FAR be it, O Lord, far be it from the hart of thy ſeruant who confeſſeth to thee, far be it I ſay from me, whatſoeuer earthly *Ioy* I may haue, to thinke my ſelf *happy* therein. For there is another *Ioy*, which is not imparted to the wicked, but to ſuch as ſerue thee for loue; whoſe *Ioy* thou thy ſelfe art. And this is true *Beatitude*, to reioyce to thee, & for thee; This is true *happynes*, & there is no other. But they who think there is ſome other, put themſelues vpon the ſearch of ſome other *ioy*, which yet is not true *Ioy*. Yet howſoeuer, their *mind* is neuer auerted from ſome kind of image, or reſemblance thereof. Note,

What is happy life, and where it is to be found.

CHAP. XXIII.

BY this it would therfore seeme, that al men desire not certainly to be *happy*, because they who desire not to reioyce in *thee* (who art the only *happy life*) cannot be sayd to desire true *happines*. Do therefore all men indeed desire it? They do. But (for* that the *flesh fighteth against the spirit, and the spirit against the flesh*, so as they do not what they would) therefore they fall vpon that which they can do with ease; and they are content therwith; because that which they yet want strength to performe, they do not will and resolue vpon so earnestly, as would be sufficient for the making of them truly able. For I would aske any man, whether he had not rather take *ioy* in that which is *True*, then in that which is *false*; and he can haue no more difficulty in professing that he had rather *reioyce* in *Truth*,

Note this wel.

Truth, then he could doubt, whether he would be *happy* or no. *For* * *happynes is a ioy grounded vpon Truth*. And this ioy is grouńded vpon thee, who art *truth O God the light of myne eyes, the health of my countenance, and my God*. This *happy* life all men desire; this life which is only *happy* al men couet; to this *ioy* which is grounded vpon *Truth* all men aspire. I haue knowne many who were contented to deceaue others, but neuer any who himselfe would be glad to be deceaued. Where then could they know this *happy life*, but where they might also know the *Truth*. For they loue this *Truth*, becaufe they like not to be deceaued. And when they loue a *happy life*, which is no other thing, as hath beene fayd, then *ioy* grouńded vpon *Truth*, they also do withal loue *Truth*; nor yet could they loue it, vnles some notice of it were in their *Memory*.

Note how this admirable saint doth cleerely worke one truth out of another.

Why * then haue they not this *ioy*? Why are they not happy? Becaufe they are more vehemently imployed vpon other things, which do rather make thē miserable, then the consideration of

Note.

this can make them *happy*. which they ſo ſlenderly thinke vpon. *For there is yet a little light in the harts of men. O let them walke & walke on, leaſt els they be ouertaken by darknes.* But why doth *Truth* beget hatred; & why is thy ſeruant, who is preaching the *truth* to mē, eſtemed their enemy, when yet they haue a loue to a *happy life*, which is nothing but *ioy grounded vpon Truth*. And *Truth* is ſo loued, that whoſoeuer loueth any other thing, doth yet wiſh, that what he loueth, were *Truth*. And becauſe men would not be deceaued, they loue not to be conuinced that they are in errour. Therfore do they hate *Truth* at the inſtance, and in reſpect of that thing which they loue, inſteed of *Truth*. They loue *Truth* when it ſhineth faire vpon them; but they hate it when it frowneth, and reproueth them. And becauſe themſelues would not be deceaued, who yet deſire to deceaue others, they loue it whileſt it doth but ſhew it ſelfe; and they hate it, when it ſeruеth to diſcouer them. But *Truth* ſhall be ſo far euen with them; as that they, who would

Obſerue this excellenly holy, & wiſe diſcourſe.

would not be manifeſted to it, ſhallbe manifeſted by it, in deſpight of themſelues; whiles yet it ſelfe, will not be manifeſt to them.

So, ſo, euen very ſo, this mind of man is made; which being blind and weake, and vncomely & impure, would faine lye hid from others, but would not haue any thing els lye hid from it. But it ſhall happen to it in the very contrary manner; for it ſhall not lye hid frō *Truth*; but *Truth* frō it ſhall be hiddē. And yet man, though he be thus miſerable, had rather reioyce in *Truth* then *falſhood*. But then he ſhallbe *truly happy*, when without any troubleſome diſtraction he ſhall reioyce, in that only *Truth*, by which all things are true.

The Memory doth alſo admit of God.

CHAP. XXIIII.

BEHOVLD how I haue walked vp and downe, at large, in this *Memory* of myne, ſeeking thee O Lord. And I

could not find thee without it; neither did I find any thing concerning thee, which I remember not, since I learnt thee. For euer since I learnt thee, I haue not forgotten thee: for where I found *Truth*, there I found my God; that *Truth* I say, which I haue not forgotten, since I learnt it. So that euer since I learnt thee, thou remayneſt in my *Memory*. And there I find thee when I remember thee; and when I am delighted in thee. Theſe are the chaſt pleaſures which thou haſt beſtowed vpon me, by thy mercy, thereby releeuing my pouerty.

In what degree of the Memory God is found.

CHAP. XXV.

BVT where doeſt thou remaine in my memory, *O Lord?* where doeſt thou remaine therin? What kind of lodging haſt thou framed for thy ſelf there? What kind of *ſanctuary* haſt thou built for thy ſelfe. Thou haſt vouchſafed ſuch

mercy

mercy to my *Memory*, as that thou art content to remaine in it; but in what part thereof thou remaineſt, is the point I am now conſidering. For I tranſcend thoſe partes thereof, which are common to me euen with beaſts, whilſt thus I was remembring thee. Becauſe I found thee not, amongſt the *Images* or *reſemblances* of corporeall things. And I came in, to thoſe parts thereof, where the *affections* of the mind are lodged but neither could I find thee there. And I entred into the ſeate of my very *Mind* which it hath in my *Memory* (for the *Mind* doth alſo remember it ſelf) neither wert thou there. Becauſe as thou art not the *Image* of any corporeal thing, or any *affection*, or *paſsion* of the *Mind* (as when we *reioyce*, or *grieue*, or *deſire*, or *remember*, or *forget*, or any other thing of this kind) ſo neither art thou the *Mind* it ſelfe, becauſe thou art the *Lord* & the *God* of the *Mind*. And all theſe things are changed, but thou doeſt remaine vnchangeable, aboue them all; and yet thou vouchſafeſt to haue a dwelling in my *memory*, euer

since I learnt thee. But why doe I inquire in what *place* thereof thou dwelleſt, as if there were any *places* there? And yet there I am ſure thou dwelleſt, becauſe I remember thee, euer ſince I learnt thee: & whenſoeuer I remember thee, there I find thee.

VVhere God is to be found.

CHAP. XXVI.

VVHERE then did I find how to learne thee? For thou wert not in my *Memory* before I had learnt thee. Where therefore did I find how to learne thee, but in thee aboue my ſelfe. Thou art not circumſcribed by any *place*. Wee depart from thee, and wee returne to thee, and yet thou art not circumſcribed by any place; thou (being *truth* it ſelfe) doeſt euery where preſide, ouer all ſuch as conſult thee, and thou withall doeſt anſwere to all their demaundes, though they be neuer ſo diuers. Thou giueſt thē cleare anſweres, but

but euery one doth not cleerly vnderſtand thee. For all men conſulte thee about what they will, but they doe not alwaies heare what they will, by way of anſwere. He * is thy beſt ſeruaunt, who endeauoreth not to heare that frō thee, which he deſireth; but rather deſireth that, which he heareth from thee. Note.

He bewaileth his tyme paſt and loſt.

CHAP. XXVII.

TOo * late am I come to loue thee, o thou who art beauty it ſelf both ſo auncient, and yet with all, ſo faire and freſh; too late I am come to loue thee And behould thou wert within mee, when I went looking thee abroad, and I did, in a deformed manner, caſt my ſelfe away vpon thy creatures, which yet thou hadſt made faire. Thou wert with mee, but I remained not with thee. Thoſe things with-held mee from thee, which yet if they had not their *being* in thee Note heere how his ſoule doth boyle vp towards God, through all the ſenſes of his body

thee, would not *be* at all. Thou didſt call and cry out, and ſo didſt breake through my deafnes. Thou didſt ſhine & lighten, and ſo didſt chaſe away my blindnes. Thou didſt breath vpon mee, & I drew it inward, and behould I do euen pant towards thee. I taſted of thee, and I ſtill hunger and thirſt for more Thou didſt but touch me, and I do euen burne with a deſire to enioy thee.

That mans life is a continuall miſery.

CHAP. XXVIII.

A truth worth the knowing and conſidering.

WHEN I ſhall be perfectly vnited to thee, no labour or greef ſhalbe able to approach me; but my *life*, ſhalbe indeed a *life* all ful of thee. Wheras now, * (becauſe whomeſoeuer thou filleſt thou raiſeſt) for as much as I am not full of thee, I am a burthen to my ſelfe. The comforts of this life, which deſerue to be deplored, are contending with the Croſſes which in ſome reſpects may be of comfort; and I know not

* The Saint through out all this Chapter was extremely ſad.

not which way the victory will fall. Woe be vnto mee; but thou O Lord take pitty on mee. My griefes which are to be lamented, and my ioyes wherein I may take comfort, are alſo in a kind of competition for precedence, and I know not which of them will preuaile. Woe be vnto me O Lord; haue mercy on mee, woe be vnto mee. Behould I hide not my wounds from thee. Thou art a Phiſitian, and I am thy patient, thou art mercifull, and I am miſerable. Is not the life of man vpon earth a meere tentatiō? What man of the world will deſire to ſuffer difficulties and troubles? Thou commaundeſt vs to endure them, but wee are not bound to loue them. Men loue not the croſſes which they endure; though they may loue to endure them. For although they reioyce in ſuffering, they had rather yet, that there were nothing for them to ſuffer. When I am in aduerſity I deſire proſperity; and in proſperity I feare aduerſity. What meane is to be foūd, betwixt theſe two extremes, wherein our life is not to be accounted

of

Note. of much vexation. Woe * be to the prosperities of this life; and woe againe, for the feare which therein is had of aduersity; and least our ioy will be soone destroyed. Woe be to the aduersities of this life, & woe againe, and yet a third tyme woe, for the extreme desire which therein wee haue of prosperity; and besides; because aduersity of it selfe is painfull, & may ouercome our patience. Is not then mans life on earth, a meere temptation, and vexation, without any kind of intermission?

How all dependeth vpon God.

CHAP. XXIX.

NOw all my hope is only in the excessiue greatnes of thy mercy. *Giue*
Note. *me * that which thou commandest, and then commaund me what thou wilt.* Thou imposest *Continency* vpon mee, and when I know, that no man can be *continent* but he to whome thou doest vouchsafe that gift; euen the very knowing whose

gift

gift it is, is a point of wisedome. By *continency* wee are recollected, and reduced vnto thee who art *One*, frō whome wee were scattered vpon many thinges. *He loues* thee imperfectly who loues any thing, together with thee, which he loues not for thy sake.* O loue which euer burnest, and art neuer quenched. O thou charity, my God, I beseech thee kindle me. Thou commandest *continency*. *Giue what thou commandest, and then command me what thou wilt.*

This sublime purity of the Saint is worthy to be written in letters of gold.

Of the Illusions of Dreames.

CHAP. XXX.

He goes on by diuers chapters following into a most rigorous examé of himself.

THOV * commaundest mee to abstaine from concupiscence of the flesh, and from concupiscence of the eyes, and from the ambition of this world. Thou commandest mee allso to abstaine from carnall knowledge. And concerning marriage thou didst aduise me to a * better thing, then thou didst permit. And because, thou didst graunt

*So that chastity is better then the state of that mariage.

that to me, I obteined it, before I came to the administration of thy Sacrament. But yet still, there liue in my *Memory* (whereof I haue already sayd so much) the *images* or *representations* of those frailties, which, a longe ill custome, hath fixed there. These come, in troupes vpō mee; and when I am waking they want force; but in my sleepe they are entertained, not only with delight, but euen with a kind of consent; and most like to the very thing it selfe. And so powerfull is the illusion of my imagination, both in my mind and in my body, as that when I am a sleepe, it maketh mee to admit of false obiects, which cannot make mee to admit of true ones when I am awake. O Lord my God, am I not I, euen then? and yet such a difference there is betweene my selfe & my self, & betweene the instants, wherein I goe from waking to sleeping, and returne from sleeping to waking.

What becomes of that reason which being awake, resisteth such sugestions? For though the very things themselues, be

be then thrust vpon my senses, yet I remayne vnmoueable. Is my Reason shut vp with my eyes? Is it cast into a slumber, with the senses of my body? And whence commeth it then to passe, that oftentymes in my sleep also I make resistance; and being mindfull of our purpose, we do most chastly remayne without giuing any assent to such illusions. And such a difference there is, betweene sleeping and waking, as that when any thing hath hapned otherwise then well in sleep, we being awake return to peace of conscience; & by that very difference, we find that it was not wee that did that, which yet howsoeuer, we are sorry to haue beene done in vs.

Is not thy hand, O Omnipotent God, able to cure all the languishing diseases of my soule; and with a more aboundant measure of thy grace, to represse the vnruly motions, euen of my very sleep? O Lord thou shalt dayly more and more increase thy gifts towards me, that my soule may follow me towardes thee, being wholy freed from

the ſlime of concupiſcence; that not only no vncleaneſſe may be committed through thoſe beſtiall fancies, but not ſo much as be conſented to. For that no ſuch thing (though in the loweſt degree) as might be ſuppreſſed by the leaſt beck of a man awake, may put it ſelfe vpon the chaſt imagination of one that ſleeps (I ſay not only, in this mortall life, but euen in the age of youth) is no hard matter for thee to graunt, who art Omnipotent, and who canſt do, beyond all that we can either aske, or thinke.

But in the meane tyme I haue confeſſed to my deare Lord, how weake I am, in this miſery of myne; reioycing (but with trembling) for that grace which thou haſt already giuen me, and lamenting for that wherein I am ſtill imperfect. And yet hoping, that in thy mercy, thou wilt ſo farre perfect me, as that I may obtayn a plenary indulgence, which then ſhallbe had in thee, both by my inward & outward man, *when death ſhallbe ſwallowed vp in victory.*

Of exceſſe in eating and drinking.

CHAP. XXXI.

THERE* *is another miſery belonging to this day of our life, and I would to God the one might paſſe with the other.* We repaire the dayly ruines of our body by eating and drinking, till ſuch tyme *as thou ſhalt deſtroy both the belly and the meate*; & that will be, when thou killeſt my hunger, by an admirable celeſtiall ſatiety; & *when this corruptible fleſh ſhallbe cloathed with eternall incorruption*. But neceſſity it ſelfe, is now delightfull to me; and I fight dayly, bringing my body very often into ſeruitude by faſting; and my payne in this kind is driuen away with pleaſure. For hunger & thirſt are a kind of paine. They conſume & kill like a feuer, if the Phiſicke of food, be not there to help. Which, becauſe it is ſtil at hand, through thy bountifull diſpenſation of the creatures (wherein the heauens, the earth, & the water do relieue our neceſſityes) our very

* He alludes to that of the holy Scriptur *Sufficit diei malitia ſua.*

very calamityes are grown, to be accoũted delicacies.

This therefore thou hast taught me, that I must go to meat as I would take Phisicke for the cure of a disease. But whilest I am passing from the trouble of hunger, to the quietnes of being comperently fed, euen in this very passage, the snare of concupiscence lyes in waite to catch me. Nay the very passage it selfe is a pleasure; and yet we are obliged to go by that way; for there is noother then that, to which necessity forceth vs. And as the care of our health is a iust cause of eating and drinking, so is there euer some kind of dangerous contentment, which like a hand-mayd doth at least procure to follow, yea and for the most part, goeth before it. So as I care that, in respect of pleasure, which I desire, or at least pretend to eate for the only consideration of my health.

Note.

Now the measure of health and of pleasure is not the same; for that which is inough for health, is farre from being inough for pleasure. And it is often vncertaine

certayne, whether the conuenient care of my body demaund help, or the inticing pleasure of my sense desire assistance. At * this vncertainty the miserable soule of man reioyceth, and prouides thereby a cloake whereby to couer her fault; being glad that it appeares not euidently, what proportion of food is sufficient; that so, vnder the colour of health, it may disguise the trafficque of sensuality. I dayly endeauour to resist these tentations, inuoking the ayde of thy right hand; & disclosing vnto thee, my ardent desires of amendment, not knowing of my selfe how to effect it. I heare the voyce of my God saying to me, *let not your harts be ouercharged with glutony, or drunkennes.* This *drunkennes* is far from me, thou shalt haue mercy on me, that it may neuer come neere me. Surfetting hath diuers tymes surprized thy seruant, and by thy mercy this also shall be sent far from me; for no man can be temperate vnles it be by thy gift. Many thinges thou bestowest vpon vs, when we pray for them; and whatsoeuer blessing

See beer how the case of vs all is excellently expressed.

sing we receaue before we pray, we doe both receaue that of thee, and also the coming afterward to know that it com from thee.

Al grace cõmeth from God.

I was neuer subiect to wine, but I know many such, made sober by thee. It comes therefore from thee, as well that they should not be subiect to it; frõ whome it came, that they should not continue subiect, who once were so; a it doth also, that both these kinds of me may vnderstand thee to be the Author vnto them, of both these blessings.

I haue heard another aduice of thine, *Do not follow thy concupiscence, but depart from thy pleasures*. And I haue also heard that other through thy mercy, (and this I haue borne particuler affection) *Neither if we eate shall we abound, neither shall any thing be wanting to vs if we eate not*. Which signifyeth, that neither the one will make vs plentifull, no the other miserable.

Another word I haue also heard, *For I haue learnt to be content with what I haue, and know, both how to abound, and ho*

to want; and *I can do all thinges in him that comforteth me*. He that sayd this, was a souldiar fit to serue in that campe of heauen, and not *dust and ashes* as we are. But remember Lord, that we are *dust*; and thou madest man of *dust*; and * *he was lost and he is found*. Neither could that other man, of himself do what he did; because indeed he was also made of the same *dust*, whome I did so much loue, for saying, by the inspiration of thy holy Spirit, *I can do all thinges in him that comforts me*. Comfort me also O Lord, that I also may be able to do all things. *Giue me a power of doing what thou commandest, and then command me what thou wilt*. Thy Apostle confesseth that he receaued it frō thee; *and when he gloryeth, he gloryeth only in our Lord*. I haue yet heard another, begin of this manner, *Take from me O Lord the concupiscence of meate*; whereby it appeares, O my holy God, that then thou giuest power, when that which thou cōmādest is done. Thou hast taught me, O good Father, *That * all things are clean to such as are cleane; but that a man doth ill*

* The Prodigal Sonne.

* None of Gods creaturs are in themselues vncleane, or to be cast away, but they are at some tymes to be deuoutly forborn whē the Church cōmandeth vs to fast.

* This concerneth the that either eate or abstayne, when it is free for men to do either; but not, whenwe are enjoyned by the Church to fast.

Neither is the meate polluted whē we eate at prohibited tymes, but our soules are defiled by disobedience.

*who eateth to the scandall of his Neighbour. And that all thy creatures are good, and that none of those thinges are to be despised or cast away, if they be taken with thanksgiuing for it is not the food that can make vs acceptable in the sight of God. Let * no man iudge vs in eating or drinking: but he who eateth must not despise him who eateth not, and he who eateth not must not iudge him who eateth.*

These things haue I learnt, thanks & prayse be giuen for the same, to thee, my God, and my Teacher; thou who knockest at mine eares, and illuminatest my hart. Deliuer mee O Lord from all temptation. It * is not any vncleanes that I feare in the meate, but of mine owne vncleane appetite. I know that *Noah* was permitted to feede vpon all kind of flesh, which was fit for food. That *Elias* did also feede on fleih. That *Iohn the Baptist* (being endewed with rare abstinence) was not yet polluted by eating of Locustes, which were liuing creatures. That *Esau* was deceaued by the inordinate desire, of a messe of pottage. And *Dauid* was reprehended by him-

himselfe, for thirsting too earnestly after water. Yea, and that, our * King, was tempted not concerning flesh but bread. And that the people in the wildernes, deserued to be rebuked, not because they desired flesh, but because, in their desire thereof, they murmured against our Lord.

* Christ our Lord.

Being therfore placed in the middest of these tentations of *eating and drinking*, I striue daily against the concupiscence thereof. For it is not in this particuler, as in other things, where we may resolue to giue ouer once for all; as I did in carnall pleasure. But the bridle of the tast is still to be held, with great temper, betweene slacknes and streightnes. Yet who is he, O Lord, that in this is not a little transported, beyond the limits of necessity? Whosoeuer he be, he is a great seruant of thine, and let him magnify thy name. Sure I am it is not I, who am a miserable sinfull creature. But yet euen I, doe also magnify thy name. Yea and he intercedes for me, who ouercame the world; and vouchsafeth, to account me

Note.

amongst the imperfect and weake members of his body; *For thine eyes haue seene my imperfections, and they shall be all written in thy booke.*

Of delight in smelling.

CHAP. XXXII.

BY the enticing loue of *odours*, I am not greatly sollicited. When they are absent, I seeke them not; when they are present, I refuse them not; but I am euer ready to be without them. At least I thinke so of my selfe, but perhaps I am deceaued. Therfore is this darknes bitterly to be lamented; wherein the knowledge of mine owne *faculties* which be within me, are concealed from me. For mine own *Mind* both asking, & being answered by it selfe, concerning the power which it hath, knowes hardly how to beleeue it selfe. Because * that which is in the mind, lies many tymes deepely hidden, vntill by experience it be brought to light. And * no man ought to

Note this important truth.

No man can be certaine of his saluatiō, according to the doctrine of S. Augustine.

to be ſecure in this life, which is all of it a temptation. But he who of worſe grew better, by thy grace, through his owne fault, may goe backe againe, from his better to worſe. *One only hope wee haue, one confidence, one faithfull promiſe, which is thy Mercy.*

Of the pleaſure which is taken in hearing.

CHAP. XXXIII.

THE delight of mine eares did heertofore much entangle and euen ſubdue me; but thou, O Lord, haſt vntyed thoſe ſnares, & freed me. And now, only in that * Muſicke, to which thy *word* giueth life, when it is ſunge, with a ſweet and well gouerned voyce, I confeſſe that I take ſome contentment; not yet that I am much engaged thereby, for I can leaue it when I liſt. True it is, that when the notes wherein the wordes are ſung, (and in reſpect of which words I am content to heare the notes) doe aſpire to

Church Muſique.

to haue too high peace in my hart, I ſcarce allow thē that, which is ſo much as conuenient. Sometymes alſo, me thinks I doe the *Muſicke* too much honour, whē I find, that my mind is more ardently & religiouſly carried vp in the flame of deuotion, by thoſe holy words, when ſo they are ſung; then they would be if the were not ſunge; for all the affections of our mind, haue, according to their ſeuerall qualityes, a kind of ſympathy with the voyce in ſinging; by the ſecret familiarity and intercourſe whereof, they are much delighted.

But the pleaſure of my ſenſe, whereby I ſhould not let my mind be weakned, deceaueth me often; whilſt mine *eare* is not contented ſo to accompany my *reaſon*, as that it can be content to giue *reaſon* the precedence; but * although the *Muſicke* deſerue to be heard in reſpect of the *words*, it doth yet preſume to preoccupate and diſpoſe of the mind. So as in theſe things I ſinne by ſurpriſe, at the inſtant, though afterward I find my fault.

* Note the great tenderneſs of this Saynts cōſcience.

Sometymes agayne by too much

care

care to auoide this deceipte, I erre ſo farre, through ouer much ſeuerity on the other ſide (though this happen but very ſeldome) as to wiſhe, that all the ſweet *Church Muſicke*, wherin the *Pſalmes* of *Dauid* are ſo often ſunge, might be remoued from mine eares, and from the eares of the Church it ſelf. And then, that ſeemeth to be ſafer, which I remember to haue been often told mee, of *Athanaſius* the *Biſhop* of *Alexandria*, who cauſed the pſalmes to be recited with ſo little variation of voice, that it was neerer to a bare pronouncing, then to a ſinging. But yet when I call to mind, the teares which I ſhed, in hearing the vocall *Muſicke* of thy *Church*, ſung in the beginning of my conuerſion, (and euen now I am ſtill moued, not with the tune, but by the things which are deliuered therein, when they are ſung with a cleare voice, and a moſt conuenient grace, and gouernement thereof) I doe againe acknowledge that this conſtitution is of great good vſe.

Thus doe I floate betweene the danger

daunger of pleasure, and the experience of profit; and I am more inclined (but yet so, that I pronounce no vnretractable opinion in this particular) to approue the custome of singing in the *Church*; that by the entertainment & delight of the eare, the weaker sort of minds, may rise vp into some feeling of deuotion. But when it happens that the sung hath stirred vp in me a greater affection of piety then the ditty hath done, I confesse that I sinned therein, and then I had rather not to haue heard the sung.

How sensible was this Saynt, of euery small imperfection.

Behould where yet I am. Weepe with me, & weepe for me you who haue inwardly such good thoughts, as from which good actions doe proceed; for you that haue no such, will not be moued by these Confessions. But thou, O Lord my God, hearkē to me, looke back vpon me, behould me; haue mercy on me; in whose eyes I know not how I stand, and this is the grief wherin I languish.

of

Of the daungerous diſtractions which grew by ſight.

CHAP. XXXIIII.

THERE remaines the pleaſure of theſe exteriour eyes of mine, concerning which I will make my Confeſſion; to be heard by the eares of thy *Temple*, the deuout eares of my brethen; that I may conclude the ſpeach of theſe temptations, of the concupiſcence of my fleſh, which yet beate vpon me; who do euen groane to be couered from aboue, with that habitation of mine, which is of heauen. Mine eyes delight in faire and ſeuerall ſhapes, and in cleere & pleaſant colours. O Lord, let them not poſſeſſe my ſoule. Let God poſſeſſe it who made them, which are *good* indeed, but yet he is my true *Good*, and not they. All the day longe, and euery day, they ſollicite me, nor haue I any reſt from the temptations of this ſenſe, as I haue from that of *hearing*. For I am ſometymes without hearing

hearing any body; but as ſoone as it is day, the light (which is the queene of colours) doth infuſe it ſelf vpon al things viſible; and with abundance of enticement ſteales vpon me, when I am otherwiſe employed, & not obſeruing it. And it inſinuats it ſelfe ſo vehemently; as if it be ſudainly withdrawne, it is greedily deſired againe; & if it chance to be long abſent, it afflictes the mind.

See the noble ſpirit of this Saynt.

O thou *light*, which *Tobias* ſaw when (theſe other eyes of his being ſhut) he taught his ſonne the way of life; and guided him by the foot of charity without euer erring. Or whereby *Eſau* (when his corporall eyes were oppreſt, and cloſed with age) did not bleſſe his ſonnes vpon knowing them, but deſerued to know them by giuing them his benediction. Or that, which *Iacob* ſaw, when he being alſo blind through the extremity of age, did with a cleare mind diſcouer, and decypher the ſeuerall kinds of that future people, which was deriued from his loynes: & when he myſtically layed his hands vpon his grand-childrē by *Ioſeph*;

not

not as their Father exteriourly had imposed them, but as himselfe vnderstood to be conuenient from within. This *Light* I say, is light indeed. This only is light, and there is no other, yea & all they are one who see and loue this light. But * as for that corporall or externall *light* (whereof I spake) it doth, by a deceitfull and dangerous sweetnes, locke vp this life of ours in blind affections. Note. * We know to our cost that this is true.

Yet they, who euen by occasion of this later *Light*, can tell how to honour thee, O God, thou Creatour of all thinges, do serue themselues of it to thy prayse; and are not made slaues by it, to their owne dull fancyes. Of this sort of men I desire to be. I resist the seducements of myne eyes, least my feete may grow entangled, wherewith I am to walke in thy way; and I cast vp my inuisible eyes to thee, that thou maist pluck these feete of myne out of the net. Yea thou doest plucke them out (for they were already entangled,) thou doest not cease to be deliuering me, though I be often held by those snares, which euery

where are layd to catch me. *Because thou doeſt neither ſlumber, nor ſleep, who keepeſt Iſraell.* How * innumerable things, by ſundry arts, and workes of thy hand in making of garments, from the head to the foot; in contriuing of coſtly furniture for houſes, as veſſells, pictures, and many other inuentions (which do farre exceed the termes, both of any vſe which is neceſſary, and of any ſuch repreſentation of thinges as is fit and pious) how many thinges, I ſay, of this kind, haue men added, towardes the enueigling of our eyes, and following the exteriour things which they make, and interiourly leauing him by whome themſelues were made.

Vanity concurs & contributes help to frailty.

But I, O thou my God, and my *Beauty*, doe euen in regard of theſe, ſing Hymnes, and I *ſacrifice* prayſe to thee, who art my *Sacrificer*; becauſe the *beauty* of things heere below (which is ferryed ouer and conuayed from the mindes of men, into their cunning hands) is all deriued from that true *beauty*, which is ſuperiour to *mindes* or *ſoules, and to which*

my

my ſoule aſpireth day and night. But they who be the framers or followers of thoſe exteriour *beautyes*, do fetch from thence reaſons of liking them, but not of rightly vſing them.

In thoſe *Beautyes* thou art, but men ſee thee not therein; for if they did, they would not ſtray ſo farre from thee, but would keep their ſtrength to be employed in thy ſeruice, and not ſprincle or ſpend it, vpon faſtidious and laborious delights. I who am ſpeaking & iudging thus, doe find my ſelfe intangled with theſe fayre obiects, but thou, O Lord, pluckeſt me out; thou pluckeſt me out, becauſe thy mercy is before mine eyes. For I am taken by them miſerably, but thou doeſt deliuer me mercifully; ſometymes not apprehending myne owne fault, becauſe I fell by ſurpriſe; ſometymes with ſorrow, becauſe I had remayned therein to long. Note

of curiosity in Knowledge.

CHAP. XXXV.

ANother kind of temptation there is, which maketh vs subiect to more variety of danger. For besides the concupiscence of the flesh which lyeth lurking in the delight of all our senses, and pleasures (and which whosoeuer serueth, doth perish, as departing far from thee) there is conueyed to our soule by the same senses of our body, a kind of curious and vayne desire; not * so immediately to delight our selues in carnall thinges, as to vnderstand by experience what kind of thinges they are; and this is cloked by the name of *knowledge*. Now becaus this rests in the desire of *knowing*; and for that our eyes, are the principall instruments thereof; in holy *Scripture* it is called, The *Concupiscence of the eyes*. For to the eyes it belongeth properly to see; though yet we vse this word in the case of other senses, when we direct them

Heere lay your hand vpon your hart.

to

to the *knowledge* of any thing. Neither do we lay, *heare how it ſhines*; *or ſmell how it gliſtereth*; *or taſt how bright*; *or feele how glorious it is*; but yet all theſe things are layd to be *ſeene*; for we ſay not only, *ſee how it ſhines* (which indeed the eyes alone can properly be ſayd to perceaue) but *ſee how it ſounds*, *ſee how it ſmells*, *ſee how it taſts* *ſee how hard it is*. And *therfore the experimental knowledge which is taken from all the ſenſes in generall, is called (as hath beene ſayd) *the concupiſcence of the eyes*; becauſe the office of *ſeeing* (wher of the eyes are only in ſupreme poſſeſſion) is vſurped alſo by the othes *ſenſes*, with a kind of congruity, whenſoeuer they ayme at *knowing* any thing.

A truth excellently declared

From * hence the difference may be euidently perceaued, of what is done by our ſenſes, in the way to *pleaſure*, and what in the way to *curioſity*. Becauſe *pleaſure* aſpireth to haue ſuch thinges for obiect as are *fayre*, *well ſounding*, *odoriferous*, *ſauoury*, and *ſoft*; but *curioſity* ſometymes ſeeketh the direct cõtrary of theſe thinges. Not that it is delighted in being

A ſubtile diſtinction made playne.

offended; but for that it thirſteth after the pleaſure of trying & knowing what thinges are. For what pleaſure hath any one man to ſee the dead body of another all torne with wounds, ſo as it ſtrikes a kind of horrour; and yet if there be any ſuch neer hand, men run towards it, that they may grow pale, & ſad by looking on it. They will afterwardes be afrayd, leaſt they may chaunce to ſee it in their ſleep; as if any body had compelled them to looke vpō it, when they were awake, or els that they had beene induced by ſome fame of beauty that had followed it. After the ſelfe ſame manner, it happeneth in the other *ſenſes*, wherein it were to long to exemplify.

The bitter fruits of vaine & vicious curioſity.

From this diſeaſe of *curioſity*, ſpring all thoſe ſtrang ſights, which are preſented to the lookers on, by *Monti-bankes*, or *Players*. From hence it is, that ſome diue towards the diſcouery of ſecrets in *Nature*, wherein ſhe works without asking counſayle of vs; and the *knowledge* wherof doth profit nothing; and we care but only for the meere *knowledge* of them.

From

From this peruerſe deſire of *knowledge*, it alſo growes, that men inquire into things by *magicall arts*. And from hence it is that God himſelfe is tempted ſometymes euen in true Religion, when ſome demaund *ſignes* and *wounders* of him; which yet they aske not for any good or ſpirituall end, but only for a meer experiment. In this * ſo vaſt foreſt full of ſnares and dangers, behould, O Lord, how many things I haue cut out, and caſt off from my ſoule, according to the grace which thou, O God of my ſaluation, haſt giuen me. But yet how ſhal I preſume to ſay (ſince this life of ours is ſodayly importuned of all ſides, by the noyſe of ſo many thinges) how ſhall I preſume to ſay, that I giue no attention in the behoulding, or vainely caring for any of thē? This only I dare ſay, that the Theatres do no more now tranſport me; nor care I to know the courſe of the ſtarres; nor did my ſoule euer demaund an anſwere of any thing from any *ſpirit*, for I deteſt all ſuch ſacrilegious ſuperſtitions.

* The quicke reflectiō that the Saynt doth make vpon his owne ſoule.

With how importunate deuises, doth my spirituall enemy vrge me, to seeke some *signe* of thee, O Lord my God, to whome I owe all humble and single-harted seruice? But I beseech thee by that * *King* of ours, and by that countrey the celestiall Hierusalem, which is pure and chast) that as the consent to any such thought is far from me, so it may euer be far & further off. But when I beg the health of any one at thy hands, the end of my suite is far different; and thou giuest me, yea and thou shalt euer giue me so much grace, as that cheerfully I may submit my selfe to thy will.

But our *Curiosity* is dayly solicited by many thinges extremely contemptible, and of no moment; and who can say, how often we slip by meanes thereof? How often also, do we heare men talke idly, &, as if it were but to tolerate them at the first for feare of giuing them offence; yet afterwards we grow to harken willingly. I am now in no danger of seing a Hare runne in the * *Circus*, but when I am riding in the fields, and by chance

* Christ our Lord.

Heer let spirituall persons examine themselues.

* A publicke place in the citty, where, for the pastyme of the people, they did, (among other entertaynments) sometymes make som one beast giue chase to another.

chance see a Dog runne after one, that sport inducеth mine eyes to looke vpon it, and diuerts me, perhaps, from some serious cogitation; not by drawing the body of my breast, but the intention of my mind, out of the way. And vnlesse thou, letting me see my infirmity, doest quickly admonish me, and enable me, either by the sight therof to rise into some consideration of thee, or wholy to contemne and passe it ouer, I grow vayne & stupide, both at once.

What shall I say, that whē I am sitting at home, a kind of lizard catching flyes, or a spider wrapping thē vp in his nets, is able to draw my attention towards them. Is the vanity any whit the lesse, because these creatures are little? I proceede perhaps by occasion thereof, to the prayssing of thee, who art the admirable creatour and gouernour of all things. But it is not from thence, that, at the first, I was content to marke them. One* thing it is to rise quickly, another thing not to fall. Of such toyes as this my life is full; and my only hope, is in that most abundant Note.

mercy of thine. For becauſe my hart is become the receptacle of ſuch things as theſe, & beares in it ſelfe ſuch troopes of copious vanity; from hence it is, that euen my prayers are much interrupted and troubled. And whilſt I am reaching towards thine eares, with the voyce of my hart in thyn owne preſence; by certaine idle and abſurde cogitations, ruſhing in vpon me, I know not whence, ſo great a buſines is broken of.

Of deſire to be eſteemed.

CHAP. XXXVI.

SHALL we now be ſo miſerable as to thinke, that theſe things are to be contemned; or that any thing may bring vs backe to hope, but that whole *mercy* of thine, whereby thou haſt begun to mend vs. Thou only knoweſt how much; thou who doeſt firſt deliuer me from the deſire of reuenging iniuries, that afterward thou mightest *be mercifull to all my other ſinnes; and cure all my languiſhing di-*

ſeaſes;

seases; and redeeme my soule from corruption; and crowne me with taking pitty, and shewing mercy; & satisfy my desire with good things. Because thou hast bridled my pride with the feare of thee, and tamed my necke to thy yoake, which now I beare; & I find it light, for so thou didst promise me, that it should be; so* thou madest it; and indeed so it was; though I knew it not, when first I feared to vndergoe it.

It is a fraud of the enemy who perswades vs to thinke that the seruice of God is so painfull.

But tell me, O Lord (thou who only gouernest without ambition, because thou only art the true Lord, who hast no Lord ouer thee) is this third kind of temptation wanting to me, or can it be wanting in this life, *To desire to be feared and beloued of men, euen for the meer contentment which is had therein?* although indeed that bring no true contentment? Full of misery is the life of man, full of vgly ostentation; and * from hence it chiefly comes, that thou art not purely, either *loued* or *feared*. *And therefore thou resistest the proude and giuest grace to the humble*; striking through, as with thunder, the worlds ambition; and making the

Pride is a great cause of Gods disseruice.

the foundatiõ of the highest mountaines tremble. Now (for as much as (in regarde of the place which I sustaine) it is necessary that I be *loued* and *feared* by men) the aduersary of our true felicity, is still at hand; spreading, euery where, his snares of *prayse*; that * when wee greedily take that vp, wee may be improuidently taken therby. Renouncing to ioye in thy *truth*, and placing our delight in the lying tongues of men; and, in a word, that we may couet to be loued and feared, not for thy sake, but in thy steed. By this means, the diuell (who purposed to erect his throne in the * *North*) hopes to make vs like himselfe; not inducing vs to the concorde of charity, but procuring to make vs accompany him in torment; that we (by imitating him in his peruerse and crooked way) being made darke and frozen without the *light* and *heate* of *fayth* and *Charity*, might doe him seruice. But we O *Lord*, behould, are thy litle flocke. Keep thou euer the possession of vs; spread thou ouer vs thy wings, that we may fly vnder

Vertue and vice, are neer neighbours, so that we had need to looke about vs.

* He alludes heer to Lucifer, *qui statuit ponere sedem in Aquilone.*

der them. Be thou our glory; let vs be loued for thy ſake, and let thy word be feared in vs. He that will be praiſed by men, when thou diſpraiſeſt him, ſhall not be defended by men, when thou iudgeſt him; nor be deliuered when thou condemneſt him. But when a man who offendes thee not, is prayſed according to his deſire, and he is not prayſed who worketh iniquity, but he is commended for ſome good thinge which thou haſt giuen him; if yet he take more pleaſure in the prayſe, thē in the thing for which he is prayſed, this man is one of them whome thou diſcommendeſt, though men commend him. And now he that prayſeth the other, is in better ſtate then he that is prayſed. For to the former, was pleaſing the gift of God in that man; but to the later, is more pleaſing the gift of man, then of God. Note.

of

Of Prayse and Dispraysе.

CHAP. XXXVII.

WE are assaulted daily by these temptations, O Lord; without intermission we are assaulted. Mans tongue is a cõtinuall kind of furnace, which procures to set our soules on fyre. In this kind also thou hast commanded vs to be continent. *Give me that which thou commandest, and then command me what thou wilt.* Thou knowest the groanes of my hart, and the floudes of teares which issue out of mine eyes vpon this occasiõ. For I cannot easily discerne, how cleane I am, more or lesse, from this infection; wherein I much feare my hidden sinnes, which yet thine eyes discerne, though mine doe not. In other tentations I haue found some litle meanes to vnderstand my selfe; but in this I haue almost none at all. I see how much I haue profited in the point of forbearing the sinnes of sense; & superfluous desire of *knowledge*, by

* He that hath light to see the great deformity of the least sin, will be thus afflicted therewith.

Note.

by the ability that I haue to want them willingly; in deed, whē they are preſent, and in deſire when then are abſent; for then I can aske my ſelfe, how much, or little, that want troubles me. Concerning *riches* alſo, (which are vſually deſired by men, as inſtruments whereby they may obteine, all or any of their delights) if they cannot otherwiſe come to know, whether or no they contemne them whileſt they haue them, they may caſt them away, to try themſelues.

But to the end we may know by experience, whether or no we can contentedly want *prayſe*; what courſe muſt we take? Are we peraduenture to liue ſo vainly, ſo wickedly, or ſo vaſtly ill, that no man may know vs, who hates vs not? What greater folly then this can be deuiſed? Or if *prayſe*, both is, and ought to be the companion of a *good life*, and of vertuous actions; it ſeemes that we are no more bound to forſake the companion of good life, then *good life* it ſelfe? But, the while, I can only find by the abſence thereof, whether I am well pleaſed

or

or ill contented to be without it. What shall I therfore confesse to thee, o Lord, in this kind of temptation? what? but that I am delighted with *prayses*; yet more, with the *truth* for which I am praysed then with the *prayse* it self. For if the choice were offred me, whether I had rather be wholly in errour or raging madd, and withall to be *praysed* by all men; or to be dispraysed by all, whilest yet indeed I might be wise and learned, I see well what I would choose,

But the thing which I wish, is, that the *prayse* of any vertue of mine, in the mouth of other men, should not increase my ioy. Though I cõfesse, that not only it doth increase it, but *dispraise* doth lessen it. Whē I am assaulted by this misery, there is an excuse, which commeth stealing in vpon mee; but whether it be a good one or no thou knowest, and my selfe is vncertaine. For in regard that thou hast commanded vs, not only *continency* (that is, from what kind of things wee are to keep our liking) but also *iustice*, according to which we must place the

the ſame; neither wouldeſt thou haue vs loue thee only, but our Neighbour alſo with thee; therefore * it ſeemes often to me, that I am delighted with the towardlines, or the good iudgment of my neighbour, when I am pleaſed with the *prayſe* he giues me, as comming from one that vnderſtandes well what he ſayes; & in like manner, that I am ſorry for his want of iudgement, when I heare him *diſprayſe me*; either for that wherein he is ignorant, or when the thing which he *diſprayſes*, is good. For I am ſometymes diſguſted with the *prayſes* of my ſelfe, when either thoſe things are commended in me, for which I am diſpleaſed with my ſelfe; or when the thinges that are of ſmall moment, or leſſe good, are more eſteemed, then they ought to be.

A ſlye and ſubtile teſtation.

But * yet againe, how do I know that it is for that cauſe, that I ſtand ſo affected? For indeed I would not haue him that *prayſeth* me diſſent from myne owne iudgement of me; not for that I am moued by the care of his good, but becauſe the ſame good thinges in me

How reſtles he is in the ſearch of the roote of ſinne.

which pleaſe me, grow to be of more contentment to me, when I ſee they alſo pleaſe other men. For in ſome ſort, I am not *prayſed*, when my own iudgment of my ſelf is not prayſed. Which hapens when either thoſe thinges are *prayſed* which I miſlike; or they are *prayſed* moſt which pleaſe me leaſt. Am I therefore ignorant of my ſelfe in this? Behould O Lord I ſee in thee, who art truth, that I ought not be affected with myne owne *prayſes*, for myne owne ſake; but for the edification of others. But whether or no it be ſo with me, I know not. I am leſſe acquainted with my ſelf, then thou art. I beſeech thee, O my God, both that once thou wilt diſcouer me to my ſelfe; and that I may confeſſe to my brethren (who I hope will pray for me) whatſoeuer I ſhall find in my ſelfe to be weake, or wounded.

Againe I will yet aske my ſelf more diligently. If I ſhall pretend to be moued to take contentment in the towardlines, or good iudgment of my Neighbour, for the prayſe that he vttereth of me,

me, how commeth it to paſſe, that I am ſelfe moued, to a miſlike, when another man is vniuſtly *diſprayſed*, then when I am ſo *diſprayſed* my ſelfe? Why alſo am I more deeply bitten, with that reproach which is caſt out againſt me, then by that which is caſt out againſt another, with the ſame circumſtances of *iniuſtice*? Am I alſo ignorant whether this be ſo or no? Shall I be ſo miſerable (beſides the reſt of my miſery) as to ſeduce my ſelfe, & not be the ſame before thy face, in my tongue, which I am in my hart.

O Lord let *ſuch madnes be farre from me, and let not myne owne mouth ſerue out, *the oyle of ſinners which is flatte-ry, towardes the dawbing of myne own head.* I am poore and needy; and ſo much the more acceptable vnto thee, whileſt I am diſpleaſed with my ſelfe, in the middeſt of my ſecret groanes; and whileſt I am ſeeking thy mercy; *till ſuch tyme, as my defects and ruines, may be repayred by thee; and my ſoule may be perfected, towardes that ſtate of peace, wherewith the eye of arrogant perſons is not acquainted.*

It is the part of a mad man to ſeeke to hide a ſinne from God.

How Vertue is endangered by Vayne-glory.

CHAP. XXXVIII.

BVT the ſpeach of men, concernin ſuch actions of ours, as be knowne makes vs ſubiect to a moſt dangerou tentation, of the loue of *prayſe*; Whic endeauoureth to beg voyces, wherewit to proclaime our own excellency. An euen* by the very reproof which I mak of my ſelfe, for deſiring *prayſe*, I am ſ licited to affect it. And a man is often vaine glorious, as to take more pride uen in the contempt of *vayne glory*; wh yet proues himſelfe thereby, not to co temne *glory*; for how can he be held contemne that, wherin he *gloryeth*?

See how this Saint ſets your owne hart be-fore you

Of ſelfe-Loue.

CHAP. XXXIX.

THERE is yet another ſpirituall diſeaſe, whereby men are puffed vp, who take pleaſure in themſelues, but care not whether they pleaſe or diſpleaſe other folkes. Theſe * diſpleaſe thee, becauſe they are pleaſing in their owne eyes too much; and not only by eſteeming thoſe thinges to be good which are not ſo, but by reioycing in thy gifts, as if they were their owne: Or if becauſe they are thyne, yet they take them to proceed from their own merits; or if yet they be confeſt to come from thy grace, they do not reioyce therein, with charity, but with an enuy of other folkes, who haue the like. In *all theſe, and the like difficultyes, and dangers, thou ſeeſt O Lord, the beating, and trembling of my hart; though I find, that rather my old woundes are cured by thee, then

Still marke the extreme quicke eye that this ſaint carryeth vpon his conſcience.

*S. Auguſtine beleeued wel that Chriſt dyed for vs all; but for all that his hart would tremble, at the conſideration of any little ſinne.

any new ones inflicted on me by my ſelfe.

Of Comforts and Deſolations.

CHAP. XL.

VVHERE* is it, O thou ſupreme *Truth*, that thou didſt not accompany me? Teaching me what I was to auoyd, and what to affect, when I reſorted to the tranſitory thinges of this life, which I had ſeene; and of which I demanded thy aduice, how I was to vſe them. I haue ſurueyed the whole world with my exteriour ſenſes, as well as I could; and I haue conſidered the *life* of my body, and the *Nature* of my *ſenſes* themſelues. From thence I went to thoſe retreates of my *Memory*, where I diſcouered ſpacious and huge receptacles, which were ſtrangly ful of innumerable troopes of thinges. And I conſidered, and was amazed thereat; & I could vnderſtand no part thereof without thee, and

*No where.

and yet I found that thou waſt none of them.

Neither was I the inuentour or maker thereof, who wandered ouer them all, and who endeauoured to diſtinguiſh, and marſhall euery one of them, according to their ſeuerall rankes. Receauing ſome things by the relation of my *ſenſes*; other thinges I demaunded of my ſelfe, they being mixed with ſomewhat, that was within me. And as for the *ſenſes* theſelues, which were as meſſengers that brought me newes, I would iudge betweene them, and number them; and ſometymes I would be fetching out the other treaſures, which were heaped vp in my *Memory*; laying ſome of them by, and bringing others into ſight. Yet neither was I (that is the faculty whereby I did theſe thinges) the thing which thou art, O Lord. For thou art that vnchangeable *light* which I euer came to conſult, whether ſuch or ſuch thinges were, or no; what they were, and how much they were to be eſteemed. And I heard thee giuing anſweres, by ſay-

ing this, and commaunding that; and the ſame thing I do, by reſorting to thee often.

This is that which delighteth me; and I flye as faſt as I can to this pleaſure, from all the actions which are impoſed vpon me, euen by neceſſity it ſelfe. Neither in all theſe thinges, doe I find any ſecure place for my ſoule to reſt in, but in thee, towardes whome my ſcattered powers may be reduced; and ſo let thou nothing paſſe from me, which may not tend to thee. But * ſometymes thou doeſt admit me, to moſt vnuſuall inward, ſtrang affects; and the feeling of I know not what delight; which if once it were perfected in me, I know not what ioy that is, which would not be felt, in ſuch a life as this. But againe, I fall backe, as being drawne downe by certayne ſadd and heauy weights; yea I am ſwallowed vp with my ill cuſtomes; and I am held thereby; and I bewayle my ſelfe with many teares; but ſtill I find my ſelfe held faſt. Such meanes hath the burden of ill habits * to ouerload a man.

An inſinuation of thoſe high & deep extaſies, whereinto the Saint was ſometymes plunged

Sinnes euen after they are forſaken & foregiuē do coſt a man much miſery.

Heere

Heere below I haue power to remayne, but I haue no mind to it; there aboue I haue a will to be, but I want the power; and miſerable I am, in both conditions.

God will be enioyed alone.

CHAP. XLI.

THEREFORE did I conſider the miſery of my ſinns, which were occaſioned by my ill * deſires which were threefold, and I inuoked thy right hand to my help. I beheld thy *brightenes*, with a weake and wounded hart; and being ſtroken backe vpon my ſelfe, I ſayd, *Who can arriue thither*. I find my ſelf caſt, from that countenance of thine. Thou art ſupreme *Truth* which preſideſt ouer all things. Loath I was to looſe thee; but through my couetouſnes, I deſired to poſſeſſe a *lye* * togeather with thee; as no man will ſo ſpeak falſely, as that himſelfe

* The concupiſcence of the eyes, the concupiſcence of the fleſh, & pride of life, vpō al which he hath heere arraigned himſelf.

* Al ſinfull pleaſure, and ſinne, is a lye, which promiſeth one thing, and performeth another.

selfe would be ignorant of what is true. This was the reason why I lost thee, because thou disdaineſt to be enioyed in the company of a *lye*.

That no Angell can be our Mediatour of Redemption.

CHAP. XLII.

VVHome could I find, by whom I might be reconciled to thee? Was I perhaps to resort to Angels? By what * prayers? By what Sacraments? Many endeauoring to returne to thee, and not being able of themselues to effect, it haue tryed this way as I haue heard; and haue fallen into a desire of curious visions, and so haue deserued to be deluded. For they, being high-minded, sought thee in the pride of their learning;

He speaketh only heere of Mediation of redemption, which he affirmeth no Angel to be able to make: so also and

sayd S. Paul, & so say we; but he speaketh not against the Mediation of Interceſſion, which the Catholike Church doth practiſe, and this great Saint, in many places of his workes doth appproue;

and did rather exalt their harts, then knocke their breſts with humility. And ſo they drew the * Princes of the ayre towards them, who conſpired and were cõpanions with them in the ſame pride; & by them they were deceaued, through *Magicall* powers, whilſt they ſought a *mediatour* by whome they might be purged from ſinne, but there was none to be found. For the diuell was transforming himſelfe into an *Angell* of light, and he could ſhrewdly intice proud fleſh and bloude, becauſe himſelfe was exempt from being fleſh. For they were mortall & ſinners, but thou, O Lord, to whome they ſought after a proud faſſion to be reconciled, art immortall, and without ſinne.

* The Diuells.

Now *it was neceſſary, that he who was to be the *mediatour* betweene *God* and men, ſhould haue ſomewhat in him like to *God*, and ſomewhat alſo like to *men*. Leaſt being in both like to *men*, he ſhould be far from *God*; or being like *God* in both, he ſhould be far from *men*, and conſequently no *mediatour*. Therefore

Heere it is euidẽt that he ſpeakes not of *Interceſſion* onely, but of Redemption.

fore, that other falſe *mediatour* (by whom the pride of ſome, deſerued to be deluded, through thy ſecret iudgments) hath one thing indeed common to him with *men*, which is *ſinne*; & he will needs ſeem to haue the other common to him with *God*; that becauſe he is not cloathed with the frailty that followeth fleſh & bloud, he may vaunt himſelfe to be *immortall*. But, as *Death is the reward of ſinne*, ſo that, is common to himſelfe with men; whereby he may be alſo condemned to death.

Of the powerfull Mediation of Chriſt.

CHAP. XLIII.

BVT the true *Mediatour* (whom by thy ſecret mercy thou haſt ſhewed to ſuch as are humble, and haſt ſent to vs, that, by his example, wee might learne humility it ſelfe (that *Mediatour* I ſay, betweene God and men, Chriſt *Ieſus*)

ſu) did appeare, and place himſelfe betweene *mortall ſinners*, and *God*, who is *immortall* and *iuſt*. *Mortall* with *men*, and *iuſt* with *God*; that (becauſe the wages due to *iuſtice* is *life*, and *peace*) by the *iuſtice* which was ioyned to *God*, he might euacuate the *death* of *ſinners* iuſtified; which *death* he was pleaſed to make alike common, both to them, and himſelf. This is he, who was reuealed to the ancient *Saintes*; that as they might be ſaued by the faith of his (then future) paſſion; ſo might we alſo be, by the faith of his paſſion already paſſed. For, in that he is a *Man*, ſo far he is a *mediatour*; but in that he is the *Word*, he is no *mediatour*, but he is equall to *God* himſelfe, and *God* with *God*. and, togeather with the *holy Ghoſt*, one *God*.

How * didſt thou loue vs, O good Father, who didſt not ſpare thy only begotten ſonne, but deliueredſt him ouer for vs wicked creatures? Nay how didſt thou not loue vs, for whome he (*who knew that it was no wrong, to make himſelfe thine equall*) became ſubiect euen to the death

The vnſpeakable loue of Almighty God to his creature.

fore, that other falſe *mediatour* (by whom the pride of ſome, deſerued to be deluded, through thy ſecret iudgments) hath one thing indeed common to him with *men*, which is *ſinne*; & he will needs ſeem to haue the other common to him with *God*; that becauſe he is not cloathed with the frailty that followeth fleſh & bloud, he may vaunt himſelfe to be *immortall*. But, as *Death is the reward of ſinne*, ſo that, is common to himſelfe with men; whereby he may be alſo condemned to death.

Of the powerfull Mediation of Chriſt.

CHAP. XLIII.

BVT the true *Mediatour* (whom by thy ſecret mercy thou haſt ſhewed to ſuch as are humble, and haſt ſent to vs, that, by his example, wee might learne humility it ſelfe (that *Mediatour* I ſay, betweene God and men, Chriſt *Ieſus*)

ſus) did appeare, and place himſelfe betweene *mortall ſinners*, and *God*, who is *immortall* and *iuſt*. *Mortall* with *men*, and *iuſt* with *God*; that (becauſe the wages due to *iuſtice* is *life*, and *peace*) by the *iuſtice* which was ioyned to *God*, he might euacuate the *death* of *ſinners* iuſtified; which *death* he was pleaſed to make alike common, both to them, and himſelf. This is he, who was reuealed to the ancient *Saintes*; that as they might be ſaued by the faith of his (then future) paſſion; ſo might we alſo be, by the faith of his paſſion already paſſed. For, in that he is a *Man*, ſo far he is a *mediatour*; but in that he is the *Word*, he is no *mediatour*. but he is equall to *God* himſelfe, and *God* with *God*. and, togeather with the *holy Ghoſt*, one *God*.

How * didſt thou loue vs, O good Father, who didſt not ſpare thy only begotten ſonne, but deliueredſt him ouer for vs wicked creatures? Nay how didſt thou not loue vs, for whome he (*who knew that it was no wrong, to make himſelfe thine equall*) became ſubiect euen to the death

The vnſpeakable loue of Almighty God to his creatures.

death of the Crosse; he *who was only free amongst the dead; hauing power to lay downe his life and to take it vp againe*. He is the conquerour or Sauiour of vs, and he is the sacrifice; and therefore he is the Sauiour, because he is the sacrifice. He is for vs both the *offering* and the *Priest* that offers it And therfore he is the *Priest* because he himselfe is the *offering*, whereby he maketh vs, of slaues thy sonnes, by our being borne of thee, and by his seruing vs.

It is but reason that I haue a strong hope in him, that thou wilt cure all my languishing diseases, for his sake who sitteth at thy right hand, and maketh intercession for vs; otherwise, I should despaire. For many, O Lord, & grieuous, are those my spirituall diseases, many & great they are; but thy medicine is more great, and soueraigne, then they are dangerous. We might haue feared, that thy *word* had been far from making any coniunction of it self, with man; and consequently, we might haue despaired if it had not *become flesh, and dwelt amongst*

vs.

es.

Being ¶ frighted by my ſinnes, and oppreſſed by the waight and miſery thereof, I was perplexed in my hart, and I thought of flying into ſome * deſert; but thou forbadſt mee, and didſt comfort me, by ſaying thus, *Therfore Chriſt dyed for all men, that they who liue, might no longer liue to themſelues, but to him who dyed for them.* Behould, *O Lord, I caſt my whole care vpon thee, that I may liue, and conſider the wonderfull things of thy law.* Thou knoweſt mine ignorance, and mine infirmity; O teach me and heale me. That deare only Sonne of thine *(in whome are hidden, all the treaſures of wiſdome and knowledge)* redeemed me with his bloud. Let not the proud diuells haue any thing to lay to my charge; becauſe I conſider the price of my *redemption* Out of that prouiſion I eate and drinke; vpon that ſtocke I ſpend; and, being

How he looked backe vpon his former life, with great feare: euen now, when he was in a way, of great vertue, and pennance.

* Thogh the life of ſolitude and ermitage in a wilderneſs, be a moſt holy ſtate:

(for otherwiſe this great Saynt would not now haue thought of it) yet it was not that, to which God did in particuler call him, whom he deſigned to ſerue him, for the benefit of his Church, in publique manner.

being poore, I *desire to be satisfied, among*
them who feed upon thee, and are satisfied
and they who seeke our Lord shall praise
him.

The end of the Tenth Booke.

THE ELEAVENTH BOOKE.

The benefit of this kind of Confession.

CHAP. I.

CANST thou, O Lord (in whose hand is all Eternity) be ignorant of what I pretend to say? Or dost thou but only, * for a time, see that which passeth in Tyme? Why then doe I lay before thee such a number of relations? I do it not,

* God doth not only see whilest we are doing of thinges, but he doth eternally see them

to the end that by my ſpeach, thou mayſt come to know them; but thereby to ſtir vp the affections both of my ſelfe, and others, who ſhall read them. That ſo togeather, we may crye out, *Great is our Lord, and highly worthy to be prayſed.*

For like reaſon it is, that we vſe to pray. Yet *Truth* it ſelfe hath ſayd, *Your Father knoweth whereof you haue need, before you aske.* We * do therfore diſcouer the deſires of our hart, whileſt we confeſſe our miſeryes, and thy mercyes towards vs; that thou mayſt free vs wholy, as thou haſt begun; and make vs leaue to be wretched in our ſelues, that we may be happy in thee. For thou haſt called vs, *to be poore in ſpirit; and meeke, and mournefull, and hungry and thirſty after righteouſnes; and compaſſionate, and peaceable, and cleane of hart.* Behould, I declare ſuch things as I could, and which I alſo would call to mind; becauſe firſt it was thy will, that I ſhould confeſſe to thee, O my Lord and God, *becauſe thou art gratious, and thy mercy doth endure for euer.*

The excellent vſe of theſe publike Confeſſions.

He

He prayeth that he may be freed from sinne; and be brought to the vnderstanding, and expounding of the holy Scriptures.

CHAP. II.

BVT * when shall I be able, with this penne of my tongue, to declare all the exhortations, and comforts, & particuler prouidences, whereby thou hast drawne me, to this seate of making me a preacher of thy word; and a dispenser of thy Sacrament to thy people. And although I should be able to expresse these thinges in order, yet the very moments, or drops of tyme, are precious with me; and it is long since I haue byn euen fired with an ardent desire to meditate vpon thy law; and therein to confesse, both my knowledge, and myne ignorance; and the first beginnings of thy illuminating me, and the remainder of reliques of the darcknes wherein yet I am; till at last, my weaknes may be consumed, & swal-

Read this excellent Chapter with great feling; & learn by the importunity, wher by the Saint, doth begge of God, a true vnderstanding of Holy Scriptur that they are stupidely

proud, that thinke the easy to be vnderstood by themselues.

ſwallowed vp by ſtrength. Nor would I that thoſe houres which I find to be free from the neceſſity of reſtoring my body, and remitting my mind, and complying with that ſeruice which I owe to men, and which I pay ſometymes, euen when I owe it not, ſhould be miſpent, vpon any other vſe then this.

O Lord, harken to my prayer, and let thy mercy graunt my deſire. Becauſe it laboureth not to my vſe alone, but it ſtriueth to be alſo charitably beneficiall to others; and thou ſeeſt written in my hart, that ſo it is; to the end, that I may offer to thee, the ſacrifice, both of my thought, and tongue. Giue me therfore, ſomewhat that I may offer to thee; for I am poore and needy, & thou art rich, towards all ſuch as call vpon thee; who being, thy ſelfe, ſecure, vouchſafeſt to take care of vs.

It is an eaſy thing by reading of the Holy Scriptur to be deceaued and deceaue others.

O do thou circumcize the lips both of my body, and mind, from all temerity and falſehood. Let thy Scriptures be my chaſt delights. Let * me neither be deceaued in them, nor deceaue others by them

them. O Lord harken to me, O Lord my God, haue mercy on me; thou who art the light of ſuch as are blind; and the ſtrength of ſuch as are weake. And then inſtantly after, thou art the light of them that ſee, & the ſtrength of them that are already ſtrong. Attend vnto my ſoule, & harken to me, who am crying to thee, euen from the very bottome of my hart. For if thyne eares be not alſo with me, in that bottome; whither ſhall we go, or to whome ſhall we crye? Thyne is the day, and the night is thyne; and according to the leaſt becke which thou giueſt, the moments of my life flye away.

Enlarge thou my hart, towards the meditating vpon the hidden thinges of thy law; and do not ſhut them vp from me, who am knocking that they may be opened. For it was not in vayne, that thou wouldſt haue ſo many leaues to be filled, with ſuch deep, and darke ſecrets. Nor * were thoſe groues, and woods

* A moſt choyce noble metaphore, wherby the ſaint expreſſeth the office, & practiſe of the Doctors of the catholik Church, in the interpretation of Holy ſcriptur; but they muſt be *Stagges*, that is Doctors, & not *Fawnes*, or *Prickets*, or *Hindes*,

that is, ſilly women and ignorant men; and beſides he ſpeaketh of the Scriptures, vnder the name of groues, and woodes, to ſhew their depth and obſcurity, and not vnder Plaines or Landes, as if they were obuious and eaſy.

woods of thy Scriptures, to continue without *Harts* or *Staggs*, who might retyre themselues thereinto; and might walke, and browze, and rest, and ruminate thereupon. O Lord do thou perfect me, and reueale them vnto me. Behould, thy voyce is my ioy; thy voyce exceedeth the abundance of all pleasure. Grant me that which I loue, for I loue it; & eué this loue, thou gauest me. Do not forsake thyne own gifts; nor despise thou this withering grasse of thyne, which thirsteth for the dew of thy grace. Let me confesse to thy glory, whatsoeuer I shall find in those bookes of thyne; *and let me heare the voyce of prayse; and let me euen drinke thee; and let me consider the wonderfull thinges of thy law*; from the very beginning, wherein thou didst create heauen & earth; euen till the establishment of the * eternall kingdome of that holy Citty of thyne, with thy self.

From the beginning of the world, to the end.

O Lord haue mercy vpon mee, and harken to this desire of mine; which I hope aspireth not to earthly things, nor to gold, and syluer; or precious stones, or

gorge-

gorgeous cloathes, or temporal honours and dominion, or the pleasure of flesh, & bloud; yea, or euen to the very thinges which yet are necessary for the body, & for the life of our Pilgrimage; *all which are already set before vs, who seeke thy Kingdome and Iustice.* Behold O my Lord, and God, the motiue of my desire. *The wicked men of the world, haue beene talking to me of their delights, but they are not like those, of thy law.* Behold I say, whence my desire proceeds. See O Father, behold, and consider, and aprooue; and let it be pleasing in the sight of thy mercy, that I may find fauour in thine eyes; and that the secrets of thy word, may be opened vnto me, who am stil knocking. I beseech thee, by our Lord *Iesus Christ, the man of thy right-hand, the sonne of man*, whome thou hast established for a mediatour betweene thee and vs; by whome thou didst seeke vs, when wee sought not thee; and thou soughtest vs, to the end that we might seeke thee, and thy *word*; *by which thou madest all thinges*, and amongst them me; thy poore creature. By which also thou

didst cal the multitude of beleeuers to adoption, and me amongst them. By him I say, do I beg this grace, who sitteth at thy right hand; and intercedes with thee for vs: *in whome are hidden all the treasures of wisdome, and knowledge.* *Moyses* wrote of him; this sayth he, and this sayth the *Truth.*

He thirsteth after the vnderstanding of holy Scripture.

CHAP. III.

The sweet simplicity of this Saint, in expressing himself.

LET me heare, and vnderstand, how thou, *in the beginning, madest heaven and earth.* *Moyses*, wrote of this. He wrote, and went away; he went from hence to thee. I * am sure he is not where I am; for if he were, I would hold him fast; and I would desire him; & I would beg of him; euen for thy sake, that he would discouer these thinges to me; & I would lay these ears of mine, to the sound that shold be breaking out of his mouth. Yet * if he should doe it in *Hebrew*, he would

* The Saint sayth this, out of his great humility; for it is plaine by other parts of his works, that he had some vnderstanding of Hebrew.

would doe it in vayne; nor could I vnderſtand what he ſayd; But if he ſpake *Latin*, I ſhould know what he ſayd.

It is one thing for a man to heare one ſay a thing that in it ſelfe is true, & another for him to know that ſo it is.

Yet * how ſhould I know whether he ſayd true, or no? And yet if I knew this alſo, ſhould I know it of him? For now within, (in that very * houſe of my thought) it would be neither the *Hebrew*, nor the *Greeke*, nor *Latin*, not any barbarous Language; but the *Truth* it ſelfe, which with out the inſtrumentes of mouth, or tongue, & with out the noyſe of any ſyllables, would affirme that he ſayd true; and I, being aſſured thereof, ſhould confidently anow to that man of thine, that he ſayd true. But now, ſince I am able to aſke him no queſtions; I beg of thee, O *Truth* (wherewith being fulfilled he ſpake true thinges) of thee, O my God I beg, that thou wilt forgiue my ſinnes: And ſince thou didſt enable that ſeruant of thine to deliuer theſe thinges, make me alſo able to vnderſtand them.

* The Mind.

It is a good preparation for vnderſtanding of the Scriptur to depart from ſyn.

The Creatures proclayme God to be their Creatour.

CHAP. IV.

BEHOVLD, *heauen* and *earth* haue a *being*; and they crye out, that they were made. For they are changed and varied; wheras whatsoeuer is not made, and yet is; there is nothing in that, which was not before; and consequently there is no mutation or variation in it. They also cry out, *that they did not make themselues*; but they say, *Therefore wee are, because we are made: neither were we, before we were, that so, we might giue a being to our selues*. Now this voyce of theirs, is the euidence of the thing it self.

The *beauty & goodnes & being* of all thinges, is in God.

Thou * therefore who art *beautifull*, didst make them *beautifull*, for they are *beautifull*. Thou who art *good*, didst made them *good*, for they are *good*. Yet neither are they *beautifull*, nor *good*, nor *are* they so, at all, as thou *art* all this; Thou, who art their Creatour; and in comparison of whome

whome, they are neither *beautifull* nor *good*, nor euen *are* they, at al. These things we know, thankes be giuen to thee. But yet this *knowledge* of ours; being compared with thine, is but meere *ignorance*.

How the world is made of nothing.

CHAP. V.

GOD *in the beginning made heauen and earth.* But how didst thou make this *heauen*, and *earth*? And what is this so huge fabrike of thy making? For thou art not like a man, who is an *artificer*, that makes one kind of *body* of another; being able at the discretion of his mind, to cast a forme vpon it, which he seeth in that mind, by an inward kind of eye. And how would he be able to doe this, if thou hadst not made it; for he doth but impose a forme, vpon a thing which allready had a *Being* and *Existence*; as vpon *earth*, or *stone*, or *wood*, or *gould*, or the like. And how should these thinges haue a *Being*

How rich Almighty God, euen naturally, hath made man.

a *Being*, vnles thou hadst made them? It is thou that madest, and didst giue a *body* to the Artificer; Thou, a *mind*, which might dominier ouer that *body*; Thou, the *matter*, of which he might make any thing; Thou, a *witt*, wherby he might comprehend his *art*; and might designe, and see within, what he acts, and executes without; Thou, the *sense* of his *body*; by the interpretation whereof, he conuayes, and ferryes ouer, that which he makes, from his *mind* to the *matter* which

See, what paines this saint taketh, to bring and giue all things to God.

he workes vpon, and which carryes backe word, to the *mind*, of what is done, that the same *mind*, may so consulte with *Truth*, which presideth there, whether it be well done, or no.

Let al these things prayse thee, who art the creatour of all thinges. But thou, how doest thou make them, how O God didst thou make *heauen* and *earth*? Certaine it is, that neither in the *heauen*, nor in the *earth*, thou didst make *heauen* and *earth*; nor in the *ayre*, nor in the *waters*, because these things are belonging to the *heauen*, and to the *earth*. Nor in the whole world

togeather

togeather, dideſt thou make the whole world; for there was then no ſuch thing, wherein it might be made; which yet muſt be, before the thing could ſo be made. Nor hadſt thou any thing in thy hand, whereof thou mighteſt make *heauen*, and *earth*: for how ſhouldeſt thou come by any thing, which thou hadſt not made; of which yet thou wert to make any thing. For what, hath any *Being*, but only becauſe thou *art*. Thou dideſt therfore ſpeake, and ſo thinges were made; and, in thy *word*, thou dideſt make them.

Of the manner of the Creation.

CHAP. VI.

BVT how didſt thou ſpeake this *word*? Was it ſo, as when this voyce came out of a cloud, *This is my beloued Sonne?* For this voyce had a *Being*, and a *paſſing*; a *beginning*, and an *ending*. The ſyllables did ſound, and ſo went away; the ſecond, after the firſt; and the third, after the ſecond

cond; and so in order, to the last; and silence after that. Wherby it is plaine, and cleer, that it was the *motion* of a creature, that expressed it; doing seruice therein to thy *eternall* will; it selfe, being but *temporall*. And these wordes of thine, being spoken in *tyme*, the outward eare, did deliuer ouer to a well iudging mind; whose internall eare, was listening to thy *eternall word*. But this last kind of eare, did compare, these temporally-sounding wordes, with that eternall *word* of thine, in silence. This * is far, this is far another thing. These *temporal* words, be far inferiour to my selfe; nay they be not at all; for they passe and fly; but the *word* of God, is superiour to me, and remaines for euer.

The difference between *temporal* wordes, and the *eternall Word*.

If therfore, by sounding, and passing wordes, thou didst directe, that *Heauen* and *earth* should be made; and that so thou madest them; it would follow, that there must haue bin allready a *corporeall creature*, before *heauen*, & *earth*; through whose *temporall* motions, that *temporall* voyce, might haue his entyre course;

course; but, before *heauen* and *earth*, there was no *corporeall creature*; or if there were, thou didst certainely make it, without any *transitory* voyce, whereof that *transitory voyce* might afterwards be made, & wherby thou mightest require, the making, of that *heauen* and *earth*. For, in fine, whatsoeuer that were, whereof such a voyce should be made, it would infallibly not be at all, if it were not made by thee. I demand therfore, by what kind of word it was sayd by thee, that, that *Body* was first to be made, of which these other words might be made afterwards.

Of the Eternity and Immutability of the VVord.

CHAP. VII.

THERFORE doest thou call vs to the vnderstanding of God the *Word*, who is God with thee. Which *Word* is spoken from all *eternity*; & in that *VVord* all thinges are spoken, after that manner. Nor doth that grow to an end, which

was

was ſayd, or is another thing ſayd, tha ſo al may come to be ſayd afterward; bu all thinges are ſayd togeather, and fro all *Eternity*. For otherwiſe there woul be *Tyme*, and conſequently *Mutation*, an ſo, no true *Eternity*, nor true *Immortality*.

How eaſily this Saint fals frō highſpeculation to ſweet deuotiō.

This * do I know O my God, & I thank thee for it. I know it, and I confeſſe it to thee O Lord; and, with me, he knoweth it, and bleſſeth thee for it, whoſoeuer is not vngratfull to thy certaine *Truth*.

We know O Lord, we know, that in as much as, any thing is not that, which it was, or is that, which, it was not, ſo far forth it is borne, or dyes. Therfore nothing of thy *VVord*, doth departe or ſucceed; becauſe it is truly, *immortall*, and *eternall*. And therfore doeſt thou ſpeake thoſe thinges which thou ſpeakeſt, by thy *VVord*, which is *ſempiternall, coeternall* with thy ſelfe; and any thing which thou wilt haue to be *made*, by thy ſpeaking, is *made*. Nor *makeſt* thou any thing, otherwiſe then by ſpeaking; neither yet are al thoſe things *made* togeather, or are they ſempiternall, which, by ſpeaking thou *makeſt*.

By

By Gods Word *we are taught, in all thinges.*

CHAP. VIII.

WHY is it, I beseech thee, O Lord, that I see that, of which I am speaking, after a certaine manner; but how I should expresse this sight, I know not; vnlesse it be, because all that which *begins*, and *ends*, doth iust then *begin*, and *end*, when it is resolued in thy *eternall* counsayle, that it ought, either to *begin*, or *end*. That counsaile, wherein yet nothing at al, either doth *begin* or *end*. This * is thy *VVord, which is also the beginning; and which also speaketh to vs*. And so doth, it in the Ghospell speake, by the humanity of our Lord; and this did it sound forth into the eares of men, that it might be beleeued, and might be * sought *within*; & might be found in that *eternall Truth*, where all the disciples, are taught by that * good, and only Maister.

There, O Lord, do I heare thy voyce

* He alludeth to a place of Scriptur

We must seeke, & we may find God within in our owne harts. *Vide lib. 4. c. 12. & l. 5. cap. 2.*

* Our Lord Iesus, is ouronly soueraigne Maister.

The best instruction of men can but lead vs towardes God.

voyce, saying somewhat to me. For he is, that may be accounted to *speake* to vs, who teacheth vs. But he that doth not *teach* vs, although he *speake*, yet he doth not *speake* to vs. Now who moreouer, doth *teach* vs, but this sound and stable Truth. For * when we are instructed, or admonished by any *changeable creature*, we are but directed, and lead to an *vnchangeable truth*; where we truely learne, when we stand fast, and hearken to him. And we reioyce with ioy, through the hearing of the voyce of the Spouse; repatriating our selues thereby to the * place; whereof indeed we are.

Heauen is the only true Countrey.

And therefore is he the *beginning*, because vnles (when we are wandring from him) he stood fast, there would be nothing for vs to returne vnto. Now when we returne from errour, we cannot do it without first knowing it; and to the end that we may know it, he teacheth vs. *For he is the beginning that speaketh to vs.*

How

How the Word *of God, speaketh to the hart.*

CHAP. IX.

IN this beginning, thou O God, didſt make the *Heauen*, and the *Earth*: in thy *Word*, in thy *Sonne*, in thy *power*, in thy *Wiſedome*, in thy *Truth*; ſpeaking in a wonderfull manner; and working after a wonderfull manner. Who ſhal be able to comprehend it? Who ſhallbe able to declare it? What * is that, which ſo brightly ſhoots through vpon me, and ſtrikes my hart without hurting it? And I tremble with horrour, and yet I burne with loue. I tremble, in as much as I am vnlike thee; and, in as much as I am like thee, I burne with loue:

Thy *Wiſedome* it ſelfe, it is, which brightly ſtrikes in vpon me; breaking through this my * cloud, or miſt. But yet that returnes againe, to couer me, who am * fainting, by reaſon of the groſſe darknes, and the huge weight of the puniſhment of my ſinnes, that oppreſſe me.

The ſupernaturall lights which this Saint receaued from God.

* Our fraile & ſinneful Nature.

Woe be to vs for ſinning; for euen after our ſins are forgiué, they yet leaue vs full of miſerable weaknes. *Vide l. 11. cap 3.*

For so, in this great powerty of myne, is my strength ouerwrought, as that I cannot endure so much, as myne own good. Till thou, O Lord, *who art become mercifull to all my sinnes, shalt also cure, all these faint infirmityes of mine. Because it is thou also who shalt redeeme my life from corruption, and shalt crowne me with pitty, and mercy; and shalt satisfy my desire, with good things; and my youth shall be renewed like to that of an Eagle; for by hope it is, that we shall be saued, and we expect thy promises with patience.* Let * him that can, heare thee discoursing to his soule *within*; I will, with a faythfull hart, crye out, in the wordes of thyne owne * *Oracles: O Lord, how great, and wonderfull are thy workes.* Thou hast made all thinges in *wisedome*; and this *wisedome*, is the *beginning*; and *in this beginning, thou madest Heauen and Earth.*

The reliques of sinne, strength of paßiõ & weakenes of deuotiõ.

A happy kind of conuersation.

* The Holy Scriptures.

Of a certayne idle, and busy Question, concerning God.

CHAP. X.

BEHOVLD; are not they full of the old * man, who say to VS, *VVhat did God make, before he made heauen & earth.* For if he then absteyned from action, & did not worke till then; why did he not cease from worke, from that tyme forward, as he had done till that tyme. Sinne: A foolish question & bold.

For, if any new *motion* did exist in God, or any new *Wil* to make a new *creature* (which till then he had neuer made) how shall this be a true *Eternity*, where there growes to be a *Will*, which once, was not. For the will of God is not a *creature*, but before *creatures*. For no *creature* would follow, by being made, if the *VVill* of the *Creatour* did not precede.

The difference betweene Eternity *and* Tyme.

CHAP. XI.

THERFORE doth the *will* of God, belong to his *substãce*. And if any thing should, fall out to be in the *substance* of God, which was not there before, that *substance* could not be truly sayd, to be *Eternall*. But, if the *will* of God were *sempiternall*, towards the being, of a *creature*, why then should not a *Creature* be *sempiternall*. They * that talke in such a fashiõ as this, do not yet vnderstand thee, O thou *Wisdome* of God, and the light of our minds; they do not yet vnderstand, how those things are made by thee, & in thy selfe. They are striuing to haue some tast of *eternall* things; but as yet doth their hart (which is but an empty one) houer vp, and downe, in the *motions* of things which are either *past*, or to *come*.

thus far goeth the obiectiõ, & heere beginneth the answer.

A noble discourse.

Who * shall be able to hold and fixe it; that it may catch a glymse of that splen-

splendour, of thy euer ſtanding *Truth*? & compare it with theſe *Tymes* which neuer ſtand, that ſo he may ſee, that theſe things are not to be cõpared togeather? And that he may vnderſtand, that a *long tyme*, is not made *long* but by many *tranſitory motions*, which cannot be extended all at once; whileſt yet the while, there paſſeth nothing in *eternity*; where all is *preſent*, whereas no *tyme*, can be *preſent*, all at once. And that he may ſee that all *tyme* which is *paſt*, is driuen away by that *tyme* which is *future*; and that al *tyme* which is *future*, follows vpõ that which is *paſt*; and that all which is both *paſt*, & *future*, is *created*, and doth flow out, from that, which is euen *preſent*. Who ſhall hould the hart of man, that it may ſtand, and ſee, how that *eternity* which ſtands ſtill, doth dictate the *Tymes*, both which are *paſt*, & which are to be *future*, whilſt it ſelfe is neither paſt nor future? Is peraduẽture this hand of mine, able to reach ſo far? or is the hand of my tongue, able, by ſpeach thereof, to negotiate a matter of ſo much importance?

VVhether God made any thing, before the Creation of the VVorld.

CHAP. XII.

BEHOVLD, I will anſwere to him, that askes, *What God did make, before he made heauen and Earth.* I anſwere not that, which ſome are ſayd to haue anſwered, eluding the difficulty of the queſtion, after a ieſting manner. For they ſay, " *he was preparing hell, for ſuch as would be ſo curious, as to aske ſo high queſtions.* It is one thing to iudge, & another thing to make ſport. I make no ſuch anſwere as this; For more willingly will I anſwere, That I know not that, which I doe not know; then this other, whereby he is derided who askes buſy queſtiõs, and he is commended, who giues vntrue anſweres. But I ſay, that thou, O our God, the creatour of all *Creatures*, (if all *Creatures* be comprehended, vnder the names of *heauen*, and *earth*) I ſay, & that confidẽtly, that before God made *heauen* and

A falſe & idle anſwere, though it vſe to be applauded

and *earth*, he made not any thing; for if he had made any thing, what must that haue beene, but a *creature*? And I would to God that I did so know any thinge, which for mine owne good I desire to know, as I know, that no *creature* was made, before there was made any *creature*.

An obiection answered and seconded, with an excellent discourse of the Eternity of God.

CHAP. XIII.

BVT if the fluttering sense of any man, do wander through the *images* of *Tymes past*; and do * wonder, that thou (who art God omnipotent, creating, and conteyning all things, & who art the *Architect* of *heauen* & *earth*) didst forbeare the producing of so great a worke, through those innumerable *ages*, vntill thou didst create this *heauen* and *earth*; let him be well awake, & let him listen; for he wonders at false, & fooliſh

* Wee may see by this, how probable a fooliſh & false conceyt may seem.

things. For how could those innumerable *ages* of his passe on, which thou hadst not made, who art the author, and the Creatour, of all *ages*? Or what *tymes* could they be, which were not framed by thee? Or how could they passe on, if they neuer were? Since therefore thou art the framer of all *tymes*, if there were any *tyme*, before thou madest *heauen*, and *earth*, why is it sayd, by them, that thou didst forbeare to worke? For thou didst make that very *tyme*; nor could *tymes* passe, before they were made by thee. But if, on the other side, there was no *tyme*, before *heauen* & *Earth* were made; why is it demaunded what thou madest, *Then*? For there was no such thing, as *Then*, before there was any *Tyme*. Neither doest thou precede *tyme*, in *tyme*; for so thou couldest not haue preceded all *Tymes*.

It is S. August. that can speake thus.

But * thou doest precede all *tymes past*, by the sublimity of thy euer *present eternity*: & thou ouerlookest al *future tymes*, because they are both *future* now, and when they shall haue beene come, they will be *past*. *But thou art still the same, and thy*

thy years wil not faile. Thy years, do neither *goe*, nor *come*; but ours do both *goe*, and *come*; that so at length, they may all become. Thy years *ſtand* all togeather, becauſe they *ſtand*; neither are they that *paſſe*, excluded by others that *come*, becauſe they do not *paſſe*; whereas theſe of ours, will all heerafter *be*, when they all ſhall *haue to be*. *Thy years are one day*; and thy *Day* it not *euery Day*; but this * *Day*; becauſe thy *preſent day*, doth neither take the place of *yeſterday*, nor giue the place vnto, *To morrow*. Thy *preſent Day* is *Eternity*; and therefore didſt thou beget him *eternall* to thy ſelfe, to whome thou ſaydſt, *This day, haue I begotte* * *thee*. Thou didſt make all *Tymes*; and before al *Tymes* thou art; neither at any *tyme* was there no *tyme*.

Eternity.

Chriſt our Lord.

He

He entreth into a discourse concerning the Nature of Tyme.

CHAP. XIIII.

THER was therfore no *tyme*, wherein thou madest not somwhat, because thou madest *tyme* it selfe; and no *tymes* are *coeternal* with thee; because thou art *permanent*; and if they were also *permanent*, they should not be *tymes*. For what is *tyme*? Who is able, to explicate this with perspicuity, and breuity? Who is he, that euen with his thought, is able to comprehend, how it is to be expressed? And yet, of what do we more familiarly, and more knowingly seeme to speake, then of *tyme*? And we vnderstand what we say, when we speake of it, and so we do, when we hear others do the like.

The difficulty to explicate the nature of Tyme.

What then *is tyme*? If no man aske me the question, I know; but if * I pretend to explicate it to any body, I know it not. Yet this I confidently say, I know that

at if nothing ſhould *paſſe*, there would
e no *Tyme paſt*; and if nothing ſhould
me, there would be no *Tyme to come*; and
f nothing *were now*, there would be no
reſent Tyme. Therfore thoſe two *Tymes*,
e *Tyme* that is *paſt*, and the *Tyme* that is
uture, how are they? ſince the *Tyme paſt*
now no more; and the *Tyme future*, is
ot yet come. And as for the *preſent*, if
could be euer *preſent*, nor ſhould paſſe
n to become *Tyme paſt*, it ſhould not be
Tyme, but *Eternity*. If then, the *preſent*
yme, grow therfore to be *tyme*, becauſe
t goeth on, to be *tyme paſt*; how can we
ay, that the very not being of a *thing*,
ſhould be the cauſe, why it ſhould be?
Namely, that we cannot affirme it to be
Tyme, but only becauſe it tendeth, to a
not being.

He proues that no tyme is long.

CHAP. XV.

And yet we name a *long tyme* and *ſhort*; and yet we cannot do eue this, but by naming it, eyther as *paſt*, o *future*. As for example; we call a *long tym paſt a hundred yeares agoe*; and *a long tym future, a hundred yeares hence*. *A ſhort tym paſt*, we ſay is, *ten years ſince*; *and a ſhor tyme to come we ſay, will be, within ten yeare* But how can that be eyther *long*, or *ſhort* which hath no *Being*; for the *tyme paſt*, i now, no more; and we are not yet come to the *future*. Let vs not therfore ſay *it i long*; but of that which is *paſt*, let vs ſay *it was long*; and of that which *is future*, let vs ſay, *it will be long*. O Lord, my God O my light, will not heer thy *Truth* make a ieſt of man? For that *Tyme*, which was *long*, was it *long* when it was already *paſt*, or when it was yet *preſent*? for then it might be *long*, when it had a *being*, according to which, it might ſo, be long.

But

But that which was *past*, was then no more; and therfore it could not be *long*, since *it was not at all*. Let vs not therfore say, The *tyme past was longe*, for we cannot find, that it was *long*; since, as soone as it was *Tyme past*, it was no more. But let vs say, *That present Tyme, was longe*; because when it was *present*, it was *long*. For then it was not yet *past*, that so it must cease to be; and therfore it had still a *being*, that so it might be *long*. But as soone as it was *past*, it did then leaue to haue *a long being*, when it came to haue *no being at all*.

Let vs therfore see, O thou soule of man, whether yet the *present Tyme* may be *long*. For * to thee this is ginen, that thou canst find, and measure the spaces, and interteynments of *Tyme*; what answere wilt thou make me? Are a *hundred years present, a long tyme*? *First see, whether a *hundred years*, *can be present, or no*? For if the *first* of those yeares be in spending, that indeed is *Present*; but *nine tyne nine*, are *Future*. and therfore, they are not yet; but if the *second yeare*, be in *motion*,

The power of a reasonable soule,

By taking the parts of tyme a sunder he proueth his proposition.

on,

on, then is one of them *past*, anoth
is *present*; and the reſt are *future*. And i
the ſame manner, if, about the midle o
that number, of a *hundred*, we ſhall de
ſigne any *one yeare preſent*; they whic
were *precedent* to that, are *paſt*; they tha
are to be *ſubſequent*, are *future*. A hundre
yeare therfore cannot be *preſent*.

See now, at leaſt, whether eue
any one of the *hundred years*, *be preſent*
For euen, of that one, if the *firſt moneth*
be in *motion*, all the reſt are *future*. If the
ſecond, then the *firſt*, is allready *paſt*, and
the reſt are *not yet come*; and ſo, not ſe
much, as any one of the years, is all pre-
ſent; and if it be not all *preſent*, it is not the
yeare, which is *preſent*. For the year, con-
ſiſts of *twelue moneths*; whereof that
moneth which then, is ſpending, is *pre-
ſent*; and the *reſt*, are either *paſt*, or *future*.
Though yet indeed neither is that which
moneth, all *preſent*, but *one only day* the-
reof; and if that *day* be the *firſt*, the reſt
are *future*; if it be the *laſt*, the reſt are *paſt*;
if it be any of the *intermediall dayes*, then
it is, betweene the *paſt*, and the *future*.

Be-

Behould how the *preſent tyme*; which we haue found to be only called *long*, is already contracted to the ſpace of a *day*. Let vs now diſcuſſe euen this *day*; for euen not ſo much as this *day* is al *preſent*. For it is compoſed, of *foure and twenty nocturnall and diurnall houres*; wherof the *firſt* reſpecteth the reſt, as *future*; the *laſt* as *paſt*; any other *houre interpoſed*, ſeeth, that the other houres *paſt*, haue been before it; and that the *future*, will be after it. Yea euen one *houre*, is toſſed vp and downe, amongſt certaine flying particles of *tyme*. Whatſoeuer of it fled away, is *paſt*; whatſoeuer remaines to flye, is *future*.

If any *tyme* therfore, be vnderſtood, which now may be diuided eyther into *nowe*, or, at the moſt, into very ſmal parts of *moments*, that only is the thing which may be called *preſent*. Which yet flyes, at ſo full ſpeed, from being *future*, into a being *paſt*, as that, it is not entertayned, and extended, by the leaſt ſtay. For if once it be extended, it is diuided, into a *tyme paſt*, and a *tyme future*, for

Tyme truly vnderſtood, is indiuiſible.

for the *preſent* hath no ſpace. Where therefore now, is the *tyme*, that we called *long*? Is it the *future*? No: for we cannot ſay, that to be long, which hath no *being*, whereby it might be long; but we ſay, *It will be long*. But yet, *when will it be long*? for if it be but *then*, *when* it is yet to be *future*, it wil not be long; for that which ſhould be long, is not yet at all. But if *then*, it will be *long*, *when*, inſteed of *future*, (which is not yet) it ſhall now haue begun to *be*, and ſo be made *preſent* (that it may be *ſomewhat*, and ſo be *long*) the *preſent tyme* hath already cryed out, & ſayd, that it ſelfe cannot be long.

Of meaſuring Tyme.

CHAP. XVI.

And yet, O Lord, we find the *vacãcyes*, and *ſpaces* of *tyme*; & we compare them togeather, and we ſay, That ſome are *longer*, & ſome are ſhorter; for we meaſure, how much this, or that *tyme* is *longer*, & *ſhorter* then that other; & we ſay,

ſay, that *This is thrice as long, or twice as long; and that, but once as longe; or this, as long as that*. But * we meaſure *tymes* as they are *paſſing*; when by obſeruing them in our mind, we meaſure them. But who can meaſure *tymes paſt*, which *are not nw*; or *future tymes*, which *are not yet*. Vnles ſome body will haue ſo little wit, as to ſay, That he can meaſure that, which is not. Whileſt therefore *tyme* is *paſſing*, it may be felt and meaſured; but when it is already *paſt*, that cannot be, becauſe then it is not in being. Note.

He beginneth to conſider how future thinges are foreſeene

CHAP. XVII.

I Aske, O Father, I affirme nothing. O my God, preſide thou ouer me, & gouerne me. Who is he that will tel me, that there are not *three tymes*, as we learnt when we were boyes; and as afterward we taught other boyes; The *paſt*, the *preſent*, & the *future*; but that only there

is a *present tyme*, because the other two are not at all. Or haue not they also perhaps a *being*; but it comes, as out of the darke; when the *present* is made out of the *future*; and it falls as into the darke, when the *tyme past*, is made, out of the *present*. For where did they see, who foretold *future thinges*, if yet they be not? since that which *is not*, cannot *be seene*. And so they, who should relate *things past*, should not also relate true thinges, if with their mind, they did not see the. For if there were no such thinges, they could not be seene. It should therefore seeme, that both thinges *past*, and *future*, haue a *being*.

He prosecuteth the same discourse.

CHAP. XVIII.

YET giue me leaue O Lord, to looke further. O thou my hope, let not the powers of my mind be disturbed. For if tymes *past*, & *future* haue a *being*, I would know where they be. But if I cannot reach

reach so far; yet this I know, that wher-soeuer they be, there are they not *tymes*, either *past* or *future*, but only the *present tyme* is there. For if there, they be *future*, they are not yet there. Whereſoeuer therefore they are, whatſoeuer they be, they are nothing but *present tymes*. Though* things that are *past* (when ſuch thinges are truly related) are brought out of the memory; yet are they not the things theſelues that paſſed, but they are words, conceaued by the *images* of them; which (as ſo many footſteps) they fixed vpon our minds by meanes of our ſenſes as they paſſed by. As* for example, my childhood which is now no more, is in the *tyme past*, which now is not; but when I remember & recount it, I behold the *Image* thereof, in the *preſent tyme*, becauſe that, ſtill remayneth in my memory.

The images or ſpecies of thinges.

How we come to remēber thinges paſt.

Whether* or no there be a like cauſe of fortelling *future thinges*, that the *images* now exiſting, of things which are not yet in *being*, ſhould be repreſented, I confeſſe to thee, O God, that I do not know.

Of the fortelling of future thinges.

know. This indeed I know, that we doe often *premeditate* our *future actions*; and that the *premeditation* is *present*, but that the *action premeditated* is not so, because it is *future*; which, as soone as we shall haue set vpon, and shall begin to *act*, that which we had fore *thought*, then the *action* shall be; because then it will not be *future*, but *present*. Howsoeuer then, the *hidden presence*, of *future things* be had, yet that which is not, cannot be seen. But now, that which *is*, cannot be *future*, but it is *present*. When therefore *future things* are sayd to be seen; they are not the thinges themselues; that is, *future things*, but the causes, or *signes*, which are *present*, be they perhaps, that are seen. These *signes* therfore are not *future*, but *present* to such as see them now; whereby things *future*, being conceiued in the mind, are foretould; & those conceptions, I say againe, are beheld, as *present*, to such as *fortel* them.

A fresh & cleare exãple.

Let the multitude of those things which we see, put some instance into my hands. I see the *morning*; and I fortel, that the

the *Sunne* will ſhortly riſe. That which I ſee, is *preſent*; that which I *forſee*, is *to come*; that is, *not a future Sunne*; for the *Sunne*, is already in *being*; but the *riſing* thereof, which is not *yet*. And yet, if I did not figure the *riſing* of it in my *mind* (as now when I ſpeake thereof) I could not *foretell* it. But neither is that *morning* which I ſee in heauen, the *riſing* of the *Sunne*, though it precede the ſame; nor is it, the imagination of my mind; both which, are ſeene to be preſent, that ſo the *future Sunne*, may be *fortold*. So as *future* things, *are not yet*; and if they *be not yet*, they *be not*; and if they be not, they cannot poſſibly be *ſeene*; but yet they may be *fortold*, by meanes of ſome *preſent* things, which both *are*, and *are ſeene*.

He ſtill continueth the ſame diſcourſe.

CHAP. XIX.

BVT tell me; O thou reigner ouer thy Creatures, what is the way whereby thou teacheſt ſoules, *future things*? For

thou taughteſt thy *Prophets*. What is the way, wherby thou teacheſt *future things*, thou, to whome nothing is *future*. Or rather thou teacheſt certaine *preſent things*, by meanes of *future things*; for that which *is not*, cannot *be taught*. Too far of is this way, from being diſcouered by the point of my ſight. It* hath beene to deep for me, and I cannot reach it; yet ſhall I be able to do it, by thy mercy, whē thou ſhalt haue ſhyned, with that ſweet deere light of thine, vpon the inward eyes of my ſoule.

How deuout this Saint ſtil is, in the middeſt of his moſt ſubtile ſpeculations.

How there may be ſayd to be three Tymes improperly.

CHAP. XX.

BVT that which is now cleere, and plaine, is, that neither *tymes paſt, nor tymes future*, haue any being. Nor is it properly ſayd, that there *are*, three *Tymes*. But thus peraduenture, it might properly be ſayd, that there are three *Tymes*; The *preſent*, *concerning things paſt*; *the preſent*,

concer-

concerning *thinges preſent*; *and the preſent*, concerning *things future*. For there are three ſuch kinds of thinges, as theſe, in the mind; but I ſee them not any were els. The* *Preſent* of thinges *Paſt*, by *Memory*; the *Preſent* of things *Preſent*, by *Inſpection*; the *Preſent* of things *Future*, by *Expectation*. Note.

If thus we be permitted to ſpeake: I ſee three *times*; I confeſſe it; and there are *Three*. Or elſe let it be ſayd, that there are three *Tymes*, the *Paſt*, the *Preſent*, and the *Future*,* according to the abuſiue cuſtome of ſpeach. I am not troubled at this; nor do I reſiſt, or reprehend it; ſo that yet withall, it may be vnderſtood, when it is affirmed, that neither that which is *paſt*, nor yet that which is *future*, hath any *Preſent being*. Indeed they are few things, that we ſpeake of properly; and more, of which we ſpeake improperly; but yet our meaning thereby is knowne. It is only by errour of cuſtome that we ſay there ar three kinds of *Tymes*.

He resumeth the difficulty of measuring Tyme.

CHAP. XXI.

BVT I was saying euen now; wee *measure* the *tymes passing by*, so, as to say, *This is twice as long as that other*; or, *this is once againe as long*, or, *this is as long as that*; or any such thing as this, concerning the parts of *tyme*, which we may discouer by way of *measuring*. We do therefore, as I sayd, *measure Tymes*, as they are *passing by*; & if any man aske me how I know it, I answere, that I know it, because we *measure* them; nor can we *measure* those things, that *are not*; & *Tymes past*, & *Tymes future*, are not. But how can we *measure* the *present Tyme*, since that hath no *space*. We measure it therfore, whilst it *passeth*; but when it is *passed*, we cannot *measure* it, for there wil be nothing to be *measured*.

Note. But * from whence, and by which way, and whither, was it passing, when it

it was *measured*? Whence, but from the *future*? Which way, but by the *Present*? & whither, but to the *Tyme past*? *From that it did therefore passe, which is not yet; by that which is voyd of any space, into that which is now no more. Yet what doe we *measure*, but *Tyme*, in some *space*? For we say not *single*, and *double*, & *treble*, and *equall*, and whatsoeuer els we say of *Tyme*, but with references to the *spaces* of *Tyme*. In what space do we therfore *measure* the *Tyme* which passeth; whether in the *future*, from whence it *passeth*; but that which is not yet, we cannot *measure*; Or yet in the *present*, by which it *passeth*; but we cannot *measure*, where there is no *space*; Or else, in the *tyme past*, towards which it *passeth*; but neither can we *measure* that, which now, is growne *not to be*.

*This seemes a riddle, but is none.

He

He begges at the hands of God, the solution of a hard Question.

CHAP. XXII.

He still persisteth, in his vehement desire, to vnderstand the holy Scriptures.

MY *mind hath byn enflamed, to vnderstand this most hidde secret. Do not *O my God, my good Father, do not (I beseech thee, in the name of Christ) shut vp those things from me, which are both so obuious in some respects, and yet so hidden in others. But let me penetrate them, and let them shyne vpon me, O Lord, through the brightnes of thy mercy. How shall I enquire after these things? & to whom more profitably shall I confesse my ignorãce, then to thee; to whom my desires, (which doe so vehemently burne towards the vnderstãding of thy Scriptures) are not offensiue. Graunt me this which I loue, for I loue it; and euen this loue, thou hast giuen me. Giue it me O Father, thou who truly knowest, how to bestow good guifts vpon thy Children. Giue it me, because I haue made it my

This Saint knew wel, that al light of the vnderstãding, dependeth as truly vpõ God, as the heate of the will.

y busines, to know thee, and my labour apparent to thee; til such tyme as thou alt be pleased to open it. For Christs ke I beseech thee (in the name of that ly, of *Holies*) let no man disturbe me. *I haue beleeued, and therfore it is that I eake.* This is my hope, and to this I doe spire, *that I may contemplate the delights my Lord.* Behould my life is growne ld; & it passeth, & I know not how. And e say *Tyme*, & *Tyme*, *Tymes*, and *Tymes* *m long, was he saying of this, How long*; *s he doing of that. And how long is it since s to such a thing*; *and this double syllable ta- ith up twice as much tyme, as that other* *gle.* These thinges we say, and these ings we heare, and we are vnderstood, nd we vnderstand. These thinges are ost euident, and most vsuall, & yet the me very thinges, are tooto obscure; nd the finding of them out, would be ew inough.

While we argue and discours of tyme, Tyme flyes away.

He

He groweth towards the setling of the Truth, by confuting some errours, concerning the Nature of Tyme.

CHAP. XXIII.

I once heard it sayd, by a certain kinde learned man; that not the *yeares*, but the *motions* of the *Sunne*, and *Moone*, and other *Planets*, were the very *Tymes*. But why should not rather, the *Motion* of all *Bodies* in generall, be *Tymes*. For supposing that those celestiall lamps should stand still, and yet that the wheele of some Potter should moove; would there be no *Tyme*, whereby we might measure those turnings round? And should we not be able to say, that they were driven about in certaine pauses, that were equal; Or, if some were quicker, and some slower, that some did take vp *longer tymes*, and some *shorter*? Or if then, we would speake thus, should we not speake it in *tyme*? Or could there be in our wordes,

He shewes the absurdity of this opinio.

some

ſome *long ſyllables*, and ſome *ſhort*, but only becauſe ſome of them, had taken vp a longer *Tyme*, to ſound in, and ſome others a *ſhorter*? Graunt to vs, O God, that we may diſcerne by * theſe little things, the notices of *Truth*, which are comon, to things, both great and little. * There is the ſame reaſon of both.

There are allſo *ſtarrs*, and *lights* in *ſignes* and *ſeaſons*, and in *years*, & in *dayes*. There are ſo. But neyther would I ſay, that the circuit of that fiery * Wheel, were the *day*; * neither yet would he be able to ſay, that it were not *Tyme*. My deſire is to vnderſtand the force, and nature of *Tyme*, whereby we *meaſure* the *motion* of *Bodies*. And we ſay, for example, that ſuch a *motion*, is twice as *long*, as ſuch an other. For ſince the *day*, is called, not only the *Tyme* of the *Sunnes* ſtay, aboue the earth, (according to which account, the *night* is one thing, and the *day* another) but the whole circuit that it walks from *Eaſt*, to *Eaſt*, according to which, we ſay, *ſo many dayes are paſt*) for with their *dayes*, the *nights* are alſo counted) nor are the *ſpaces* of the *nights* caſt vp a part) * The Sunne. For according to the opiniõ of that other, the only circuite of the ſun, did mak the *Time* of a day.

part) ſince therfore, the *day* is perfect by the circular *motion* of the *ſunne*, fro *Eaſt* to *Eaſt*, I ſay, I aske, whether t *motion* it ſelf, be the *day*; or the very *ſpa* of *tyme*, wherin it is diſpatched; or bot togeather. For if the former, be the *da* then it would alſo be a *day*, if the *Su* ſhould performe that courſe, in the ſpac of an *hower*. If the ſecond; then it woul not be a *day*, if between that *ſun-riſing* & the next *ſun-riſing* there were ſo ſhor a *ſpace*, as of an *hower*; but the *ſun* muſt b faine to walke foure and twenty tyme roūd about, that it might perfect on *da* If both togeather, thē neither that ſhol be called a *day*, if the *ſun* ſhould make hi whole courſe, in the *ſpace* of an *hower*; no that other, if the *Sunne* ſtanding ſtill ſo long a *Tyme*, ſhould paſſe, as wherin the *Sunne*, from one morning to another, was wont to walke his whole circuite.

Now therefore, I will not aske, what is that, which is called a *Day*; but what *Tyme* is; wherby, *meaſuring* the circuite of the *Sunn*, we ſhould ſay, that he had done his buſineſſe, in halfe the *tyme*, that he

was

was wont to ſpend, if it were diſpatched, in ſuch a ſpace of *Tyme*, as *twelue howres*, do take vp. And comparing both the *Tymes* togeather, we ſhould ſay, *That was ſingle*, and *This double*, howſoeuer the *Sunne* ſhould once run about, from *Eaſt* to *Eaſt*, in the double tyme, and afterward, in the ſingle. Let no man therefore tell me, that the *motion* of *celeſtiall bodyes* are *Tymes*. For vpon the prayer of a certain perſon, that he might fight a glorious battaile, the *Sunne* ſtood ſtill, but *tyme* went on. For in that ſpace of *tyme*, which was ſufficient, that battaile was fought, and finiſhed. I perceaue, that *tyme*, is a kind of extenſion. But do I indeed perceaue it, or do I but think ſo? Thou, O *light*, thou O *truth*, ſhalt declare it cleerely to me. Ioſue.

Another errour concerning the Nature of Tyme, refuted.

CHAP. XXIIII.

DOEST thou bid me approue the opinion of him who ſaith, that *tyme*

is the *motion* of a *body*? Thou doſt n
bid me. For I vnderſtand, that no bo
is moued but in *tyme*; and thou ſayſt i
but that *tyme* ſhould be the very moti
of a *body*, this do I not heere, nor tho
doſt not ſay it. For when a *body* is mo
I *meaſure* by *tyme*, how *long* it mou
from the *beginning*, to the *ending*. And
I did not ſee, both when it began, an
how it continues to *moue*, and if I ma
not ſee when it endeth, I cannot *meaſu*
it; but only betweene the *tyme*, that I be
gan, & ceaſed to ſee it. If I ſee it durin
any *long ſpace*, I can only ſay, that th
tyme is *long*; but I cannot ſay that it is, *ſ*
long. For when we ſay *ſo long*, we ſay it
by way of compariſon. As for example,
This is as long as that, or, *twice as long a*
that; or, more, leſſe, and the like. But i
we be able to note the *ſpaces* of thoſe *pla-*
ces, both from whence, and whither the
whole *body*, that is ſo moued, doth go;
or the parts thereof, if it moue in a circle
we may tell how much tyme is runne;
ſince, from that *place*, to that other *place*,
the *motion* of that *body*, or any part ther-
of

was performed. Since therefore the *tion* of a *body* is one thing; and the *asuring* how *long* that *motion* was, is an *her*, who * seeth not, which of these *o*, is rather to be called *tyme*. For if a *y*, do sometymes moue, & sometymes nd still, not only do we *measure* the *tion* thereof by *tyme*, but the *station* al- and we say, *It stayd as long, as it mo-d*, or, *twice, or thrice as long* or more, leſſe, as by the measure that we haue ken, we comprehend or iudge. So that *me*, is not the *motion* of a *body*.

Tyme is not a motion but a measure

He prayeth againe.

CHAP. XXV.

AND I confeſſe vnto thee, O Lord, that I know not yet what *tyme* is. nd again I confeſſe vnto thee O Lord, at euen I say theſe thinges, in *tyme*, and at I haue byn long ſpeaking of *tyme*; & at this very thing, which we cal *long*, is othing but an entertainment of *tyme*. ow therfore do I know this, ſince yet,

I do not know, what *tyme* is? Or d
The pouerty of humane knowledge
not know perhaps, how to *expre
that which I know? Woe be to me, w
do not so much as know, what it is, t
I do not know. Behould, O my God
protest before thee, that I lye not; but
hart feels that, which my tongue expr
seth. *Thou shalt lighten my lampe, O my Lo
my God; illuminate thou my darknes.*

Concerning the difficulty of measuring Tyme.

CHAP. XXVI.

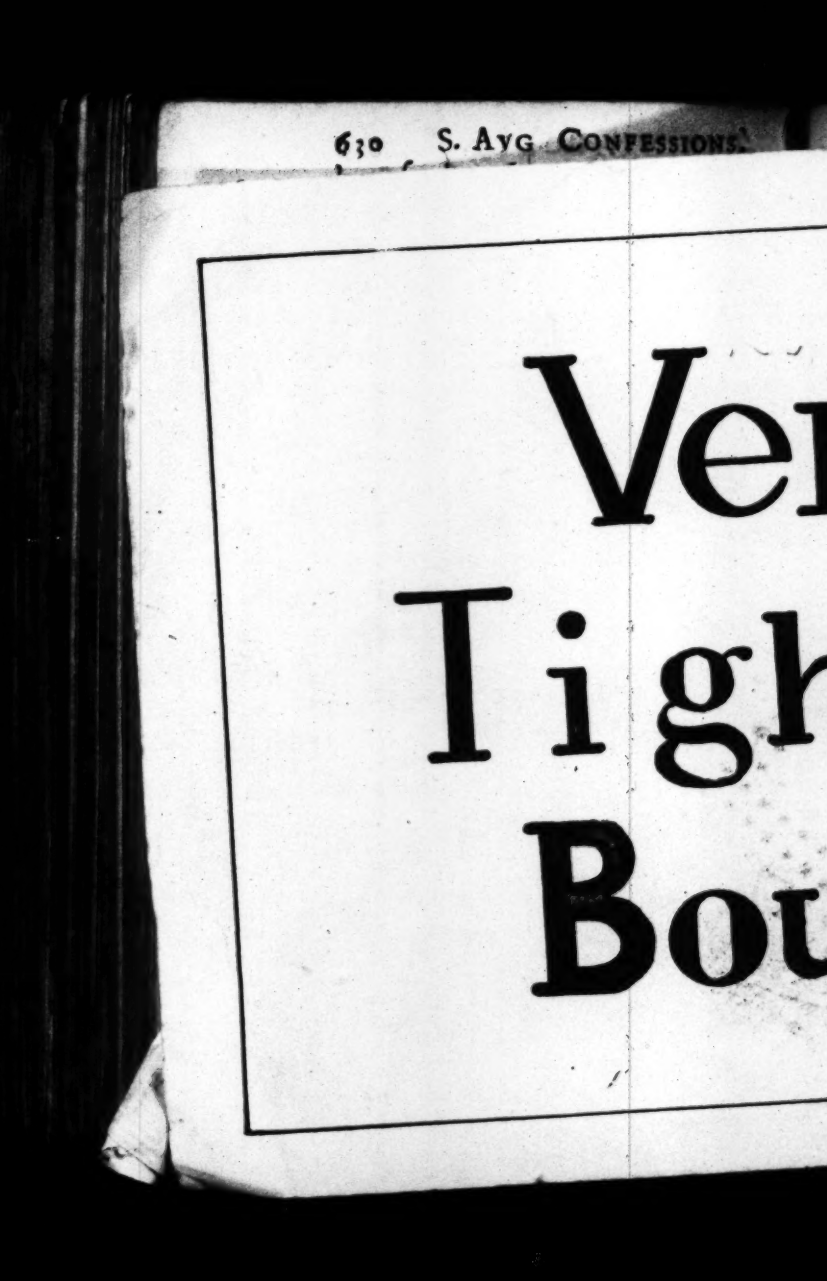
DOTH not my soule, with a t
confession, confesse to thee, th
I *measure tymes*? Do I *measure* them,
God, and yet not know, what I *measu*
Do I measure the *motiõ* of a *body* in *tym*
but do I not *measure* the very *tymes*?
rather, could I measure the *motion* o
body, how long that is, and, *in what spa
this may come hither from thence*, vnle
could *measure* the *tyme*, wherein it m
ued? How is it then, that I *measure tym*

D

do we *measure*, a *longer tyme* by a *shorter*; as by the space of a *cubit*, the space of a *long beame*; for so we seem to *measure* the *space*, of a *long syllable*, by the *space*, of a *short*; and then to say, *That is double*, do we measure, the *spaces* of *Poems*, by the *spaces* of *verses*; & the *spaces* of *verses*, by the *spaces* of *feet*; and the *spaces* of *feet*, by the *spaces* of *syllables*; and the *spaces* of *long syllables*, by the *spaces* of *shorter*. We measure them not by *pages*; for so we should not measure *tymes*, but *places*. But when wordes do passe by *Pronunciation*, we say, it is a *long Poeme*, for it consisteth of so many *feet*. The *feet* are *long*, for they are stretched out, by so many *syllables*. The *syllable* is *long*, for it is *double*, to a *short* one.

He sheweth how we measure tyme by shewing first how we doe not measure.

But yet neither so, is the *measure* of *tyme* comprehended; because it may so happen, that a *short verse*, may take vp a *longer space* of *tyme*, if it be more *leasurely*, then a *longer*, if more *speedily* pronounced. And so may a *Poeme*, a *foot*, or *syllable*. Whereupon, it seemed to me, that *tyme* was nothing but a *distension*;


Ver
Tigh
Bou

ery
ghtly
ound

but of what, I know not. And what, it be, of the very mind? But yet what d I *measure*, I beseech thee, O my God. can say either indefinitly, *This tyme longer then that*; or yet definitly, *Thi twice as long, as that*. I know well that *measure tyme*; but I *measure* not the *futu re*, yet, because it is not yet. I *measure* n Note. the *present*, because it is not deliuered i any *space*. I *measure* not the *Tyme past*, b cause now it is no more. What therefo do I *measure*? is it the *Tymes* that are *pa sing* and not allready *past*? For so I w saying.

He maketh an end of disputing the difficulty, and entreth into the solution.

He commeth to know nothing for which he acknowledgeth not, the guift of God.

CHAP. XXVII.

VRGE* on, O thou *Mind* of min and attend stiffly. God who is o helper, *he made vs, and not we our selu* Behould, where *Truth* begins to clee vpon our coast. Behould, let vs pu

ſe. The *voyce* of a *body* beginnes to
ud; and yet it *ſounds*; and ſtil it *ſounds*;
nd behould, it leaues to *ſound*; and now
ſilence, and that *voyce* is *paſt*, and it is
omore. Before the *voyce* ſounded, it was
ture; and it could not then be *meaſured*,
ecauſe it was not yet; and now it can-
ot, becauſe now, it is no more. It might
herefore haue then been *meaſured*, when
was *ſounding*; becauſe then it was in
eing, & ſo it might be *meaſured*; yet euen
hen, it ſtayd not, but went on, & paſſed.
ut might it be *meaſured* the more, for
hat? Paſſing therefore by, it muſt be
tretched out, into ſome other *ſpace* of
me, that ſo it might be *meaſured*, becauſe
he *Preſent* hath no *ſpace*. If therefore it
ight, then let another beginn to *ſound*;
nd *ſound* on, continuedly, without
ny variation, & let vs *meaſure* it, as it
ounds. For when it ſhall haue ceaſed to
ound, it will then be *paſſed*, and not *be*,
nd ſo, not be capable of *being meaſu-*
ed.

Let vs indeed ſeeke to *meaſure* it, &
ay, how much it is. But as yet it *ſounds*,

nor can we *measure* it, from the *tyme* wh
it began to *sound*, till the end, when i
giues ouer. For the very *space* between
the *beginning*, & the *ending* is that whic
we are to *measure*; so that the *voyce* whic
is not ended yet, cannot be *measured*, tha
so it might be sayd, how *lõg*, or *short* it is
nor can it be sayd, that it is *equall* to an
other; or as *much*, or, *twice as much*, o
the like. Now when it shall be ended, th
it is no more. How therfore can it be *mea*
sured? And yet still we *measure tymes*
Neither those which are not yet; no
those, which now are no more; nor thos
which are not *extended* by any *pause*; no
those which are not *bounded* by any *ter*
mes. That is; we neither *measure futur*
Tymes, nor *Tyme past*, nor *present Tyme*
nor *passing Tymes*, and yet still we *measur*
Tymes.

How immediatly he goes to God, for all things and vpõ all occasions.

O God,* thou Creatour of all things, this verse of *eight syllables*, is varyed by *sillables long* and *short*. *Fower* therfore are *short*, the *first*, the *third*, the *fift*, the *seuenth*; and they are *single*, in respect of th *fower long*; which are, the *second*, th *fourth*,

fourth, the *sixt*, and the *eight*. Euery one of these, to euery one of those, haue *twice* as much *tyme*. I pronounce them, and I auow it to be so, as we find by sensible experience. In as much as sense can manifest it; I find, that I *measure* a *long syllable*, by a *short* one; and I find, that it hath, the *double*, of this. But when one *soundeth* after another, if the *former* be *short*, and the *later longe*; how shall I hold fast the *short* one; & how shall I be able to apply it to that *long* one, when I measure it, that I may find it to haue *twice* as much? For the *long*, beginnes not to *sound* til the *short* one, haue done. The *long* one allso, I cannot *measure* being *present*, when I measure it not, till it be ended; for the passing of it, is the ending.

What is therfore that which I measure? Where is the *short* one that I *measure*? Where is the *long* one, that I *measure*? They both haue *sounded*, & haue passed, and are fled away, and they are now no more, & yet still I *measure*. And I answere with confidence (for as much as is deliuered to me, by the experience of sense)

that the one is *ſingle*, & the other *double*, namely in the *ſpace* of *Tyme*. Neither cold I doe this, if they were not paſt, and gone.

I do not therefore *meaſure* them, which are now no more; but I *meaſure* ſomewhat which remaineth, fixed in my *memory*. In thee, O my *Mind*, doe I *meaſure tyme*. Do not peſter me, that is, do not peſter thy ſelfe, by the troopes of thy imaginations. In thee I ſay, doe I *meaſure Tymes*. The impreſſion which thinges doe make in thee (as things *paſt* by), doth ſtill remaine, euen when the things are *paſt*. This impreſſion which is preſent, do I *meaſure*; & not thoſe things which are paſt, whereby this was made. I *meaſure* that, whē I *meaſure tymes*. That, is therefore *Tymes*, or elſe they are not *Tymes* that I *meaſure*.

He ſpeaketh to his Mind.

It is the Mind that meaſureth Tymes by the motion and ſtation of bodies.

How is it, when we *meaſure ſilence*? and we ſay, *That ſuch a ſilence tooke vp ſo much tyme, as ſuch a Voyce tooke vp*. Do we not ſtretch our thought, to the *Meaſure* of the *Voyce*, as if ſtill it ſounded; that ſo, we may be able to giue ſome account, of the

the *ſpaces* of *Tyme*, that were taken vp by *ſilence*. For whilſt our *voyce*, and *tongue* is *ſilent*, we doe, by thinking, go through *Poems*, and *Verſes*, and any *diſcourſe*, or any other *dimenſions* of *motions*; and we pronounce concerning the *ſpaces of Tyme*, what relation one had to the other, no leſſe, then if indeed they were expreſſed by ſound. If * any one ſhould vtter a *voyce* which were ſomewhat *long*; and ſhould, by way of premeditation, deſigne the *length* thereof; the ſame man hath ſpent the ſame ſpace of *Tyme*, in *ſilence*; and (recommending it ouer, to his *memory*) he begins to vtter that *voyce*, which *ſounds*, till it be brought to the appoynted end. Nay, it did *ſound*, & it will *ſound*. For that part of it, which is ſpent, did *ſound*; and that which remaines, will *ſound*. And paſſeth all away, whilſt the *preſent intention*, conuayes ouer the *Future*, into the *Paſt*; the *Future* leſſening, and the *Paſt* increaſing; till at length it grow all to be *paſt*, by wholly ending of the *future*.

Note this expreſſiõ.

He

He proceedeth in the ſolution.

CHAP. XXVIII.

BVT how is the *future*, (which is not yet in *being*) either diminiſhed, or conſumed? Or how can that which is *Paſt*, increaſe, which hath yet no *being*; ſauing only, that in the *mind*, which acteth thus, three things are done. For it *expects*, it *attends*, and it *remembers*; that ſo the thing which it *expects*, by that, to which it *attends*, may paſſe into that, which it *remembers*. Who therfore will deny, but that *future thinges* haue no *being*? and yet, in the *mind* there is an *expectation of future thinges*. And who will deny, but that *thinges paſt*, are now no more; and yet, in the *Mind* there is layed vp, *a memory of thinges paſt*; and who wil deny, but that the *preſent tyme wanteth ſpace*, becauſe it paſſeth in a *Poynt*? and yet the *attention* doth continue, wherby that which is *future*, may be turned ouer into the *Tyme paſt*. That * therfore, is not

Heere is the ſolution of moſt of the formerqueſtions.

Note.

a *long*

a *long Future Tyme*, which *is not*; but a *long Future*, is a *long expectation of the Future*; nor is that *long tyme paſt* which *is not*; but *a long tyme paſt*, *is a long remembrance*, *of that which is paſt*.

I am about * to *ſing* a *ſong*, which I haue by hart. Before I beginne, my *expectation* is carried towards it all; But when I haue begunne; as much as I haue taken of, into the *Tyme paſt*, ſo much is caſt into my *memory*. And the life of this *action* of mine, is as it were by a kind of racke *extended* into the *memory*; in reſpect of *what I haue ſayd*; and into an *expectation*, in regard of *what I am about to ſay*: yet my *attention* is alſo *preſent* there; wherby that which was *Future* is conuayed ouer, that it may be *paſt*. Which as much as it is more, and yet more done; ſo much is the *expectation* abbreuiated, and the *memory* prolonged; till the whole *expectation* ſhal be conſumed; when that *whole action* being ended, ſhall abſolutely haue paſſed ouer, into the *memory*.

An excellent compariſon which makes all cleer.

And that which is done in this whole *ſonge*, doth alſo hold in euery *particle*; and ſo,

As if it were some whole comedy made in muſike.

ſo, in euery *ſyllable* thereof. It holdes in any *longer action*,* whereof perhaps, that *whole longer*, was but a *part*. It * holds, in the life of man, the parts whereof, are all the actions of that man. It holdes in the whole age of all the ſonnes of men, the parts whereof, are all the liues of all men.

* An admirable concluſion.

The extenſion and the intention alſo of the Minde.

CHAP. XXIX.

A diuin chapter

BVT, *becauſe* thy Mercy is better, then all the liues that we can lead, behould my life, is but a kind of rocke; *and thy right hand hath taken me vp, in my Lord, & Mediatour, the ſonne of man*; who is betweene thee being one, & vs who are many, in many occaſions; and by many meanes. *That by him, I may apprehend, in whome I am alſo apprehended*: and that I may be gathered vp frō my old ſcattered courſes; following thee alone *, and forgetting all that is paſt. Gathered vp, *I ſay*, not towards thoſe thinges which are *future*

One thing is neceſſary.

tare and *transitory*, but towards them that are *permanent*; and this, not by a diuision or dissipation of my mind, but by the vnited actuation of it. For I follow thee not, according to an *extension* of my selfe, but with attention, or intention, *towards the crowne of thy supernall vocation*. *That I may heare the voyce of thy praise, and be in contemplation of thy delights, neither* * *coming, nor passing by*. Yet *now, my yeares are spent in sighes, and thou art my comfort O my Lord, and my eternall Father*. But I haue been starting out, vpon the consideration of *Tymes*; of the order whereof, I am ignorāt. And my thoughts (which be the very inward bowells of my soule) are torne with tumultuous varieties, till such tyme, * as I may runne melting into thee; when first I shall be purged, & dissolued, by the fire, of thy loue.

As also the pleasures of this vayne world do.

In heauen.

He proſecutes the ſame matter.

CHAP. XXX.

AND I will ſtand, and be ſtrengthened in thee, in my *forme*, which is thy *truth*; nor will I endure the queſtions of men,* who, in puniſhement of their ſinnes, are ſicke of the diſeaſe, of thirſting for more, then they can drinke. And they ſay, *what did God make, before he made heauen and earth?* Or what moued him then to make any thinge, whereas he had neuer made any thing, before.

It is a puniſhmēt of other ſinne, to be vainly & viciouſly curious of knowledge.

O Lord, giue them wit, to thinke well what they ſay; and to finde, that they cannot ſay * *Neuer*, where there was no *Tyme*. He therfore, that is ſayd, *neuer to haue made any thing*, what is it elſe, *but that he made nothing at any Tyme*. Let them therfore know, that there can be no *tyme*, where there is no *creature* of thine; and let them giue ouer to talke thus idly. Let their mind alſo be extended, to thoſe thinges that are *before*; and let them

The very name of *Neuer* implieth *Tyme*.

them vnderſtand that thou art the *eternal Creatour* of all *tyme*, before all *tyme*; and that no *Tyme* is *coeternall* to thee, no nor any *creature*; though yet there was ſome *creature* * before there was any *Tyme*. The Angells.

How God, and the creatures haue a different manner of knowledge, from one another.

CHAP. XXXI.

Ill habits and cuſtomes. * The word of the Saint is *Congaudeam* as if the light of Gods ſpirit, would faine take pleaſure in being ſeene by our eyes if wee were ſo content.

O Lord, my God, what kind of boſome is that of thy deep ſecrets; & how far off, haue the * effects, and fruits of my ſinnes caſt me from thee. O cure myne eyes, that I may * take pleaſure in thy light. Certainly if there be any mind, excelling with ſo great knowledge, and foreknowledge, as that all thinges that are *paſt*, and *future*, be ſo knowne to it, as ſome triuiall *ſong* is knowne to me; without doubt, that *mind*, is an admirable kind of thing. For it is able to amaze vs, euen with horrour, that nothing ſhould lye hidden, which hath been don, or which ſhallbe done heereafter, no

more then such a *song* is to me, whilest
sing it, either in respect of that whic
passed from the beginning thereof, o
which is to *passe*, till it come to an end

How sublimely, and sweetly he soareth vp towards God.

But yet far be it from me to think
that thou (who art the *Creatour* of a
thinges) the Creatour both of *soules* &
bodyes) far be it, I say, from me to think
that thou doest, but so, know thinge
future, and thinges *past*. Thou knowes
them, far more admirably, and far mor
internally. Nor, as by the *note* of him tha
singes, or the *song* that is known by him
that heares, his affection is varyed, and
his sense applyed, and diuided, betwee
the *expectation* of *future sounds*, and the
remembrance of them that are *past*; so in
like manner, is it to be thought, that a-
ny such thing should happen to thee,
who art vnchangeably *eternall*; that is
to say, the *truely eternall creatour of minds*.
As therefore, in the *beginning*, thou didst
know heauen, and *earth*, without any *va-
riety* of thy *knowledge*; so didst thou, in
the *beginning*, *create heauen*, *and earth*,
without any distinction of thy action.

Let

Let him that vnderſtandeth this, confeſſe to thee, and let him alſo that vnderſtandeth it not, confeſſe, *O how admirably high art thou; and yet they who are humble in hart, are the houſe wherein thou chooſeſt to dwell. For thou raiſeſt them that are abaſed & they can neuer fall, whoſe ſtrength thou art.*

This moſt high God, doth inhabit none but hũble houſes.

The end of the Eleauenth Booke.

THE TVVELVTH BOOKE.

Of the difficulty of Holy Scripture.

CHAP. I.

MY Hart, which t
wordes of holy Scri
ture do beate vpon,
busily inquiring aft
many thinges, in th
poore mortall life
mine. For the mo
part therefore, our * discourse serues b
more aboundantly, to set forth the p
ver

Mans frayle manner of knowing thinges, elegantly set forth.

rty of mans capacity. For our *Inquiry*, eakes of more, then our *finding out*; & r *Petitions*, extend further, then our *taynings*; & our *hand that knockes*, hath ore worke to do, then *our hand that kes*. Yet a promiſe we haue, and by hom can that be eluded? *If God be with t, who can be againſt vs? Aske, and you ll receaue; ſeeke, and you ſhall find: knock, nd it ſhall be opened to you. For euery one hat asketh, receaueth: & he that ſeekes finkth: and to euery one that knocketh, it ſhall e opened*. Theſe are thy promiſes; and who will feare to be deceaued to whom promiſe is made, by *Truth* it ſelfe.

How poore a thing this viſible Heauen *is, in compariſon of the* Heauen *of the* Bleſſed

CHAP. II.

LET the meanenes of my tongue, cõfeſſe to thy Altitude; becauſe thou madeſt *heauen* & *earth*, this *heauen* which

I see, and this *earth* which I tread vpon wherof this other earth * is made, which I beare about me. Thou madest it. Bu where is that *heauen* of *heauen*, O Lord whereof we haue heard, by the voyce o thy psalme? *The * heauen of heauen to o Lord, but the earth he hath giuen, to t sonnes of men.* Where is that *heauen*, whic we see not; in comparison whereof, a that which we see, is but *earth*. For, a this which we see to be *corporeall*, is not like faire throughout, in these inferiou partes; whereof this *earth* of ours is th lowest foundation. But, in cõparison o that *heauen* of *heauen*; this very *heauen* o our world, is but *earth*. Yea * both thes great bodies, may not vnfitly be accoun ted *earth*, in comparison, of that other know not what kind of *heauen*, *which i for our Lord and not for the sonnes of men.*

His mortal body.

Looke after, in the 11. c. of this Booke *Psal.* 113.

Both the visible heauen and the earth.

That darkeneſſe was ſpread ouer the Abyſſe.

CHAP. III.

NOw this *earth* was *inuiſible*, and *incompoſed*, and, I know not what *proudity of an Abyſſe*, ouer which there was no *light*, becauſe there was no *forme*. Therefore diddeſt thou command, that it ſhould thus be written, *That darkeneſſe was ouer this Abyſſe*; wherby what other thing can be meant, but an abſence of *light*. For where ſhould *light* be, if there were any, but aboue; by ouerlooking, & illuminating? Where therefore, there was yet no *light*, what could the *preſence of darkeneſſe* ſignify, but that *light* was abſent? Aboue therefore, there was *darkeneſſe*, becauſe aboue there was no *light*; as where there is no *ſound*, there is *ſilence*. And what other thing is *ſilence*, but that there is no *ſound*? Haſt not thou, O Lord, taught this ſoule theſe things, which it confeſſeth to thee? Haſt not thou taught

The preſence of darkeneſſe is the abſence of light; as the abſence of ſound is ſilence.

me, O Lord, that before thou didſt di
uerſify, & *informe* this not *formed Matt*
there was nothing; neither *colour*, no
ſhape, nor *body*, nor *ſpirit*? yet was no
this *informity*, which was with out an
kind of *forme*, altogeather *nothing*.

By the Earth, and Abyſſe, whereof the ho
Scripture ſpeakes, he vnderſtandeth
that which the Philoſophers call
Materia prima.

CHAP. IV.

AND how ſhould it be called; and b
what ſenſe could it be inſinuated, i
any faſhion, to perſons of meane capaci
ty, but by ſome ordinary word? An
what is therfore to be found, in all th
parts of the world, more approachin
towards an abſolute, and totall *informit*
then *earth* and an *abyſſe*? For they hau
leſſe beauty, through the low degree the
hold, then any of thoſe other thinges
which are al, ſuperiour, bright, and faire
Why therefore may I not conceaue, tha
th

the *informity* of *matter*, which thou didſt make without any *forme* or *beauty* (of which thou wouldeſt yet make a beautifull world) was to be aptely intimated to men, by the name of *inuiſible, and incompoſed earth*?

The abſtruſe Nature of this Materia prima.

CHAP. V.

WHEN herein the thought of Man, is ſeeking for ſomewhat vpon which the *ſenſe* may lay hold, and when he ſayth to himſelfe, It is not an *intelligible forme*, as life, and iuſtice is; becauſe it is the *Matter* of *bodies*; nor is it any thing *ſenſible*; becauſe in this *incompoſed inuiſible creature*, there is nothing which may be ſeene, or outwardly perceaued. When I ſay mans thought is thus diſcourſing, let him ſeeke either to know it by being ignorant of it, or to be ignorant of it, by knowing it.

What Materia prima is not.

He proſecuteth the ſame argument.

CHAP. VI.

BVT I, O Lord (if I ſhall confeſſe to thee, both by any tongue, and by my penn, whatſoeuer thou haſt taught mee of this matter, (the name whereof I heard before, but did not vnderſtand it, by their relation, that vnderſtood it not) did conceaue it vnder ſeuerall, and innumerable *formes*; and therefore indeed, I conceaued it not. My mind, did * rowle vp and downe within it ſelfe, certayne vgly, and hideous *formes*; but yet *formes* they were. And yet I called it *informe*; not that I thought, that it wholy wanted *forme*; but becauſe I conceaued, that it had ſuch a *forme* as that. And if any vnexpected thought, or abſurdity did put it ſelf vpon me, by that occaſion, my ſenſe turned from it, and I was troubled, at the weakneſſe of mans diſcourſe. So as, that which I thought to be *informe*, was not in reſpect of the *priuation* of all *forme*;

How he began to looke into Materia prima.

forme; but only of the nobler ſort of *formes*. But * true reaſon did perſwade me, that I ſhould take of all the reliques, of al kind of *forme*, if I would thinke of a thing which was wholly *informe*; but this I know not how to doe. For I could better cheape, beleeue, that thing not to be, which was depriued of all *forme*, then to conceaue a kind of middle thing, betweene that which was *formed*, and that which was *nothing*; which yet muſt be ſome thing *informe*, and, in a manner, *nothing*.

How he came neerer to truth.

And my mind gaue ouer, to demand my ſpirit, any more about this difficulty, which was full of *formed bodies*; and which it varied and changed as it liſted; And I bent my mind towards *bodyes* themſelues; and I did, in a higher manner, behold their mutability; wherby they leaue to be that which they are; and begin to be that which they are not.

And I ſuſpected, that this very paſſage, from one *forme* to another, was made by ſomewhat, that was *informe*. But I deſired to know it, and not only to

ſuſpect

He meaneth that he could not well expresse himself.

suspect it. And although my tongue, and my pen do cõfesse all that to thee, which thou hast discouered to me, concerning this question; yet * what Reader wil vnderstand it. Yet * howsoeuer, my hart shall not cease, to giue thee honor, and *to singe the Canticle of prayse*, for these things which it is not able to expresse. For the mutability it selfe, of mutable thinges, is capable of all *formes*, whereinto thinges mutable are changed. And this what is it? It is a *mind*? Is it a *body*? Is it a *forme* of a *body* or *mind*? If a man might say, that *nothing* were *somwhat*, and yet were *nothing*; I would say *this* were *that*. But yet now howsoeuer, it had a kind of *being*, that so it might be capable, of these *visible* and *compounded formes*.

How he still reduceth all to God, & thãketh him for al things

Of the greatnes of Heauen, and the litlenes of the Earth.

CHAP. VII.

FROM whence can any thing, that hath any *being* at all, receaue it, but frõ thee;

thee; frō whom al things are, in as much as they *are*; but so much more are they far from thee, as they are vnlike to thee. Neyther *are* these thinges so, as thou *art*, O Lord, who *art* not in one place, after one fashion; and after another, in another; but thou art * the same, and the very same; and the very very selfe same, *Holy, Holy, Holy Lord God Omnipotent.* God is ineffable

In the *beginning* which is of thee; in thy *Wisdome* * which is borne of thy *substance*, thou madest somewhat; & that, of *nothing*. For thou madest *heauen* and *earth*; not of thine owne *substance*, for so it should haue bene equall to thy only begotten sonne; and consequently to thy selfe; & it could no way haue stood with reason, that, that should be equall to thee, which was not of thy *substance*. Now there was nothing then, belids thy selfe, whereof thou shouldest make them, thou O God, who art *One Trinity*, and a *trine Vnity*. Therfore didst thou, of *nothing* make *heauen* and *earth*; a certaine *great body*, & a certaine *small one*; becausse thou art Omnipotent, and good, in the ma- The second person of the Trinity.

king

king of all thinges *good*. A *great heauen* and a *small earth*. Of that *nothing*, whereof thou madeſt *heauen* and *earth*, thou madeſt two thinges. One, to be neere thy ſelfe; and the other, to be neer being *nothing*; one, to which thou mighteſt be ſuperiour; and the other to which nothing might be inferiour.

Of the nobler parts of the materiall World.

CHAP. VIII.

The heauen of the Bleſſed.

BVT that *heauen of heauen was for thee, O Lord, and that earth which thou haſt giuen to the ſons of men*, was not ſuch then, as now we ſee, & feel it. For it was *inuiſible & incompoſed*; & it was an *Abyſſe*, ouer which there was no *light*, or *darkenes was, ouer the Abyſſe*, and, rather ouer, then in the *Abyſſe*. For this *Abyſſe* of the *waters*, which now are *viſible*, hath in the profundities thereof (belonging to the proper *forme*) *a light* which is in ſome ſort ſenſible to the fiſh, and other liuing creatures that creep in that bottome. But all

that

that, was almoſt *nothing*, becauſe it was altogeather *informe*. Yet *was* it neuertheleſſe in ſome ſort; ſince it was capable of being *formed*. For thou, O Lord, didſt make the world, of *matter* which was *informe*; which being almoſt *nothing*, thou madeſt, of altogeather *nothing*; and of that, agayne, didſt thou make great thinges, which we, the ſonnes of men, admire.

For very admirable, is this *corporeall heauen*, which in the ſecond day after the *Creation* of *light* thou didſt place, as a *firmament betweene water and water*; and whereof thou ſaydeſt, *let it be made, and it was made*. This *firmament* thou didſt cal *heauen*; but yet, the *heauen* of this *earth*, & the *ſea* which thou didſt make the third day; giuing a viſible *forme*, to *matter* which was *informe*, which thou madeſt before all the dayes. For thou hadſt already, made a *heauen* alſo, before all *dayes*; but that, was the *heauen* * *of this heauen*; becauſe *in the beginning*, *thou madeſt heauen and earth*. But the *earth* it ſelfe, which thou madeſt, was *informe matter*, becauſe it

The imperiall heauen, in reſpect of which he accounteth our corporeall heauen to be but earth. * *Videl. 2. cap. 7.*

it was *inuiſible, & incõpoſed & darkneſſe ouer the Abyſſe*. Of which *inuiſible, and incompoſed* Earth, of which *informity* of which almoſt, *nothing*, thou madeſt all theſe things whereof this mutable world doth conſiſt; and which yet, continueth not the ſame, but wherin *mutability* it ſelfe doth appeare; wherein *Tymes* may be perceaued, and numbred. For *Times*, are made *Mutations*, whilſt *formes* are changed & turned; whoſe *matter*, is that *inuiſible earth* aforeſaid.

What the Heauen *of* Heauen *is*.

CHAP. IX.

THEREFORE thy ſpirit, which is the inſtructour of thy ſeruant, * when it recounts thee to haue *made heauen and earth*, ſpeaketh nothing of *Tymes*; but it is ſilent of the *dayes*. For that *heauen of heauen*, which thou didſt make, in the beginning, is a certaine * *intellectuall creature*. And although it be, in no ſorte, coeternal with thee, O Trinity, yet being partaker

Moyſes.

The Angells.

partaker of thy eternity, it doth vehemently contayne, and bridle the *mutability* which belongeth to it, by the ſweetneſs of that* moſt happy contemplation, which it hath of thee; and, inhering to thee, without the leaſt ſlip, euer ſince it was firſt created, it ouerlooketh all the rowling changes of *tyme*. Yea this very *informity of inuiſible and incompoſed earth*, euen this I ſay, is not* numbred among the *dayes*. For wher there is no *forme*, there is no *order* or ſucceſſion of things; nor doth any ſuch thing, either come, or go. And where this is not done, there can be no *dayes*, nor any viciſſitude of *temporall ſpaces*.

The viſion of God.

In the hiſtory of the creation of the world.

He ſtill thirſteth after the vnderſtanding of Holy Scriptures.

CHAP. X.

O Let* *Truth*, the light of my hart, and let not the obſcurity of myne owne ignorance ſpeake to me. I haue fallen of, vpon theſe thinges, and I am darkned;

A moſt deuout deere prayer to God.

darkned; but yet from hence, yea even from hence, I haue fetcht reasons to loue thee. I haue heard thy voyce, whereby thou didst inuite me to returne. And though I could hardly heare it, for the tumultuous noyse of sinners, yet now behould I returne; all panting, and gasping, for a draught of thy fountaine water. Let no man put me by it. I will drinke this fountaine, and then I shall liue; for my very selfe am not the life of my selfe; but yet when I did liue ill, I was a death to my selfe; and in thee I recouer life againe. Speake thou to me, discourse thou to me. I haue beleeued thy books, and the wordes thereof, are wonderfully mysterious.

What he learnt of God.

CHAP. XI.

Wōder at the wisdom, & knowledge, & piety, of this great Saint, in this Chapter.

THOV hast now, O Lord, with a strong voice, powred this Truth into the eares of my inward man, That thou

thou art *eternall*, and the only poſſeſſour of *immortality*, becauſe thou art not altered, either by any *formes* of *motion*. Nor is thy will changed, according to the variety of *tymes*; for that is no *immortall will*, which is variable. This in thy ſight is apparent to me, and I pray thee, that it may ſtill be more & more apparent; and, in the manifeſtation thereof, let me continue, with ſobriety vnder thy winges.

Thou haſt alſo, O Lord, powred this *Truth*, into the hart of my inward man, with a ſtrong voyce; That thou didſt make all *natures*, and *ſubſtances*, which yet, are not that which thou art; and yet, they haue a *being*. And * only that, is not of thee, which either hath no *being*, or els is but a *deflexion* of the *will* from that *being* which thou art, to which is leſſe then thou; becauſe ſuch a deflexion, is tranſgreſſion or *ſinne*. And thou didſt alſo diſcouer to me, that the ſinne of no creature, doth hurt thee, or diſturbe the order of thy dominion; from the higheſt to the loweſt. This in thy ſight is apparent to me; and I pray thee, that

* Only ſinne, is not the creature of God, but wrought by the *free will* of Man.

it may ſtill, be more, and more appare
and in the manifeſtation thereof,
me continue with ſobriety vnder
wings.

Thou haſt alſo, O Lord, pow
out this *Truth*, into the hart of my i
ward man, with a ſtrong voyce; Th
neither that * *creature* it ſelfe, is *coeter*
to thee, whoſe only wil, and deſire th
yet only *art*; &, which greedily ſuckin
thee vp, with a moſt perpetuall perſeu
ring chaſtity, doth at no *tyme*, and in
place, exerciſe any mutability; but kee
it ſelfe, with all the power it hath, clo
to thee; who art alwayes preſent to i
Not hauing any *future*, which it may e
pect; nor caſting backe that which
remembers, into any *precedent tyme*; n
by any accident is it diuerſifyed, nor b
any variety of *tymes* extended.

By this he meâs the Angells & other celeſtial ſpirits, which were neuer ioyned to fleſh & bloud

O bleſſed is this ¶ creature, if ther
be any bleſſed, by adhering to thy Bea
titude; bleſſed in thee, who art the euer
laſting inhabitour, and illuminatou
thereof. Nor do I find, what I can mor
willingl

¶ The Quires of Angells, are bleſſed, but by participation: whereas God, & God alone is bleſſed of himſelfe

willingly vnderſtand, by *Cælum Cæli Domino*, then that family of thyne, which is contemplating thy delight; without any defect of poſſibly departing from it; that pure *mind*, which is moſt vnitedly one, by the eſtabliſhment of that peace, which is enioyed by thoſe holy ſpirits, the Cittizens of thy Citty, in thoſe heauenly altitudes, aboue theſe heauenly thinges, that heere we ſee; Wherby my ſoule may vnderſtand, how far off it is caſt from thee, by this * peregrination which heere it makes; *Becauſe now, it thirſts after thee; becauſe now, her teares be her ordinary bread, whereupon ſhe feeds; whilſt dayly it is ſayd to her, Where is thy God? Becauſe now, ſhe askes one thing of thee, and askes it againe, That ſhe may inhabit thy houſe, all the dayes of her life.* And what is her life, but thou? and what are thy *dayes*, but thy *eternity*, as are thy yeares; which neuer fayle, becauſe ſtill thou art the ſame.

A place of Holy Scriptur to which healluds & wherby he vnderſtandes the bleſſed company of the holy Angells who neuer were in the peregrination of this world.

From hence therfore, let my ſoule vnderſtand, as well as it can, how highly

* By this he ſhews the difference of the Angells, from other Saints: for theſe later haue pe-

regrinated in fleſh and bloud, but the former haue not.

How nobly he exalteth God.

highly *thou art eternal beyond al *tymes*
since that family of thine, which neue
parted from thee (howsoeuer it be no
coeternall with thee) yet by inseparably
and incessantly adhering to thee, admit
tes not of the least vicissitude of *Tyme*.
This in thy sight is apparent to me, and
I pray thee, that it may still, be more and
more apparent; &, in the manifestation
thereof, let me continue with sobriety
vnder thy winges.

Behould, there is conceauable, I
know not what kind of *Informity* in
these sublunary thinges; and who will
tell me (but such a one as walkes, and
wanders with his imaginations, though
the emptines of his one braine) who but
such a one, I say, will tell me, but that
if all *formes* be remoued, and consumed,
wherby any thing before was changed,
and turned from being one, to be ano-
ther; & that only an *Informity* doth now
remaine; yet that, euen that, may repre-
sent, and make way for *Tyme*. For cer-
tainly this cannot be; because without
variety of *motion*, there are no *tymes*; &
there

here is no *variety* where is no *forme*.

Of two Creatures, which were not subiect to Tyme.

CHAP. XII.

VPON the conſideration of all theſe thinges, for as much as thou giueſt me, O God, (for as much as thou doeſt ſtir me vp to knocke; for as much, as when I knocke, thou doeſt open) I find two things, both which thou madeſt, wanting *tyme*. One; * which is ſo *formed*, as that howſoeuer it be *changeable* in it ſelfe, yet it is not changed (but without any forbearing of *Contemplation*, or any interruptiō by *mutation*) it doth throughly, enioy thy *eternity*, and *immutability*. Another, which was ſo *informe*, as that it wanted wherewithall to be changed, from one *forme* to an other, either of *motion*, or *ſtation*, that ſo it might become ſubiect to *Tyme*. But thou didſt not ſuffer this, to remaine *informe*, though (before any of the *dayes*) thou didſt, in the be-

He alludeth to that place of Scriptur *Seeke and yet ſhall find &c.*

The Angells.

ginning, make *heauen*, and *earth*, that is thoſe two, whereof I ſpake.

But this *earth*, *was inuiſible, and incompoſed, and darkneſſe was ouer the Abyſſe*. By which wordes, an *informity* is inſinuated; that ſo, by degrees, this may be conceaued by men, who are not able to fancy, an entyre *priuation* of all *forme*, in a thing, which yet is not *nothing*; & wherof another *heauen*, might be made; and a *viſible* and *compounded earth*, and a *beautifull water*, and whatſoeuer, in the conſtitution of this world, is ſayd to haue byn made, in the ſeuerall *dayes* afterward; becauſe they are ſuch, as that the viciſſitude of *Tymes*, hath place with them, through the appoynted changes of *motions* and *formes*.

That the two firſt Creatures were the Angells, and Materia prima.

CHAP. XIII.

THvs, O my God, doe I therefore, in the meane tyme, thinke, when I heare

heare thy Scripture ſaying, *In the beginning, God made heauen, and earth: but the Earth was inuiſible, and incompoſed, and darkeneſſe was vpon the Abyſſe*; but it doth not ſay, vpon what *day*, thou madeſt theſe things. Thus I thinke, in the meane tyme, that by the *Heauen of Heauen* is vnderſtood that *intellectuall Heauen*, where the * vnderſtanding, doth comprehend at once, and not by parts; not in a *clowde*; not by a glaſſe, or repreſentation; but al at once, as when one face is diſcouered to another, and not firſt this, and then that; but it is, as hath byn ſayd, To know, without any *viciſſitude of Tymes*. And by the word *Earth*, is vnderſtood that *Earth inuiſible, and incompoſed*, which is allſo without any *viciſſitude of Tymes*; which vſeth to haue thinges, now in this manner, and now in that, which cannot be where, there is no *forme*.

The Angells.

* The difference, between the maner of vnderſtanding things in heauen, frō that of this world.

For theſe two (that firſt *formed* thing, and that other which is *informe*, that *heauen of heauen*, and that *earth*, but *earth inuiſible & incompoſed*) for theſe two I ſay, do I thinke (in the meane tyme)

that thy Scripture sayth (without any mention of the *dayes*) that *in the beginning, God made heauen, and earth*; for presently he addeth, what *earth* that was. And for as much as, vpon the *second day*, he speaketh of a *firmament* that was made, and which was called *heauen*; he insinuated of what *heauen* he spake before, without any mention of the *dayes*.

How vnreasonable therfor is it, that euery saucy & simple woman, should without licēce or distinctiō, read this mysterious booke.

The Profundity of holy Scripture.

CHAP. XIV.

VVONDERFVLL is the profoundnesse of thy Words; whereof yet, behould, the superficies, or apparence doth euen smile vpon the vnderstanding of vs little ones. But yet the profoundnes therof, O my God, is wonderful. It *euen striketh horrour to looke earnestly vpon it, a horrour of honour, and a trembling of loue. I haue vehemently hated the enemies thereof. O that thou wouldest kill them, with a *sword, that were double edged; that they might not

* The holy Spirit of God.

not be the enemies therof. For ſo I deſire that they ſhould dye to themſelues, that they might liue to thee. Yet behold againe, there are others, who reprehend not, but prayſe the bookes of *Geneſis*; & they ſay the Spirit of God which wrote theſe thinges, by his ſeruant *Moyſes*, did not meane *this* by thoſe words, *he meant not that, which thou ſayſt, but thus other, which we ſay*; to whome I anſwere thus, be thou our iudge, O thou God of vs all.

Againſt ſome who miſtooke the nature of Materia Prima; *and by accident he falls into noble paſſages of the Angells, and of Heauen.*

CHAP. XV.

WILL you ſay, that it is falſe, which *Truth* hath declared with a lowd voyce, to my * internal eare concerning the *eternity* of the *Creatour*; That his *ſubſtance*, is varied in no ſort by *Tyme*; and that his will is no extrinſecall thing, in reſpect of that *ſubſtance*? Vpon

* His mind.

This followeth vpō the Truth of that which he affirmethcōcerning the being a lik eternall in God his substance & his will.

pon that which heer I say, it will *follow*, that he doth not *will* a thing now, and another tyme, not *will* it; but that he *willeth*, that which he *willeth*, at once, altogeather, and for euer; and not againe, and then againe; nor these thinges now, and those others then; or *willeth* he now, that which he *would* not before; or doth he forbeare to *will* that now, which he *would* before; becausse such a *will* as this, is *mutable*, and whatsoeuer is *mutable*, is not *eternall*, but our God is *eternall*. Againe, this is also spoken to my internall eare, that there is an *expectation of things future*, there is *a beholding of thinges present*; and there is a *memory of thinges past*. Now all *action* of the *mind*, which thus is varied, is *mutable*; and any thing that is *mutable*, is not *eternall*; but our God, is *eternall*. These thinges I confer, and I put them togeather; and I find that my God (being an eternall God) did not frame any *creature*, by any such new *will*, nor is his knowledge any way subiect to *Tyme*.

What then will you, O you contradictors say? Are these thinges false? They say,

ſay, *No*. But what then, do they ſay to this? Is it not true, that euery *nature* that is *formed*, and all *matter* that is capable of *forme*, cannot be but from him, who is ſupremly *good*; becauſe he ſupremly *is*. *Neither do we* (ſay they) *deny this*. How then? Do you perhaps deny, that there is a certaine * ſublime creature, ſo chaſtly adhering to God, who is *true*, and *truly eternall*; as that, although it be not *coeternall* to him, yet neuer doth it looſen it ſelfe, or fall of from him; but it doth repoſe, in the moſt true contemplation of him alone. *Becauſe * thou, O God, to him that loues thee, as much as thou commandeſt, thou ſheweſt thy ſelfe*, I ſay, *to him*; *and it ſufficeth him*; and therfore doth he not decline * from thee, nor towards himſelfe.

The Angells.

The happy ſtate of celeſtiall ſpirits.

We fall ſo much from the loue of God, as wecome to the loue of our ſelues.

This is the *howſe* of God, which is not *earthly*, nor made *corporeall*, by any weight of bulke; but *ſpirituall* and partaking of thy *eternity*, becauſe it is *eternally*, without ſpot. For thou haſt ordained it for euer, and euer; thou haſt giuen it a precept, and it ſhall neuer paſſe. Yet is it

Christ our Lord the second Person in the Trinity.

it not, O God, coeternall to thee because it was not without a *beginning* for it was made. For although we find no *Tyme* before it, yet *Wisdome* was made before all thinges. I meane not that *Wisdome* * which is absolutely coeternall, to thee and equall to thee, the Father thereof, by which all thinges are created, & in which *beginning*, *thou madest heauen, and Earth*; but that *Wisdome* I meane, which is created; namely the *Intellectuall* * *Nature*, which by contemplation of *light*, is made *light*; for euen this, although it be created, is also called *Wisdome*.

The Angells.

* So that according to S. Augustin ther is inherent Iustice in men by meanes of Christs Iustice; as there is true light in the Angells by meanes of the vision of God. 1. Paul.

But as much difference as there is, betweene *light* that doth illuminate, and *light* that is illuminated; so much is there betweene *Wisdome* that *createth*, & *Wisdome* that is *created*; and so there is, betweene that *Iustice* that *iustifieth*, and that *Iustice* which is made by a former *iustification*. For euen we are sayd *to be thy Iustice*. And a certaine * seruaunt of thine, wisheth *that wee may be the Iustice of God, in him*.

But the first of all the *Creatures*, is this

his *Wisdome*, which is created a *Ratio-*
all, and *Intellectuall Mind*, of that chaſt
ny of thine which is our Mother, which
aboue, and which is free, and eternall,
heauen. What *heauens*, but the *hea-*
ns of heauens that praiſe thee; for this is
hat * *heauen of the heauens, to our Lord.* *Cælum cæli Domino.*
And, although we find no *creature* before
his (becauſe that which was created be-
fore all the *Creatures*, ouerlooketh al that
was *created in Tyme*) yet the *Eternity* of
the *Creatour*, is before this; from whome
the other, being made by him, did take a
beginning; not indeed of *Tyme*, (becauſe
then there was no *Time*) but of the *Crea-*
tion thereof. Whereupon it followeth, ſo
to be of thee, as that it is wholly, a diffe-
rent thing from thee; and that it is not
thou thy ſelfe. And ſo not only before it,
but euen in it, we find no *Tyme*; becauſe
it is made fit, to be euer looking vpon thy
face; nor doth it euer turne, from thee.
Yet hath it of it ſelfe a *Mutability*, by
reaſon whereof, it might grow darke,
and cold, vnles by adhering to thee, with
an exceſſiue loue, it did, like an euer-

laſting

lasting high-noon, both shyne and burn
How eagerly he thirsteth after heauen. by thy heate.

O bright, and beautifull howse, I haue loued thy comely order, & the place of the habitation of the glory, of my Lord,* thy Architect, & thy Inhabitour. To thee let my
This life is but a pilgrimage. peregrinatiõ aspire, & pant; & I pray to him that made thee, that he will also possesse me in thee, because he also made, eu me. I haue wandred like a lost sheep, bu yet I hope, that vpon the shoulders of my pastour, and thy founder I shall one da be caried into thee. What now will you my contradictours say, whome I wa speaking to? you who beleeue both that *Moyses* was a holy seruant of God; and that his books, are the Oracle of the holy Ghost? Is not this *howse of God* (though not indeed *coeternall* to God) yet *eternall*, after a sort, in *heauen*? Where in vaine you seeke for the *vicissitudes of tyme*, for you will find none there; because all kind of *distension*, and the *voluble space of tyme* is ouerlooked, by them, *whose happines it is, to adhere to God*. This they say is true. What is it therfore, amongst those things

which

which my hart did vtter, ſo loudly to my God (when it did inwardly heare the voyce of his prayſes) that you would ſo faine haue to be falſe? Is it this, that there was an *informe* kind of *matter*, where there was no *order*, in reſpect that there was no *forme*. Now where there is no *order*, there no *viciſſitude of tymes*, can be. And yet this, euen almoſt, *nothing*, ſo far forth as it was not altogeather *nothing*, was of him, of whome all thinges *are*, that *are*; if they haue indeed any *being*. They ſay alſo, that they deny not this.

Of ſuch, as are of a ſpirit of contradiction in reading of Holy Scriptures: and of the vnſpeakable delight he tooke therein.

CHAP. XVI.

TO them, I will ſay ſomewhat in thy preſence, O my God, who yield to all theſe thinges, which thy *Truth* doth publiſh within me. For as for thoſe others, who deny that, which thy *Truth*

affirmeth, let them barke on, and mutter as much as they will; I will perſwade them to quietnes, that ſo they may giue entrance for thy Words, into their harts. But though they refuſe me, & reiect me, yet thou, O my God, be not, I beſeech thee, ſilent towards me. Speake thou to my hart, & ſpeake truly; for * thou only doſt ſo ſpeake. And I will not trouble my ſelfe, with them who are ſtanding without doores; puffing, and blowing vpon the duſt, and thereby raiſing it vp into their owne eyes.

Whoſoeuer ſpeaketh truly, doth it of God.

And * I will enter into my moſt retired chamber, and I will ſing, louelongs to thee, ſighing out certaine vnſpeakable groanes, in this pilgrimage of myne. And calling, the heauenly *Hieruſalem* to remembrance, with my hart enlarged, and turned vp towardes it: *Hieruſalem* which is my *countrey*; *Hieruſalem* which is my *Mother*. And I will remember thee, who art the *ruler* of it, the *illuminatour*, the *tutour*, the *father*, the *ſpouſe* the *chaſt and ſtrong delight*, the *ſolide and ſincere ioy*, and *all vnſpeakable good thinges*.

Note this admirable aff. & of Mind, which heere aboúdeth in this Saint.

All

All good thinges togeather, becauſe thou art the only ſupreme, and true good. Nor will I be diuerted from this conſideration, till thou ſhalt gather me vp; and keep all this that I am, free from the diſtraction, and deformity, wherein now I find my ſelfe; and ſhalt place me, in the boſome of this my deereſt Mother (whither the firſt fruits of my ſoule are gone before, and from whence I am aſſured of the truth of theſe thinges) and till thou ſhalt conforme me to thy ſelf, & confirme me therein, for all eternity, O thou my God, and my mercy. But to them who affirme not all theſe thinges to be falſe, which are true; giuing honour to that Holy *Scripture* of thyne, which was deliuered by holy *Moyſes*, and placing it togeather with vs, in the top of * that *Authority* which is to be followed) to theſe I will ſpeake, although in ſome thinges, they contradict vs. Be thou, O our God, the iudge, betweene my *Confeſſions*, and their *contradictions*.

* The authority of the Holy catholik Church.

Of ſeuerall Wayes of Vnderſtanding theſe VVordes; In the beginning God made Heauen and Earth.

CHAP. XVII.

THEY ſay, that although theſe things be true; yet *Moyſes* did not behold thoſe * two, when by the inſpiration of thy *ſpirit*, he ſayd, *In the beginning, God made Heauen, and earth*. He did neither ſignify, ſay they, by the name of *heauen* that *ſpiritual & intellectual Creatur*, which euer contemplates the face of God; nor by the name of *Earth*, that *informe matter*. What then? That * Man, ſay they, did both thinke, and declare by wordes, that which we affirme. But what is that? For the name, ſay they, of *heauen*, and *earth*, he firſt did ſignify the whole viſible world, in a generall, and compendious manner, that ſo, afterwards, he might by an enumeration of dayes, digeſt the whole, into parts, which the *Holy Ghoſt* thought fit to expreſſe. For ſuch were

The Angells, & Materia prima.

Moyſes.

le men, of that rude and groſſe people, to which he ſpake, as that he only thoght fit to mention ſuch thinges, as were *visible*; but that the *Earth*, was *inuiſible*, *vncompoſed, and a darke Abyſſe*. So that cõſequently, it is ſhewed, that all thinges *viſible*, were made, and diſpoſed of, in thoſe *dayes*, which were knowne to all; and by which, they conclude, that this *informe matter*, was not vnfitly, to be vnderſtood.

What if ſome other Man ſhould ſay, That the ſame *informity* and confuſion of *matter*, was inſinuated before; becauſe this viſible world, (with all thoſe *natvrs*, which do moſt euidently appeare therein) and which is often called, by that name, of *heauen* and *earth*, was built, and made vp thereof. What if yet another ſhould ſay, That *heauen* & *earth*, was not inconueniently called, the *viſible*, and *inviſible Nature*; and conſequently, that all things *created*, which God made in *VViſdome* (that is, in the beginning) are comprehended by theſe two words. But, for as much, as *all things* are made of *nothing*,

and not of the *ſubſtance* of God, (becauſe they are not that which God is) and there is a *mutability* in them all (whether they be *permanent, as the *eternall howſe of God*) or whether they be changed) as is the body and ſoule of man) this common *matter* of all things *viſible, and inuiſible*, (which was then *informe* (but yet capable of forme (of which the heauen and earth (that is, the *inuiſible*, and *viſible* (both which are now *formed Creatures* might be made) were deliuered by theſe names; whereby the *Earth* was called *inuiſible, and incompoſed, and darkeneſſe ouer the Abyſſe*. With this diſtinction, that the *inuiſible and incompoſed Earth*, might be vnderſtood to be *corporeall matter*, before the *quality* of *forme* were introduced. But that *the darkeneſſe ouer the Abyſſe*, ſhould be a *ſpirituall matter*, before the reſtraint of that flowing diſorder which it was ſubiect to, and before that it was illuminated by *Wiſdome*.

It is mutable in it ſelfe, though vpon an other reaſon it is fixed. *Vide ſupra c. 15.*

There is yet more, for a man to ſay if he will; namely that not thoſe, *perfect & formed, viſible, & inuiſible Natures*, were

ſignified by the name of *heauen* & *Earth*, when it was ſayd, *in the beginning, God made heauen, and earth*, but that the very *informe* inchoation of things; that *formable* and *creable matter*, was called by theſe names; becauſe theſe things, were therin, after a confuſed manner, not yet diſtinguiſhed, by *formes*, and *qualities*; which yet now, being digeſted into *Order*, are called *heauen*, and *earth*, that, being a *ſpirituall*, and this a *corporeall creature*.

The ſame VVords of Scripture, *haue diuers ſenſes, which all are true.*

CHAP. XVIII.

ALL which things being heard; and weighed, I will not ſtriue with words, for that ſerues for nothing, but *for the ſubuerſion of the hearers. But the law of edification, is a good law if it be well vſed.* For the end therof is *charity, coming out of a pure hart, and a good conſcience, & a faith not fained.* And our * *Mayſter* knew well, vpon which two precepts he had hung

* Chriſt our Lord.

the whole law, and the Prophets. Now what preiudice am I put to (whilst I am earneſtly confeſſing theſe thinges, O thou my God, and the *Light* of my internall eyes) if ſeuerall meaninges be gathered out of theſe very wordes, ſo that withal they be true? What doth it hurt me, I ſay, if I be of opinion, that the writer meant otherwiſe, then another man thinkes? Doubtleſſe, all we that read, ſtriue to comprehend, what was meant by him, whome we read; and if we beleeue him to ſay true, we dare not conceaue him to haue ſayd any thing, which we either know, or thinke to be falſe. Since therefore euery one, endeauoreth to beleeue that in holy ſcripture, which the writer meant; what hurt is it, if he beleeue, that which thou (the *light* of all truly vnderſtanding *Mindes*) doeſt ſhew to be true, though he, whome* he reades, did not intend that *ſenſe*; ſince he alſo thought, that which was true, though he did not thinke, vpon that particuler truth.

This prooues that the ſame places of *Scripture* haue ſeuerall *ſenſes*, that are all true.

Di-

Diuers particulers confeſsed by all.

CHAP. XIX.

FOR* it is true, O Lord, that *thou madeſt heauen, and* Earth; It is true, *that thy wiſdome is the beginning, in which thou didſt make al things.* It is alſo true, that this *viſible VVorld* hath his great partes; the *heauen*, and the *Earth*, which are the ſhutting vp, in ſhort, of all *created*, and *made Natures*. And it is true, that euery *mutable* thing, doth inſinuate to our notice, a kind of *informity*, whereby it receaues a *forme*; & by meanes whereof it is turned, and changed. It is true, that that thing is not ſubiect to *Tyme*, which doth ſo adhere to an *incommutable forme*, as* that howſoeuer it be *mutable* in it ſelfe, yet it is not changed. It is true, that *Informity*, which is allmoſt *nothing*, cannot be ſubiect to the *Mutation* of *tyme*. It is true, that the thing whereof another thing is made, may, by an improper kind of ſpeach, be called by the name of that,

By thoſe things which are generally cõfeſſed, he worketh afterwards, into other things, which are denyed.

The Angells.

whereof the ſecond thing was made; & ſo, *heauen*, & *earth*, may be called that *informity*, whereof that *heauen*, & *earth* were made. It is true, that amongſt all thinges that are *formed*, there is nothing neerer to a thing *informe*, then *Earth* and *Abyſſe*. It is true, that thou, by whome al things ar made, didſt not only *create* that which is *created*, and *formed*, but all that which is *creable* and *formable*. It is true, that whatſoeuer comes to be *formed*, of being *informe*, muſt firſt be *informe*, and then be *formed*.

The ſeuerall interpretation of theſe words, In the beginning God made heauen and Earth; *in a different maniner, from that, which he expreſſed before* Chap. 17.

CHAP. XX.

OVT of all theſe truthes, (whereof they make no doubt, whoſe internall eye, thou haſt enabled to ſee theſe thinges; and who do irremooueably beleeue, that thy ſeruant *Moyſes*, did ſpeake by

by the ſpirit of *truth:*) Out of all theſe things, I ſay, he gathereth another *ſenſe*, who ſayth, *In the beginning, God made heauen and earth*; That is, he did, in his *Word* (which is *coeternall* to himſelfe) make the *intelligible*, and the *ſenſible*; or the *ſpirituall*, and the *corporeall creature*. And, he another, who ſayth, *In the beginning, God made heauen*, and *Earth*; that is, in his *Word*, *coeternall* to himſelfe God made the whole *corporeal* Bulke, of this world; with all thoſe expreſſe, and knowne *creatures* that are cõteined therin. Another he, that ſayth, *In the beginning God made heauen, and earth*; that is, In his *Word*, which is *coeternall* to himſelfe, God made the *informe matter*, both of the *ſpirituall*, and *corporeall creature*. Another he, that ſayth; *In the beginning, God made heauen, & earth*, that is, in his *Word*, which is *coeternall* to himſelfe, God made the *informe matter*, of the *corporeal creatur*, the *heauen*, and the *earth*; being then, as yet *confuſed*; which now we find to be *diſtinguiſhed* and *formed*, in this *bulke* of the *World*. Another he, that ſayth; *In the beginning*

How many ſeueral meãings the ſame place of ſcripture may haue, & all probable, & perhaps all true.

beginning, God made heauen, and earth; that is, in the very beginning of making; and operating, God made *informe matter*; which did, in a confuſed manner, contayne *heauen*, and *earth*; whereof they being *formed*, do now appear, & expreſſe themſelues, with all thinges, that are therein.

The ſeuerall Interpretation of theſe other Words, But the Earth, was inuiſible, and incompoſed, & darkneſſe ouer the Abyſſe.

CHAP. XXI.

SO, for as much as concernes the vnderſtanding of the Words that follow, he gathereth another *ſenſe* out of all theſe truths, who ſayth, *But the Earth, was inuiſible, and incompoſed, and darkneſſe was ouer the Abyſſe*. That is, That *incorporeall* thinge, which God made, was yet, the *informe matter* of *corporeall thinges*; but without *order* and *light*. Another, he that ſayth

ſayeth, *But the Earth was inuiſible, and incompoſed, and darkneſſe ouer the Abyſſe*; That is, This *whole*, which we call *Heauen*, and *Earth*, was then, an *informe* and *darke matter*; whereof, the *corporeall heauen*, and the *corporeall Earth*, (with al things contayned therein, which are ſubiect to *corporeal* ſenſes) were made. Another, he that ſayth, *But the Earth was inuiſible, and incompoſed, and darkneſſe ouer the Abyſſe*; That is, this *whole*, which is called *heauen* and *Earth*, was then but *informe*, and *darke matter*; whereof the *intelligible heauen* might be made (which elſe-where, is called the *heauen* of *heauen*) and the *Earth*, namely all kind of *corporeall Nature*, vnder which name, this *corporeall heauen* is alſo vnderſtood, that is, whereof all *inuiſible*, and *viſible creatures*, might be made. Another, he that ſayth, *But the Earth was inuiſible, and incompoſed, and darkenes was ouer the Abyſſe*; That is, The Scripture did not call that *informity*, by the name of *heauen* and *Earth*; but that *informity*, ſayth he, was allready in being, which it called by the name of *inuiſible*,

ſible, and incompoſed Earth, and darkeneſſe ouer the Abyſſe. Whereof he foretold, that God had made *heauen* and *earth*; namely the *corporeall & the ſpirituall Creature.* Another he, that ſayth; *But the Earth was inuiſible, and incompoſed, and darkneſſe was ouer the Abyſſe*; That is, *Informity* was then, a kind of *matter*, whereof the *Scripture* ſayth, that *God made heauen & Earth*; namely, the whole *corporeall* bulke of the World; diuided into thoſe two greateſt parts, the *ſuperiour*, and the *inferiour*, with all the notoriouſly knowne *creatures*, which are therein.

Certaine falſe opinions concerning the Creation, *confuted.*

CHAP. XXII.

FOR, when any one ſhall endeauour, ſo to reſiſt theſe two laſt opinions (if he will not allow the *informity* of *matter*, to be called by the name of *heauen* and *earth*) it will follow, that there was ſomwhat not made by God, wherof he made *heauen*

heauen, and *earth*. For the *Scripture* doth not relate, that God made this *matter*; but only that we might vnderſtand it to be ſignified, eyther by the name of *heauen* and *earth*, or of the earth alone, when it was ſayd, *In the beginning God made heauen, and earth*, and that which followeth. But the *earth*, was *inuiſible*, & *incompoſed*, and though he were pleaſed to call it, *informe matter*, it muſt not yet be vnderſtood to be other, then that, which God made; as is written, *God made heauen and earth*.

The champions of the two opinions which we ranked laſt (whether it be this or that other) when they heare theſe thinges, will anſwere and ſay; we deny not indeed, but that this *informe matter*, was made by God, of whome all thinges are, & they are *very good*. For as we affirme that to be a greater good, which is *created* and *formed*, ſo do we confeſſe it, to be a leſſe *good*, which is made but *creable* and *formable*; but euen that, is alſo *good*. But yet the *Scripture*, did not mention, that God made this *infirmity*, as it did

did not alſo mention many other things as the *Cherubims*, and *Seraphims*, and (whereof the Apoſtle diſtinctly ſpeakes) *Thrones, Dominations, Principalityes, Powers*, all which it is yet manifeſt, that God made.

He bringes them to ſee the abſurdity of their falſe opinions.

Or if in that which is ſayd, *He made Heauen, and Earth*, there be a comprehenſion of all thinges; what ſhall we ſay of the *Waters, ouer which the ſpirit of God was carryed*. For if thoſe things which are named togeather, be termed *Earth*; then how ſhall we know *informe matter*, by the name of *Earth*, when we ſee the *waters* ſo beautifull. Or if it be ſo taken, why is it written, that out of the ſame *informity*, the *Firmament* was made, and called *Heauen*, and it is not written that the *waters* were made? For thoſe *waters*, are far inough from being *informe*, & *inuiſible*, which we ſee to flow in ſo gratefull a manner. Or if they tooke, that to be *forming* of them, when God ſayd thus, *Let the Water which is vnder the firmament, be gathered togeather* (as if the very *gathering togeather*, ſhould be the *forming*

ning of them) what ſhall be ſaid of thoſe *waters*, which are aboue the *firmamẽt*. For neither could thinges *informe*, deſerue to obtayne ſo honourable a place; nor is it written, by what voyce they were *formed*.

So that although *Geneſis*, haue concealed ſomewhat of that which *God made* (which yet neither a ſound *fayth*, nor euen a well grounded vnderſtanding, will doubt, but that *he made*) no ſober knowledge will preſume to affirme, that thoſe *waters* are *coeternal* to God, becauſe we find them to be mentioned in *Geneſis*, but do not find where they were *made*. And why then, ſhould we not hold (as we are taught by *truth*) that *informe matter* (which this *Scripture* calleth *inuiſible, and incompoſed Earth, and a darke Abyſſe*) was *created* by God, of *nothing*; & therfore not to be *coeternall* to him, although in that narration, it be not mentioned, where it was made.

In the interpretation of Holy Scriptures, Truth *is to be ſought with* Charity.

CHAP. XXIII.

VPON the hearing therefore, and conſidering of theſe thinges, according to the proportion of my weaknes (which I confeſſe to thee, O God, who knoweſt it well) I ſee, that two kinds of difference may riſe, when any thing is declared, with *ſignes by true interpreters. One, if there be queſtion of the *Truth*, of the thinges themſelues; the other, if it be of his *mind* that vtters it. For we inquire, after one faſhion, about the making of thinges created, what is true; and after another, what it is, that *Moyſes* (that true and noble diſpenſer of thy fayth) had a mind to make his Hearer, and Reader vnderſtand. As for the firſt kind, let all ſuch depart from me, who thinke they know that for true, which indeed is falſe. And as for the later, let all ſuch depart alſo from me, who think that ſome

*Or wordes.

ome thinges which are falſe, haue yet eene ſayd by *Moyſes*. But let me be aſſo-iated to them, O Lord, in thee; and let me be delighted in thee with them, who feed vpon the *Truth*, in that large field of *Charity* and let vs come togeather to the wordes of thy *Booke*; and therfore let vs eeke for thy *Will*, by the will of thy ſer-uant; by whoſe pen thou haſt diſpenſed them.

This Charity is not violated by a dif-ference in opini-ō about thinges that are not decided and declared by the Church of christ.

That the VVords which Moyſes *deliuered, in holy* Scripture, *might haue more ſeuerall* meanings (*and yet all true*) *then he himſelfe did intend.*

CHAP. XXIIII.

BVT who of vs, ſhall ſo be able to find out this will (amongſt ſo many wordes, as occur to ſuch as looke after them, in ſeuerall manners) as that he ſhall ſo confidently * affirme, that *Moyſes* *thought*

He im-plyeth heer, & ſheweth plainely after-ward, that the

* Scriptur may containe diuers true meanings which were or-dayned by God to be contayned therin; and to be deliuered therby, to after ages, which the firſt writers of that ſcripture, knew not of. See cap. 25.26.27.30.31.32. of this Booke.

thought this, and meant that this ſhould vnderſtood, in that narration, as he m confidently ſay, *that it is true, whether thought this or that*. For behould, O God, I am thy ſeruant, who haue reſ ued to offer thee a ſacrifice of confeſſio in this writing; and I beſeech thee, thy mercy, that I may pay thee my vow

Behould how confidently I affirm thou thou, in thy *incommutable VVor* didſt make all thinges, both *inuiſible* a *viſible*. But ſhall I ſo confidently affirm that *Moyſes* attended to no other thoug but this; when he wrote, *In the beginni God made heauen and earth*? No. For I d not ſee, in his *mind*, that he thought iu ſo, when he wrote, as I do, in thy *Tru* that the other * propoſition is certain

That God created all thinges.

For when he ſayd, *In the beginning*, pe haps he meant the very *exordium* of th creation; he might alſo wiſh perhaps that *heauen* and *earth* ſhould not, in th place, be vnderſtood, for a *formed*, an *perfect creature*, either *ſpirituall* or *corp reall*; but both of them to be *informe*, an only begun.

Fo

For * I ſee, that which ſoeuer of theſe two, had beene ſayd, it might haue beene ſayd truly; but I cannot ſo truly diſcerne, what his deſigne was in theſe words. Although, whether any of theſe meanings, or any other, which I haue not mentioned, were ſeene by that man, in his *mind*, when he brought forth theſe wordes, I muſt not doubt, but that he ſaw them truely, and expreſſed them aptly. Let no man therefore vexe me now, by ſaying, *Moyſes meant not this which thou affirmeſt, but that which is affirmed by me*. But if he ſhould aske me, how I know that to be his meaning which I inferre out of his wordes, I ought to be content therewith; and perhaps I ſhould anſwere him, as I haue done before; or more aboundantly, if he would not be ſatisfyed with that. Note.

He inueigheth againſt ſuch as will allow, but one true meaning, of one, and the ſame ſentence of Holy Scripture.

CHAP. XXV.

BVT when he ſayth, *Moyſes did not meane as thou ſayſt, but as I ſay*, ye doth he not deny, but that both of t may ſay true. O thou, the *life* of the poor in whoſe boſome is no contradiction rayne * ſoftnes, and ſweetnes into m harte, that I may be able to indure, ſuc folkes as theſe, who ſay not theſe thing to me, becauſe they ſauour of heauenl things; or becauſe they ſaw that whic they ſay, in the hart of thy ſeruant; bu becauſe they are proud & do not know the *Mind* of *Moyſes*; but they loue thei own; and this, not becauſe it is true, bu becauſe it is their owne. For otherwiſe they would loue any other true *ſenſe*, as loue that which they ſay, when they ſay *true*; though yet, not becauſe they ſay it, but

A man hadneed pray to God for a great deale of patiẽce, when he is to heer the blaſphemy of heretiques, and the abſurdity of ignorant perſons.

but becauſe it is *true*; & which therfore is not theirs, euen becauſe it is *true*. If thē they loue it, becauſe it is *true*, it groweth ſo to be both theirs, and mine, as being common to all the louers of *Truth*.

But to find them ſo hoat vpon the negatiue; *that Moyſes meant not, that which I ſay, but that which they ſay*, this I do not like, nor loue; becauſe although it ſhould be indeed as they ſay, yet * this is a raſhnes, not of knowledge, but of boldnes; nor did the ſight of the eye, but the pride of the hart beget it. Thy iudgments therfore, O Lord, are to be trembled at; becauſe thy *Truth*, is neither mine, nor his, nor the others; but of al vs, whome thou calleſt publiquely, to the communion thereof, admoniſhing vs, after a terrible manner; that we are not to procure to haue this * *truth* priuate, vnleſſe we will be depriued of it. For * whoſoeuer chalengeth that peculiarly to himſelfe, which thou propoūdeſt to be enioyed by all; and that which belongeth to all, he will make only his owne; he is driuen from that which is comon to al, vpō that which

One particular expoſitour muſt not be raſh or earneſt in condēningany other.

Truth is a Catholike benedictiō.

This is the caſe of ſuch as depart frō the Catholike Church.

which is indeed his owne, That is from *Truth*, to a *lye*. For indeed he that speakes a *lye*, speakes out of that, which is his owne.

Attend, O God, thou most excellent Iudge, thou *Truth* it selfe, attend. Attend to what I am about to say, to this Contradictour. For I speake before thee and before my Brethren, who make the right vse of thy *law*, to the end of *Charity*. Attend, and see, what I am saying to him, if it be pleasing to thee. For this fraternall, and peaceable *Word*, will I say vnto him. If both of vs, see that to be *true*, which thou sayst, and both of vs see, that to be *true* which I say; where I pray thee do we see it? Neither do I see it in thee, nor thou in me; but both of vs see it, in that vnchangeable * *Truth*, which is superiour to our *Minds*. When therfore we do not striue, about the very *light* of our Lord, why do we striue about the cogitation of our neighbour; which so we cannot see, as the *incommutable Truth* is seen. For if *Moyses* himself, had appeared to vs, and sayd, *This I meant*; neither so

No truth is to be found but in the fountayn of all Truth, which is God.

so should we yet haue seene it, but beleeued it. Let vs not therefore, swell vp, in fauour of one, against another, beyond that which is written, *Let vs loue our Lord God, with all our hart, with all our soule, and with all our mind; and our neighbours as our selues.* For which two precepts of *charity*, vnlesse we beleeued, that *Moyses* meant, whatsoeuer he meant, in those bookes, he should make God a lyar, by iudging otherwise, of the mind of our fellow seruant, then he directed. See therfore now, what a foolish* thing it is, in such abounddance of most true meanings, as may be drawn out of those words, to affirme rashly, which of them is that, which cheefly *Moyses* meant; and by pernicious strife, to offend that very *charity*, for the maintenance whereof, he spake, whose words we goe about to expound.

A great abounddance of true meanings, may be drawne out of the same wordes of holy Scripture & that it is a foolish thing to to say otherwise.

How vnworthy a thing it is, to thinke that the same place of Scripture, hath not many true senses and meanings, fit for the seuerall capacityes of the Reader.

CHAP. XXVI.

And yet (O thou my God, the *glory* of my *humility*, & the *repose* of my *labour*, who heares my Confessions, and forgiuest my sinnes) since thou commandest me to loue my neighbour as my self) I cannot beleeue lesse of *Moses*, thy most faithfull seruant, then my selfe should haue wished, and desired to haue receaued of thee, if I had liued in that tyme of his; and if thou hadst put me in his place, that (by the seruice of my hart, and tongue) those bookes might be dispensed, which were to profit the people that was to succeed so long after; & which books, were to arriue to so high a top of authority, and to surmount the words of all false, and proud doctrines.

I ſhould therfore haue wiſhed, if then I had beene *Moyſes* (for we all are taken out of the ſame lumpe) *and what is man, ſaying that thou art mindfull of him*) I ſhould, I ſay, haue wiſhed (if then I had beene he, and that I had beene enioyned to wryte the booke of *Geneſis*) to haue had ſuch a guift of ſpeach, and ſuch a manner of compoſing, that * they, who as yet cannot vnderſtand, in what manner God *createth*, ſhould not fly of, from the words, as being too hard, for the proportion of their capacity; and yet they, who were able to doe this, into whatſoeuer true *ſenſe*, or *meaning*, they might haue come, by their thinking of it, might haue found that the ſame, had not beene left out, in thoſe few words of thy ſeruant; and if any other man ſhould yet haue ſeene another *ſenſe*, in the light of *truth*, neither ſhould that haue beene found wanting, in his words.

Note this wel for it ſheweth the great latitude, & variety of ſeueral, & yet true meanings of the ſame wordes of holy ſcriptur.

He

He proſecuteth the ſame diſcourſe, and ſheweth the danger of carrying a bold ſpirit towards the reading of holy Scripture.

CHAP. XXVII.

FOR as a fountaine, in a narrow compaſſe is more ful: &, by many ſtremes, doth frame his courſe, both fairer, and further of, then afterward any one of them can do, which is deriued by any large diſtance of place, from the ſame fountaine; ſo the narration of this diſ-
Moyſes. penſer* of thy myſteries (which is to profit many, who, in after tymes, were to diſcourſe thereupon) in a ſparing forme of ſpeach doth deliuer out the cleere ſtreames of *truth*; from whence, euery one may draw, what *Truth* he can (ſome one, & ſome another) by larger circuit of diſcourſe. For ſome, when they read, or heare theſe wordes, do conceaue of God, as if he were a *man*; or as if he were ſome huge *Bulke*, indued which mighty power;

er; and that, by ſome new, or ſuddaine reſolution, it had, not in it ſelfe, but as in places diſtant, *made heauen and earth*, as two great *bodyes*, aboue, and below; wherby all thinges, might be contained. And when they heare, that God ſayd, *Let that be made, and that was made*, they thinke vpon words, begun, and ended, which ſound in *Tyme*, and ſo paſſe away; after the paſſage whereof, that did inſtantly exiſt, which was commanded ſo to do. And ſuch other thoughts as this, they may haue, which grow, though the familiarity, which their diſcourſe hath, with fleſh and bloud. In which liuing *Creatures* * (who are yet, but little ones) whilſt their weaknes is carryed, in this humble manner of ſpeach, as it might be in the boſome of a Mother) their faith, is in building vp without danger; wherby they may beleeue, and hold, that God did make all thoſe *Natures*, which their ſenſe doth euery where diſcerne, to be indued, with ſuch an admirable variety.

Men of meaner vnderſtāding.

The danger of reading the holy Scriptur with a proud & preſūptuous ſpirit.

Which * words if any one ſhall deſpiſe, as if they were too baſe; and with a proud

He proſecuteth the ſame diſcourſe, and ſheweth the danger of carrying a bold ſpirit towards the reading of holy Scripture.

CHAP. XXVII.

FOR as a fountaine, in a narrow compaſſe is more ful: &, by many ſtremes, doth frame his courſe, both fairer, and further of, then afterward any one of them can do, which is deriued by any large diſtance of place, from the ſame fountaine; ſo the narration of this diſ-
Moyſes. penſer of thy myſteries (which is to profit many, who, in after tymes, were to diſcourſe thereupon) in a ſparing forme of ſpeach doth deliuer out the cleere ſtreames of *truth*; from whence, euery one may draw, what *Truth* he can (ſome one, & ſome another) by larger circuit of diſcourſe. For ſome, when they read, or heare theſe wordes, do conceaue of God, as if he were a *man*; or as if he were ſome huge *Bulke*, indued which mighty power;

er; and that, by ſome new, or ſuddaine reſolution, it had, not in it ſelfe, but as in places diſtant, *made heauen and earth*, as two great *bodyes*, aboue, and below; wherby all thinges, might be contained. And when they heare, that God ſayd, *Let that be made, and that was made*, they thinke vpon words, begun, and ended, which ſound in *Tyme*, and ſo paſſe away; after the paſſage whereof, that did inſtantly exiſt, which was commanded ſo to do. And ſuch other thoughts as this, they may haue, which grow, though the familiarity, which their diſcourſe hath, with fleſh and bloud. In which liuing *Creatures* * (who are yet, but little ones) whilſt their weaknes is carryed, in this humble manner of ſpeach, as it might be in the boſome of a Mother) their faith, is in building vp without danger; wherby they may beleeue, and hold, that God did make all thoſe *Natures*, which their ſenſe doth euery where diſcerne, to be indued, with ſuch an admirable variety.

Men of meaner vnderſtāding.

The danger of reading the holy Scriptur with a proude & preſūptuous ſpirit.

Which * words if any one ſhall deſpiſe, as if they were too baſe; and with a proud

proud kind of weaknes, shall thrust him-
selfe out of the * cradle, wherein he was
to be nursed; alas, he will haue a mise-
rable fall; and thou, O Lord, haue mer-
cy; that such as passe vp, and downe (1)
the way, may not trample vpon that (2)
naked, and not feathered bird; but send
downe thy Angell (3) who may returne
to lodge it in the nest, till it may be able
to fly.

(1) Either the Diuells, by their tẽtations; or the heretiks by their false interpretations, & insinuations.

(2) vide Lib. 4. c. vlt.

(3) The Angells are the instruments of God in the conuersion of men to him.

He sheweth yet more subdiuisions, of different opinions about the vnderstanding of those words, In principio fecit deus Cælum & Terram.

CHAP. XXVIII.

BVT * others, to whome now these words, are no longer a nest, but a groue of trees, full growne; do see the fruit lying vnder the leaues; & they fluter about with ioy, and they goe chirping, and searching, and they gather of them. For they see, whē they read, or heare these wordes

* Of such as grow to an vnderstanding of holy Scripture.

words, that all *tymes*, both *paſt*, and *future*, are ouercome, by thy *eternall*, and ſtable *permanency*; and yet that there is nothing, belonging to any *temporall creature*, which thou didſt not make. Whoſe *will* (becauſe it is the ſame thing with thy ſelfe) is by no meanes changed; Nor yet didſt thou make all thinges by any *will* ſprung newly vp, which was not before; nor dideſt thou make them, to be the ſimilitude of thy ſelfe, which is the *forme* of all things; but, of *nothing*, making an *informe diſſimilitude* which might after be *formed*, by thy *ſimilitude*; it hauing recourſe to thee, according to the capacity, which to euery thing, in his kind, is giuen. And ſo all thinges might be made *very good*, whether they were to remaine neere thee; or whether (by degrees, in a further diſtance) they were to make, or ſuffer, *faire varieties*. Theſe thinges they ſee, and they reioyce in the *light* of thy *Truth*, according to all that little, which from hence they are able to conceaue.

Another of them obſeruing, that which is ſayd, *In the beginning God made*; doth

doth conceaue, that *beginning* to be *Wisdome*; becauſe that alſo, ſpeaketh to vs. Another man markes thoſe words, and vnderſtands by the word *Beginning*, the *Exordium* of the thinges, that were *created*, and thus he takes it; *In the beginning he made*; as if it were ſayd, *he firſt made*: and of them who thus vnderſtand, *In the beginning*, that in *Wiſdome*, thou didſt make *heauen*, and *earth*, ſome one conceaues, that the *creable matter, of heauen* & *Earth*, is called *heauen*, and *Earth*. Another, that they were already diſtinct, & *formed natures*: another, that one *formed* and that a *Spirituall Nature*, was called by the name of *heauen*; and another *informe Nature*, of *Corporeall Matter*, by the name of *Earth*.

They alſo, who vnderſtand, by the names of heauen, and Earth, a matter yet *informe*; whereof *heauen*, and *Earth*, might afterward be *formed*; do not yet agree, in vnderſtanding it after one only manner. But one holdeth, as if, out of that groūd, both the *intelligible*, & *ſenſible Creature*, ſhould be perfected; and another,

ther, as if only this *ſenſible corporeall Maſſe*, ſhould be perfected, containing in his great boſome, theſe *Natures* which are ſo plainly ſeen, and ſo ready at hand. Neither yet do euen they, vnderſtand it after one only manner, who conceaue that theſe creatures, which are already digeſted, and diſpoſed of, are called *heauen* and *earth*. But one thinketh, that both the *inuiſible* and *viſible*, are comprehended; the other, that it is only the *viſible*; wherein we behould this *bright heauen*, & the *darke earth*, with thoſe things that are therein.

Of diuers wayes wherein one thing may be ſayd to be before another.

CHAP. XXIX.

BVT he who vnderſtandeth this no otherwiſe, *In the beginning he made*, but as if it were ſayd, *He firſt made*, cannot with any reaſon, vnderſtand any thing, by *heauen and earth*, but the *matter* of *heauen* and *earth*; that is, of the *whole*;

namely, both of the *intelligible* and *corporeall creature*. For if now, he would haue the *whole*, to be already formed, he might iuſtly be asked this queſtion; *If God did firſt make this, what can he be found to haue made afterward, when now the whole was made?* And ſo, he ſhall come, againſt his will, to be asked further, *How can God be ſayd to haue made that firſt, if afterward he made nothing*. But * if he ſay, that *firſt* it was made *informe*, and *after formed*; he falls into no abſurdity; if he be only capable of diſcourſing, what doth precede in *eternity*, what in *tyme*, what in *election*, and what in *origen*, or ofspring; In *eternity*, as *God* precedeth *all thinges*; in *tyme*, as the *flower* the *fruit*; in *election*, as the *fruit* the *flower*; and in *ofspring*, as the *ſound* the *ſong*. Of theſe foure, the firſt and the laſt are comprehended with extreme difficulty; the two, between thoſe extremes, with very great facility. For it is a ſtrang viſion, and too abſtruſe, O Lord, to behold thy *eternity*, which doth *vnchangeably* make *changeable* things, and which muſt therefore be, before them.

He ſetleth his owne opinion.

And

And * who moreouer, hath a ſoule with ſo ſharp a ſight of Mind: as that, without much labour, he is able to diſcerne, how a *ſound* is before the *ſong*; becauſe a *ſong*, is a *formed ſound*. It is true, that a thing may *be*, & yet not be *formed*; not to be *formed*, and yet not to *be*, is impoſſible. So, *matter*, is before the thing, that is made thereof. A *ſound*, is not therefore, *before* a *ſong*, becauſe it makes the *ſong*; for rather it is made by it. Nor is it *ſame*, by any *ſpace* of *tyme*; for we do not in a *former tyme* vtter *ſounds informe* without *ſong*; and then, in an *after tyme*, reduce, and frame them, into the forme of a *ſong*; like *Wood*, wherof a *Cheſt*; or *ſiluer*, whereof a *Cup* is made. For thoſe kindes of *matter* do euen, in *Tyme* precede, the *formes* of thinges, which are made of them. But in a *ſong*, it is not ſo. For when one *ſings*, the *ſound* of it is heard; it is not firſt, a *ſound informe*, and then framed afterwards, into a *ſong*.

Note this excellent diſcourſe.

For in whatſoeuer faſhion any thing *ſounded* firſt, it ſo paſſed away; nor canſt thou find any thing thereof, which being

reſumed, thou mayſt compoſe by ar
and therefore a *ſong* is contriued, an
carryed, in his own *ſound*, which *ſoun*
is the *matter* of it. For that *ſound* is fr
med, that ſo there may be a *ſong*; and n
in the nature, of an *efficient*. For *ſound*,
not the *Muſitian* that *ſinges*, but it
ſubiect, by a *corporeall* meanes, to th
Mind that ſinges; out of which, he ma
frame a *ſong*. Nor is it *former* in *tyme*; fo
togeather with the *ſong*, it is vttered
Nor *former* in *election*, for the *ſound*, is n
better then the *ſong*; for as much as
ſong, is not only a *ſound*, but it is a *ſoun*
that is gratefull. But it is *former*, in poin
of *ofſpring*, becauſe it is not the *ſong*, tha
firſt is framed, that the *ſound* may com
after; but the *ſound* is framed, that ſo th
ſonge may follow on.

By this example, let him that can vn
derſtand, That the *matter* of thinges, wa
firſt *made* and called *heauen* and *earth*; be
cauſe *heauen* and *earth* were made there
of. Nor yet were they made, in the *fir*
tyme; becauſe the *formes* of thinges ar
they, that make *tymes*, to be *tymes*; bu

that *matter*, was *informe*, and now it is found to be togeather with the *forme*, in *tyme*. Neither can we diſcourſe of it, but as of a thing, that was former in *Tyme*; though it be held the inferiour of the two. Becauſe doubtles, thinges *formed*, are more noble then thinges *informe*; and they * *precede*, in the *eternity* of the *Creatour*; that ſo indeed, there might *be*, a being *nothing*, wherof ſomewhat might be made.

He ſpeaketh heere of a meere ſpiritual form, or intelle- &uall ſubſtance, and not of formes, that are drawne out of *matter*: for theſe latter are ſubſequent to matter, which the other is not.

That Charity is to be maintained amongſt men, who are of different opinions, about the vnderſtanding of any place of ſcripture; ſo that they all be true, which perhaps they all may be, vnles one do ouerthrow the other.

CHAP. XXX.

IN this diuerſity of true meanings, or ſenſes of Scripture, let *Truth* it ſelfe, make men friendes. And let our Lord God ſhew mercy on vs, that we may rightly vſe the *law*, the end of the *Law*,

which is *Charity*. Now if any one shall aske me which of these senses, was meant by *Moyses*, that seruant of thyne; that is not to be decided by my *Confessions*, which consist, in that I must confesse to thee. I cannot tell; and yet I know that they all are true *meanings*, excepting those which are brought by * carnall, & contemious persons, of whome I haue spoken my opinion.

Such as the Manichees and the like.

But such as are of good hope (though yet but little ones) these books of thyne will not fright; which deliuer high thinges, in an humble; and few thinges in a copious manner. And as for al them, whome I confesse to discouer, and declare true thinges, out of these wordes; let vs loue one another, and togeather let vs loue thee, our God, the fountaine of *Truth* if that be the thing, and not, *vanity*, after which we thirst. And let vs so honour that * seruant of thyne (the dispenser of this *Scripture* who was full of thy *spirit*) that we beleeue, That when by thy reuelation, he wrote these things he attended to that, which doth most excell,

Moyses.

tell, both in the light of *Truth*, and in the vſe, or profit that may be made thereof.

He continueth to ſhew, that the ſame Words of Scripture, may haue diuers meanings, and all true; and that not to thinke ſo, is to haue a meane conceit of Scripture.

CHAP. XXXI.

SO that, when one ſhall ſay, *Moyſes meant that which I ſay*; and another, *Nay he meant that which I ſay*; I thinke, that with more reaſon, and piety, I may ſay, *Why ſhall he not rather be thought to meane, as you both ſay, if both be true?* And ſo, if there be a third thing, yea if there be a fourth. And if indeed, any man ſhall ſee any other *Truth*, in theſe words, why ſhould * not he be thought, to haue ſeene them all; by whoſe miniſtery, God did temper theſe holy Scriptures, fit for the mea-

* Note this well for it maketh much to the dignity of Holy ſcriptur, and to ſhew the temerity of ſuch as thinke that the ſcience of Scripture is ſo ſoone poſſeſſed, and that one place of Scripture hath but one true ſenſe.

meanings of many, who were to discou
true, but seuerall thinges, therein. I, fo
my part, do confidently auow, from m
very hart; That if I should write an
thing, that were to attaine the top o
Authority, I had rather write so, that m
wordes might carry in them, any *Tru*
whatsoeuer, which any man might b
able to gather out of them, then to deli
uer only one cleere *sense*, in such a fashi-
on, as thereby to exclude the rest, which
if they should be false, could do me no
hurt. I will not therefore be so precipi-
tous, O my God, as to beleeue, that
man *, not to haue deserued this at thy
handes. Without doubt, he meant, and
thought by those wordes (when he wro
them) whatsoeuer we are able to find
true therein; and whatsoeuer is true
therein; although we cannot find it, or,
at least, not yet.

But such as will be rash in reading them.

Moyses.

He ſtill ſheweth, that Holy Scripture may haue many more true meanings then he thought of, that wrote the ſame.

CHAP. XXXII.

AND laſtly, O Lord, thou who art God, and not fleſh and bloud; what though a man ſhould not ſee all, yet could any part of that be concealed from thy *good ſpirit*, whereby I am to be lead into that reſting place of truth, & which thou thy ſelfe, by theſe wordes, wert to reueale, to the Readers of future tymes? though he, by whome they were deliuered, did thinke, perhaps, but of one of thoſe many true *meanings*, which it might haue? And ſuppoſing that ſo it is; let that *meaning*, be then more excellēt then the reſt. But do thou, O Lord, either ſhewvs that, or any other true one, which thou wilt; that whether thou ſhew that, which thou didſt diſcouer to that man of thyne, or any other by occaſion of thoſe wordes, it may be thou, that doſt

That which the writer thought of.

feed vs, and not be errour that doth delude vs.

Behould, O Lord my God, how much we haue ſaid; how much, I beſeech thee, of a little? What ſtrength haue we, or what length of *tyme* would ſerue, for the ſurueying of all thy bookes, after this faſhion? Let me therefore confeſſe to thee, in them, after a briefer manner; and take ſome one true, certaine, and good *meaning*, which thou ſhalt haue inſpired; although many *meanings* ſhould occure, as many might. That my Confeſſions, may be accompanyed with this beleefe, that if I chance vpon that which thy ſeruant meant; that will be not only *good*, but *beſt* (for that is the thing, that I muſt endeauour;) but if I cannot reach ſo far, yet let me ſay that which thy *Truth* was pleaſed to tell me, by thoſe *VVordes*, which alſo tould him, what it would.

14 NO 63

The end of the Twveluth Booke.

THE THIRTEENTH BOOKE.

He frameth Arguments out of Gods mercy, to begge new mercy.

CHAP. I.

I CALL vpon thee, O my God, and my mercy, who didſt create me; and forgetteſt not him, who hath forgotten thee. I inuite thee to come into my ſoule, which thou prepareſt for thyne owne reception, by inſpiring me, with this deſire.

Without the inſpiration of God we cannot ſo much as think a good thought.

desire. Forsake me not, now that I call vpon thee; whome, before I called vpon thee, thou didst preuent, and vrge, by thy often crying out, from far off, that then I would heare thee; & be conuerted to thee; and call vpon thee, who didst crye out after me. For thou, O Lord, didst wipe out all my sinnes; least otherwise thou shouldst haue beene obliged, to take vengeance vpon the * works of my hands, whereby I transgressed; & thou didst * preuent all my good deeds, that thou mightest make a recompence to * thyne owne handes, whereby thou madest me. For before I *was* any thing, thou hadst thy *being*. Neither was I any thing, vpon which thou mightest then, bestow a *being*; yet now, behould I am somewhat, by thy goodnes; preuenting, both all that which thou hast made me, and all that also, whereof I was made. For thou hadst no need of me; nor am I any thing of such importance, as wherby thou mayst be holpen, O thou my Lord, and my God. I do * not serue thee so, as if thou wert to be weary of labouring,

His sinnes.

Without Gods preuenting grace, we can do nothing that is good.

The mercyes of God.

God hath no interest, in being serued by vs.

ring, if I assisted thee not; or least thy power would be the lesse, if I should forbeare to do thee homage; or as if (like vnto the earth) thou couldest yield no fruit, vnlesse I would till thee. But I serue thee, that I may serue thee; and I worship thee, that I may be happy in thee; from whome I haue such a *being*, as is capable of *happynes*.

How all thinges do wholy depend vpon God.

CHAP. II.

All thinges created.

FOR by the fullnes of thy goodnes, doth thy * *creature* subsist, that the *good*, which could in nothing profit thee (nor was so of thee, as to be equall to thee) might not yet be wanting, since it was made by thee. For what could the *heauen*, and the *Earth* which *thou madest in the beginning*, merit at thy handes? Let those * *spirituall* and *corporeall natures*, which thou didst make in thy *Wisdome*, say, what they deserued of thee; that so euery thing that was but begun,

All thinges were made by God, & for his honour, and for his meer pleasure

begunne, and *informe*, might, in his ſeuerall kind, depend vpon thy *Wiſdome*; whether it were *ſpirituall*, or *corporeall*, which were ſpreading, into an immoderate kind of flux, and into the extremity of diſſimulitude, from thee. *The ſpirituall, informe Nature*, is more noble, then, if it were a *Body formed*; and a *Corporeall informe*, is yet more noble, then if it *were not*, at all. And ſo they would depend vpon thy *word*, they being ſtill *informe*; vnleſſe by the ſame *Word*, they were called backe to thy *Vnity*; and ſo to be *formed*; and that all thinges might be *very good* by thee; who art the ſupreme *good* of all. How could they deſerue at thy hands to be made ſo much in *informe*; for they were not euen that but of thee? What I ſay did the *matter* of *bodies* deſerue of thee, that it ſhould be made, ſo much as *inuiſible*, and *incompoſed*. For neither would it haue byn this, but by thy making of it; and therfore, becauſe it was not at all, it could not deſerue, that it ſhould be. Or what did that *inchoation* of a *ſpirituall creature* deſerue; that

at

leaſt all darke, it might ſpread it ſelfe after a ſpilling manner, like to an *Abyſſe*, vnlike to thee; vnleſſe, by the ſame *Word*, that had been called to it, whereby it was made; and being illuminated thereby, it had byn made *light*, though not in equality to thy *forme*, yet in ſome * cõformity to a *forme*, which was equall to thee.

For as in a *body*, it is one thing to be a *body*, and another thing to be a *beautifull body* (for elſe it could not be deformed) ſo allſo to a *created ſpirit*, it is not the ſame thing, *to liue*, and *to liue wiſely*, for ſo it ſhould be vnchangeably wiſe. But it is good for ſuch a * creature, to adhere euer to thee; leaſt it looſe that light, by auerſion from thee, which it got by conuerſion to thee; and ſo it might ſlide backe againe, into a *life* reſembling the *darke Abyſſe*. For ſo we, who (for as much as concernes the ſoule) are a ſpirituall creature, being auerted from thee, our *light*, were *darknes* ſomtymes, in that *life*; and we labour in thoſe * reliques of our obſcurity, * till we may be made *iuſtice* in thy only-begotten, like to the mouñ-

For both *Angells*, and the *ſoules of men*, are in the line of being *intellectual formes*, as God is; he by *Eſſence*, they by *Participation*.

He meaneth the Angells.

Ill habits.

He alludes to certaine places of ſcripture

montaynes of God; for we were thy iudgments, like a great *Abysse*.

How all dependeth vpon Gods goodnesse and grace.

CHAP. III.

BY that which thou saydest, in thy first creations, *Let light be made, and it was made*; I do not vnfitly vnderstand a * *spirituall creature*, because there was then, a kind of *life*, which thou mightest *illuminate*. But * yet as then it had done nothing, whereby it could deserue to be that which it *was*; so neither, when it was come to haue a *being*, did it oblige thee to *illuminat* it. For the *informity* thereof, would not haue pleased thee, if *light* had not byn made. It did not please thee, by only existing; but by beholding that illuminating * light, and adhering to it. To the * end, that both whatsoeuer *liues* in any fashion; and whatsoeuer *liues blessedly*, might owe it all to thy *Grace*. Being conuerted, by a change, to the better,

The Angels.

Both the nature & grace of Angells, were meerly the gifts of God.

The face of God.

We owe all to God.

ter, vnto that which cannot be changed, either to better, or worse, which is thou thy selfe; for as much as, thou only, *art* simply that thing, in whome, it is not one thing to *liue*, and another to *liue blessedly*, because thy very selfe, is thyne owne *Beatitude*. Almighty God.

God needeth none of his Creatures, but they need him, both for their being happy, *and for their* very being.

CHAP. IIII.

WHAT therfore could haue byn wanting to thy *good* (which thou art to thy selfe) although all these thinges had beene either *nothing*, or if els, they had remayned *informe*. For thou didst not make them out of any want, but out of the *fullnes* of thy *goodnes*; contayning them and conuerting them to *forme*; but not, as if thy ioy, were to receaue any acomplishment, thereby. For to thee, who art perfect, their imperfection is displeasing, that they may

be perfected of thee, and by thee, and so please thee; and not as if thou wert imperfect, and so, as if thou wert to be perfected by their perfection. Thy *good spirit* was indeed, *carryed ouer the waters*, but it was not carryed by them, as if it were to rest in them. For in* those things in which thy *good spirit* is sayd to rest, them doth it make, to rest in it. But thy *incorruptible*, and *vnchangeable will*, which in it selfe, is sufficient to it selfe, was carryed ouer that * *life*, which thou hadst made; but to which, it is not all one to *liue*, and to *liue happily*. For that thing may be sayd to *liue* which floateth yet in obscurity, and to which it only resteth, that it may be conuerted to him, by whome it was made, and to *liue* more & more, of thee *the fountaine of life*; and in the *light* thereof, to see *light*, and to be perfected, illustrated, and beautifyed.

God resteth in such as rest in him.

Life is heere taken for a being.

of

Of the Bleſſed Trinity.

CHAP. V.

BEHOVLD, the *Trinity*, O my God, appeares to me, in a kind of * cloud. Ænigma, because thou, O Father, *in the beginning* which is thy *Wiſedome* (which is borne of thee, and which is equall, & coeternall with thee (that is in thy *Sonne*) didſt *make heauen & earth*. And much haue we ſayd of the *heauen of heauens*, and of the *inuiſible* and *incompoſed earth*; and of the *darke abyſſe*, according to that defectuouſnes of ſpirituall *informity* which ſtill would haue beene indetermined, vnles it had beene conuerted to thee, from whom all kind of * *life* proceeded; and from whoſe *illumination*, might alſo proceed a *beautifull life*; and ſo it might grow to be the *heauen of heauens*, which afterwardes *was placed, betweene* * *waters, and waters*. Being. The ſupercelestiall, & the ſublunary waters.

And now I had found out the *Father* vnder the name of *God*, who made theſe thinges; and the *Sonne*, vnder the name of the *beginning*, in whom he made them.

And beleeuing (as I did beleeue) that n
God was a *Trinity*, I ſought on, in thy *h*
Word; and behould there I found, th
Thy ſpirit was carryed ouer the Waters. B
hold then, heere is the *Trinity*, which
my *God*; the *Father*, the *Sonne*, and t
Holy Ghoſt, the *Creatour* of all *creatures*

He conſidereth why it was ſayd in Scriptur
That the ſpirit was carryed ouer
the Waters.

CHAP. VI.

BVT what was the cauſe thereof,
thou *Light*, which ſpeakeſt *Truth*
To thee, do I apply my hart, that I ma
not teach vaine things. Diſperſe thou m
darknes; and tell me I beſeech thee, b
that mother of ours, which is *Charity*
I beſeech thee, tell me, what was th
cauſe, that after the naming of *heauen*
and earth, *which was inuiſible, and incom*
poſed, and darkenes ouer the Abyſſe, th
Scripture ſhould then name, thy *ſpirit*. I
it becauſe thy *ſpirit*, was ſo to be inſinua
ted

ted; as that it must be sayd to ouerspread? and becausse this could not be sayd, vnles mention were first made, of that, ouer which it might be vnderstood, that thy *spirit* was carryed? For it was not *carryed ouer the Father, nor the Sonne*; nor could it be sayd at all to be *carryed ouer*, vnlesse there were, somewhat, ouer which it might *be carryed*. First therefore, that was to be mentioned, *ouer which it might be carryed*; and then that which could not be mentioned otherwise, then *by being carryed ouer*. But yet why could it not be insinuated otherwise, then by saying, *that it was carryed?*

Of the great difference betweene the two spirits, *of* diuine, *&* humane loue.

CHAP. VII.

FROM hence then, let him that can, follow, with his vnderstanding, thy Apostle speaking to vs, *Because thy Charity is diffused in our harts, by the holy Ghost, which is giuen vs*; teaching vs concerning

ſpirituall thinges, and demonſtrating to vs, the ſupereminent way of *Charity*; and *bowing his knees before thee for vs, that we may know the ſupereminent ſcience of the Charity of Chriſt*. And therefore being ſupereminent in the *beginning, it was carryed ouer the waters*. To whome ſhall I ſpeake, and what ſhall I be able to ſay, of the heauy weight of ſinnefull deſires, which precipitate a man, when he leaſt lookes for it, into that * deep pit; and of the lightning, and eleuating of the ſoule, which we get by *Charity*, through *thy ſpirit, which was carryed ouer the waters*.

Of hell. (1) By the weight of ſinnefull deſires. (2) By the help of charity. * He ſpeakes of the compariſō between diuine and human loue.

To whome ſhall I ſpeake? Or how ſhall I be able to do it? We are deeply (1) plunged into them, and we (2) get out againe. But yet there are properly no *places*, wherein we may ſo be plunged, and out of which, we may be ſayd to be deliuered. What is more * like, and what is more vnlike; Theſe are both, *Affects*, and both, *Loues*; *The vncleanes of our ſpirit diſſolueth it ſelfe downeward, by a loue of cares; and the ſanctity of thy ſpirit, doth raiſe vs vpward, by a loue of ſecure repoſe;*

The vicious deſires of this world, which breed care.

That

*that so our harts, may aspire thither, toward thee, where thy spirit, is caried ouer the waters; and that wee may arriue to that superiminent * rest; when our soule shall haue passed through these waters, * whereupon we can ground no rest.*

In heauen. * The world, and worldly pleasure

He beginnes with considering the fall of Angells, and men; and ends with an admirable affect of loue.

CHAP. VIII.

THE Angells fell, and the soule of man also fell: and all thy *spirituall creatures*, had poynted themselues out, for that bottomlesse pit in profound darknesse; vnlesse thou hadst fayd *in the beginning*; *Let light be made, and light was made*; And vnlesse, all that *spirituall* * *Creature* of thy holy Celestiall citty, which remained in Obedience, had adhered to thee; & had reposed in thy *spirit* (which doth *immutably* ouerspread, al that which is subiect to *mutation*) the very *heauen of* the * *heauens*, would, in it selfe, haue become

Note this, both eleuated, & inflamed discourse. * The Angells.

The Angells.

come a darke, and bottomleſſe pit; *But now it is light, in our Lord.*

Lucifer and the damned Angels that followed him.

Yea euen, by that miſerable reſtleſneſſe, of thoſe * ſpirits that fell away, and by their tracing out their owne darkneſſe, being deſpoiled of the * veſtment of thy *light*; thou doſt abundantly ſhew, how noble thou madeſt the *creature* which is endewed with * reaſon; to which nothing, that is leſſe then *thy ſelfe*, can giue true, and happy reſt; and therfore, it cannot be happy, euen in *it ſelfe*.

Grace & glory.

*How much then do we abaſe it by deſcending to ſinne.

For thou it is, O our God, that *ſhalt illuminate our darkneſſe*. From thee muſt thoſe ¶ garments, of our ſoules grow vp; *and our darkneſſe then, ſhall be as the noone day. Giue * thy ſelf to me O my God: reſtore thy ſelfe to mee. For thee it is, that I loue; and if that loue of mine be to little, do thou make it more. I am not able to meaſure out this loue, of mine, that ſo I may come to knowe, what is wanting, to the making of it vp, to be inough. That ſo my life, may runne on a pace, towards thy imbracements; and not be diuerted from it, till it may be hidden vp, in*

¶ Our ſoules in heauen ſhall be clad with Glory.

A moſt deer, and tender expreſſion of loue to God.

that

that *face of thine, which is *yet so hidden. The only thing that I am sure of, is this That I am neuer right but in thee: Not only am I not right, in things that are without my self; but not euen within my selfe, allso. And all that abundance which is not, my very God himselfe, is to me, but extreme pouerty.* The beatifica visio. In this pilgrimage of ours.

An other ardent affect of diuine loue.

CHAP. IX.

BVT was not the *Father* also, and the *Sonne carryed *ouer the Waters*? For, if we will vnderstand it to haue beene, as a *Body* may be in a *place*; then neither could the *Holy Ghost*, in that sort, be there. And if therby wee will vnderstand, the eminency of the *immutable diuinity*, aboue al things that are subiect to *mutation*; then both the *Father*, and the *Sonne*, and the *holy Ghost* were all alike, *carried ouer the Waters*. Why therfore is it only sayd so, of thy spirit? As if there were any *place* for it, which is subiect to none. And whereof only, it is sayd, that *it is thy* He alludes to that place of Scriptur *Spiritus Domini ferebatur super aquas.*

guiſte, * and in that guiſt of thine, we ſhall repoſe.

The holy Ghoſt is the gift only of God.

There * ſhall we enioy thee our reſt, and our true place, or center. Loue rayſeth vs vp thither, and thy good ſpirit, exalteth our humility, from the very gates of death. We haue peace when our wil is ordered well. All bodyes ſtriue towardes their place. Weight ¶ goes not only downward; but to his place, wherſoeuer it be. Fire ſtyes vpward; a ſtone falls downeward. They are driuen * by their weights; they aſpire to their places. Oyle if it be conuayed in, vnder water; finds meanes to gett aboue it; water, if it be powred vpon the top of oyle, diues downe below it; They are driuen by their weights, they aſpyre to their places. Thoſe ¶ things which are not well compoſed are vnquiet; but compoſe them, and you ſhall quiet them. My * weight is my loue, & whither ſoeuer I am carryed, by that it is, that I am carryed.

*In heauen, which is the only true place of reſt

¶ By weight he vnderſtāds Virtus motiua: the naturall inclination of bodyes to motion to their places.

By thy * guiſt, we are kindled & carryed vpwards; and we burne, and we paſſe on; and

*Anoble and maſſy ponderatiō.

¶ It is but only the diſorder of our affections that makes vs miſerable, by diuine loue. * A bleſſed hart, which is only made to moue, * The Holy Ghoſt,

and we ascend by those *steps with our hart*; *and we sing* * *that Graduall Psalme*. *By that* fire, *that* good fire *of thyne*; *we burne, and we passe on*; *for we passe vpward, towardes the peace of Hierusalem*. For I haue reioyced in those thinges which they sayd to me, We will go into the house * of our Lord. There doth a will, that is well ordered place vs; and so, as that we desire no more, but that we may remaine there, for euer.

* The Psalms which were song by the ancient Iewes, in commemoratiō of any great benefit of God, & went vp

they did it, after the manner of a *Processiō*, as they the stayres of the holy Temple * The Kingdō of heauen.

Of the Excellency of the Angells.

CHAP. X.

THIS is a * blessed creature, which knoweth nothing but that *eternity*; whereas it selfe had not bin *eternall*, euen as now it is, vnlesse by thy * guift (which ouerspread all that, which was *mutable*) it had bin *eleuated*, as soone as it was *created* (without any *space* at all of *Tyme*) in that * vocation, when thou saydst, *Let light be made, and light was made*. Indeed

He speakes of the Angells.

* The holy Ghost.

* Or creation.

it

guifte, * and in that guift of thine, we shall repose.

The holy Ghost is the gift only of God.

There shall we enioy thee our* reſt, *and our true* place, *or center*. Loue *rayseth vs vp thither, and thy good* ſpirit, exalteth our humility, from the very gates of death. *We haue peace when our wil is ordered well. All bodyes ſtriue towardes their* place. *Weight* ¶ *goes not only* downward; *but to his* place, *wherſoeuer it be*. Fire *ſtyes* vpward; *a* ſtone *falls* downeward. *They are driuen* * *by their* weights; *they aſpire to their* places. Oyle *if it be conuayed in, vnder* water; *finds meanes to gett aboue it*; water, *if it be powred vpon the top of* oyle, *diues downe below it*; *They are driuen by their* weights, *they aſpyre to their* places. *Thoſe* ¶ *things which are not well* compoſed *are* vnquiet; *but* compoſe *them, and you ſhall* quiet *them*. *My* * *weight is my loue, & whither ſoeuer I am carryed, by that it is, that I am carryed.*

*In heuen, which is the only true place of reſt

¶ By weight he vnderſtãds *Virtus motiua* i the naturall inclination of *bodyes* to *motion* to their places.

By thy * *guift, we are kindled & carryed vpwards; and we burne, and we paſſe on;* and

*Anoble and maſſy ponderatiõ.

¶ It is but only the diſorder of our affections that makes vs miſerable. * A bleſſed hart, which is only made to moue, by diuine loue. * The Holy Ghoſt,

and we aſcend by thoſe *ſteps with our hart*; and we *ſing* * *that Graduall Pſalme*. *By that* fire, *that* good fire *of thyne*; *we burne, and we paſſe on*; *for we paſſe vpward, towardes the peace of Hieruſalem*. For I haue reioyced in thoſe thinges which they ſayd to me, We will go into the houſe * of our Lord. There doth a will, that is well ordered place vs; and ſo, as that we deſire no more, but that we may remaine there, for euer.

* The Pſalms which were ſong by the ancient Iewes, in commemoratiõ of any great benefit of God; & they did it, after the manner of a *Proceſſiõ*, as they went vp the ſtayres of the holy Temple * The Kingdõ of heauen.

Of the Excellency of the Angells.

CHAP. X.

THIS is a * bleſſed creature, which knoweth nothing but that *eternity*; whereas it ſelfe had not bin *eternall*, euen as now it is, vnleſſe by thy * guift (which ouerſpread all that, which was *mutable*) it had bin *eleuated*, as ſoone as it was *created* (without any *ſpace* at all of *Tyme*) in that * vocation, when thou ſaydſt, *Let light be made, and light was made*. Indeed it

He ſpeakes of the Angells.

* The holy Ghoſt.

* Or creation.

it *is in vs, distinguished by *Tyme*, for *there was a Tyme, when we were darknes, and now we are made light*. But of that other, it was expressed, what it would haue bin, if it had not bin *illuminated*. And so was it sayd, as if first it had bin *loose*, and *darke*; that the cause might appeare, why it was sayd, that afterward it should come to be other. That is, that by being conuerted, to that * fountaine of light, which neuer failes, it selfe also might become, *light*. Let him that can, vnderstand this; and as for him that cannot, let him beg it of thee. To what end doth he stand breaking of my head, as if I were he that could illuminate any man, that were comming into the world.

The Angells were created before *Tyme*; men, in *Time*.

God himself.

Of the Blessed Trinity; and how it is partly figured in Man.

CHAP. XI.

WHo can throughly vnderstand the *Omnipotent Trinity*; and yet who speakes not of it; if indeed * he know

And not rather some fancy of their owne.

know, that there is such a thing. It is a choyce soule which speaking of it doth comprehend what it sayth; for the rest do but debate and wrangle, whilst * yet no man who is not in *peace*, can see that *vision*. I wish that men would but consider these three thinges within themselues. I confesse they are farre different frō this *Trinity*: but yet let them exercise their thoughts and try; and so find how farre of, they are. I say then, that these three are, *To Be*, *To know*, and *To will*; for, *I am*; and, *I know*; and, *I will*. *I Am*, *knowing*; and *I Am*, *willing*; and, *I know*, my selfe to *Be*, and to *Will*; and *I Will*, both *Be*, and *know*. Therfore in these three, let him that can reach to it, comprehend, how inseparable that *life*, and *one life*, and *one vnderstanding*, or *Mind*, and one Essence is; and how *inseparable a distinction there is*, whilst yet, *there is a distinction*, let him that can reach to it comprehend. The cause depends in his owne Court; nay, let him marke and iudge, for it is within himselfe, and then let him tell me his mind.

A quiet & composed hart helpeth strangely much to the vnderstanding of spirituall thinges.

But

I would haue some of our wits which wilneeds be Omnipotēt, vnfould the doubts of this Chapter.

But yet, * when he ſhall, in theſe thinges, haue diſcouered, and ſayd ſomwhat; let him take heed of thinking, that he hath found out that, which * is *incommutable*, aboue them, which *is incommutably*; & *knoweth, incommutably*; & *willeth, incommutably*. But yet whether by the only being of theſe three, it be a *Trinity*; or whether they be ſo, in each of them, as that withall, they be all in euery one; Or elſe agayne, whether it be admirably both wayes at once; that is, both after a *ſimple*, and yet after a *manifold manner*; (by that *infinite end*, which *it is vnto it ſelfe, in it ſelfe* (beyond the reach of our vnderſtāding); wherby *it is*, and *is knowne*, to it ſelfe (and, that *very thing*, *it ſelf*, is *incommutably ſufficient*, *to it ſelfe*, (by a moſt plentifull aboundance of *Vnity*) who ſhalbe eaſily able to conceaue; who ſhal by any meanes expreſſe; who ſhall any way be ſo bold, as to pronounce.

* God.

How

How sinners are conuerted to God, by his Holy Spirit.

CHAP. XII.

PROCEED thou in my *Confession*, O my *faith*. Say to my Lord God, *Holy, Holy, Holy, O Lord my God. In thy name we are baptized, O Father, and Sonne, and holy Ghost: and in thy name, O Father, Sonne, and holy Ghost, do wee baptize others.* For euen amongst vs also, did God, in his Christ, make * *heauen & earth*; the *spirituall*, & the *carnall* persons of his *Church*. And this *Earth* of ours, till it receaued the *forme* of *doctrine*, was *inuisible* and *incomposed*; and we were couered by the *darknesse* of *ignorance*, for *thou hast corrected man for his iniquity*; *& thy iudgments, are as a huge Abysse*. But * now because *thy spirit, was carried ouer the waters*; thy mercy did not forsake our misery; and thou didst say; *Let light be made: Do pennance; for the Kingdome of God is at hand. Do pennance, let light be made, and it was made.*

By the *heauen*, he vnderstãds *Allegorically spirituall men*: and by the *Earth*, others.

The great work of Gods good spirit.

made. And *because our soule was troubl*
within vs, we haue remembred thee, from t
land of Iordan and out of that * *mountain*
which was equall to thee; but which becam
little for our sakes. And our darknes was di
pleasing to vs; and we were conuerted t
wards thee; and light was made. And behol
we were darknes somtimes, but now we a
light, in our Lord.

He alludeth to the humanity of Christ our Lord, who withall was God.

Of the thirst, which a pious soule hath of God.

CHAP. XIII.

BVT now it walketh, by the way o
faith, and not yet, by * *Vision*. *For b*
hope we are saued. Now the hope which is
seen, is no hope. As yet one * *abysse*, calleth
vpon an *other*; but then, it shalbe *in the*
voyce ¶ *of the fludgates of thy water*. As yet,
euen he, who sayd, * *I could not speake to*
you, as to spiritual, but as to carnal persons;
euen he, I say, doth ¶ not thinke, *that he*
hath comprehended it yet. *But hauing for-*
gotten those thinges that were past, he ex-
tendeth

Which only the blessed haue in Heauen.

* Our soules, vpon God.

¶ The infinite ioyes of Heauen.

* He alludes to S. Paul speaking in holy Scripture.

¶ S. Paul.

trudeth himselfe, *to future thinges*; *and he gnaweth vnder his burthen*; *& his soule doth thirst towards the liuing God*; *as the* Hart *doth to the* Waters; and he sayth, *When shall I arriue thither*; *being full of desire, to put on that garment of glory*; *which is of heauen*. And he cryeth out, to that inferiour *Abysse*, saying; *Doe not conforme your selues to this World*; *but reforme your selues in the newnes of your mind*; *and be not children in your vnderstanding*; *but in malice be children*; *that in vnderstanding you may be perfect men*. And, *O you foolish Galatians, who hath bewitched you?*

Sinneful men.

(a) S. Paul.

(b) christ our lord.

(c) The spirit of God.

(d) christ our lord.

But (a) now he speakes no more in his owne voyce, but in thyne; *Who hast sent thy spirit from aboue*, *by* (b) *him who ascended vpō high*, *& hath opened the floudgats of his guifts*; *that the speedy* (c) *course of that riuer, might fill thy citty, full of ioy*. *For to* (d) *him, doth the friend of the spouse aspire, and sigh* (*because, though already the very flower, and first fruits of his spirit be lodged in him*) *yet in himselfe he is, as it were groning, in* (e) *expectation of adoption*,

(e) He alludeth both to the glorifying of S. Pauls *naturall body*, & the sauing of Christians, by his praying for them, who are

the mystical body of our Lord, of which he is a member.

(2) The Church. *& the redemption of his body. To him he sighs as being a member of his (2) spouse. Towards him (3) he burneth with zeale; for he is a friend, of her spouse. Towardes (4) him he burneth, and not towards himselfe. Because in the (5) floudgates of thy water, and not in his owne only voyce, doth he call, vpon this other (6) Abysse, with ardent (7) zeale, but yet also, with feare; least, as the Serpent deceaued Eue, by his craft, so their minds may be corrupted, and diuerted, from that (8) Chastity; which is to be maintayned, towards our spouse, thy only Sonne.*

(3) christ our Lord.

(4) This indeed is a true friend of the Spouse.

(5) The vision of God.

(6) The mercy of God.

(7) The bright burning zeale which S. Paul hath in Heauen of the sauing of soules.

O, what kind of glorious light wil that be, when we shall see him, as he is indeed; and when our teares shall be ouerblowne; which now, are growne to be the very bread, whereon I feed, day & night; whilest dayly it is sayd to me, where is now thy God?

(8) By this *Castitas*, an opposition to sinne in generall, is vnderstood.

The

The misery of this life cannot be releeued, but by a hope of the next.

CHAP. XIIII.

AND ſo I alſo ſay, where art thou O my God, Behould, where* thou art. To thee do I reſpire a little, whē I powre out my ſoule towards thee; by the voyce of my exultation, and confeſſion; which is (1) the ſound of a man, that keeps *Holy day*. And yet againe, it is afflicted, becauſe it falls back, and returnes to (2) be an *Abyſſe*; or rather it finds, that ſtill, it is ſo. My (3) *faith*, which thou haſt kindled, in this (4) night of myne, before my feet, doth ſay, *VVhy art thou ſad, O my ſoule, and why doſt thou afflict me? Hope thou in God: his word is a lanterne to my feet.* Hope & continue to do ſo; till the night, which is the mother of wickednes, doe paſſe away; till the wrath of our Lord paſſe away; whoſe ſonnes though now we be, yet once we were darknes, the

God is in our harts, & doth read all the thoghts thereof.

(1) The pious ſoule is neuer wel, but when it is prayſing God.

(2) Through the ſin, that ſtill we are ſubiect to.

(3) Faith

(4) The ſtate of ſin & mortality.

Ill habits and il customes, are the reliques of former sinne.

reliques * whereof, we still draw in our bodyes, which were dead by sinne) till such tyme, as the day shall approach, & that all shaddowes may be remoued. *Hope thou in our Lord*. To ¶ morrow I shall assist in thy presence, and contemplate, and eternally confesse to thee; To

¶ He alludes to the next life.

morrow I shall there assist; and *behould the sauing health of my countenance, and my God*; *who will reuiue, euen our mortall bodyes*; for that spirits sake, *vvhich dwelleth in vs*; because it was mercifully *carryed ouer this internall darkenes*, & dissolution of ours. And by which we haue *receaued a pledge in this pilgrimage of ours*; *that now we may be light, whilest we are saued by hope and made the children of light, the children of the day, and not the children of the night or darkenes, which we were before*. Betweene which children of darkenesse, and vs, in this vncertainty of knowledge, * thou only canst tell how to deuide. *Thou who searchest our harts, and callest light day, and darkenesse night*; for who can truely discerne

* God only knowes his *elect*, & therfore the *calumists* who affirme their *Church* to consist only of the *Elect*, are strange people; for how can they go for the *VVord*, & *Sacraments* to the *Elect*, when they know not who are *Elect*,

cerne vs, but thou? *And what haue we which we haue not receaued of thee? Some being made, out of the same masse, for vessells of honour, and others for reproach.*

Of the excellency and eminency of holy Scripture, and the vnspeakable felicity of celestiall spirits.

CHAP. XV.

OR who, O our God, but thou, did make ouer vs, and for vs, this* *Firmament* of the authority of *thy holy Scripture? For the heauen, shall be foulded vp like a booke*; and now *it is extended ouer vs like a skinne*. For thy diuine Scripture, is of a more sublime authority ouer vs; since the death of those mortall men, by whome thou didst dispense it to vs. And thou knowest, O Lord, thou knowest, how thou didst apparell men, with * skins, when they became mortall, by *sinne*. Whereupon thou did spread the *Firmament* of thy booke, those words of thyn, which do so agree with one another, and

He alludes to seueral texts of holy Scriptur.

He alludeth to Adam.

So that they were mē not only who wrote the holy ſcriptur, but men they were by whoſe ſpreading thē ouer vs, they came to haue authority ouer vs.

which * by the miniſtery of mortal men thou didſt caſt ouer vs. For euen by the very death of them, the ſtrength of authority, in the words which they vttered is ſublimely ſpread, ouer all inferiour thinges; which when they were aliue was not ſo highly extended; Thou hadſt not yet *ſpread that heauen like a skin*; thou hadſt not yet, ſpread the fame of their death, throughout the World.

He extolleth the holy ſcriptur, and beſeecheth God to giue him light, for the vnderſtanding thereof.

Let vs, * O Lord, behould *theſe heauens, the worke of thy fingars*; Cleer vp our eyes, from that cloud, wherby thou didſt ouercaſt them. *There, is thy teſtimony, giuing wiſedome, to the little ones. Perfect, O Lord, thy prayſe, out of the mouth, of ſucklings, and babes*. For * we haue not knowne, of any other bookes, which ſo deſtroy pryde, which ſo deſtroy the enemy that puts himſelfe vpon his own defence; and vpon reſiſtance to thy reconciliation, by ſtanding in his ſinnes. I know not, O Lord, I know not, of any other words, ſo diuinely chaſt; which ſo could perſuade me, to make this *confeſſi-*

on

* A moſt worthy Elogium of holy Scripture.

in, & so humble my necke to thy yoke; and so induce me, to serue thee for loue. Graunt to me, O good Father, that I may vnderstād them; graūt (1) this to me, who am placed vnder them; becauſe vpon ſuch as are placed vnder them, thou haſt grounded them.

There are allſo other Waters, aboue this *Firmament*, which I beleeue to be immortal; and to be ſeuered from earthly corruption. (2) Let that ſuperceleſtiall people of all thy *Angells*, prayſe thee; Let them I ſay, prayſe thy name; who haue no need to imbrace this * *Firmament*; &, by reading, to know thy *Word*. For * they euer ſee thy face; and therein, do they read, without ſyllables (which are ſubiect to the meaſure of *tyme*) what thy *eternall will*, ordaines. *They reade, they chooſe, they loue*. Thy euer *reade*, and that neuer paſſeth, which they *reade*; for by *chooſing*, & by *louing*, it is, that they read, the *incommutability* of thy *counſaile*. Their booke is not

(1) The bookes of holy Scriptur are ſuperiour to al authority of Man; but for as much as concerneth our beleefe, the *Catholique Church* of Chriſt hath authority to declare vnto vs which they be; and we are boūd

to beleeue thoſe bookes ſo declared, to be the true, and no other. (2) The Angells and other celeſtiall ſpirits.
* Of holy Scripture. * The happy and glorious ſtate of the Angells.

not ſhut, nor ſhal their roules be foulded vp; becauſe thou, thy ſelfe, art that, to them; and thou art ſo, *eternally*. For thou haſt ordained them, to be aboue this *Firmament*, which thou haſt ſetled, ouer the infirmity of inferiour people. Vpon which theſe later, might looke vp; & ſo come to know thy mercy; which declareth thee, after a *temporall manner*; thee, I ſay, who art the *maker of tymes. For in heauen, O Lord, is thy mercy; and thy truth, reacheth to the clowds*. The * *clowds* paſſe away; but the *heauen* remaines; The preachers of thy Word paſſe on, out of this life, into that other; but thy *Scripture* is extended ouer thy people, euen to the end of the world.

By the *inferiour waters*, he vnderſtandeth *lay men*, and by the *clowds* he vnderſtandeth the *doctours* & *preachers* of the *Church*, who are between

Yet both the *heauen* and the *earth ſhall once paſſe away, but thy words ſhall not paſſe*; becauſe that skin ſhall be foulded vp; *& that hay, ouer which it was extended with all the* * *glory thereof ſhall paſſe; but thy Word doth*

the *Firmament of Scripture*, and thoſe waters out of which the *clowds* are drawne, by the *Sun* of Gods *Spirit*: as ſo many *clowds* out of *water*. * He alludeth to that place of Scripture which ſayth, that the glory of man, is but like graſſe or hay.

doth remaine of euer; which *Word*, doth now appeare to vs, vnder a darke representation, as of clowds, & by the glaſſe of *heauen; but not as indeed it is. Becauſe, though we allſo, are beloued by thy Sonn, it doth not yet appeare, what we ſhall be. He looked vpon vs through the* nets of fleſh, and he ſpake vs faire; and he did inflame vs; *and we ran after the odour of him.* But when he ſhall *appeare, we ſhall be like him, becauſe then, we ſhall ſee him, as indeed he is. Graunt to vs O Lord, that we may haue a ſight of him, according to the vttermoſt of our capacity, though it be not, yet.

This material Heauen which we ſee.

Chriſt our lord was taken priſoner by his own loue to vs: which made him take our fleſh vpon him.

*In glory at the laſt day.

The immenſity of God, and the thirſt of mans ſoule towards him.

CHAP. XVI.

FOR outright, as thou art, thou only art able to *know thy ſelf, who *art incommutably*, and *knoweſt incommutably*, & doſt *will incommutably*. And thy *Eſſence*, doth *know*, and doth *will incommutably*; & thy

God only doth know & loue himſelfe completly.

thy *knowledge is*, and doth *will incommutably*; and thy *will is*, and doth *know incommutably*. Neither doth it seeme fit, in thine eyes, that, as an *incommutable light doth know it selfe*, so it should be knowne by a thing, which is but *illuminated*, & is *commutable*. And *therefore is my soule as earth, without water before thee*; for * as it cannot illuminate it selfe, of it selfe, so neither can it satiate it selfe, of it self. For so is the fountain of *life* with thee, as that *in thy light it is, that wee shall see light*.

Of our selues we haue neither light nor heate.

Of men conuerted by Gods grace from sinne to good workes.

CHAP. XVII.

World-ly and sinne ful men.

WHo drew those bitter *waters*, into one society? For * they haue one, and the same end, of temporall, and terrene felicity, for which they doe all things; though they waue vp & downe, by * innumerable varieties, of care. Who O Lord did this, but thou, who didst cō. mand, that the *waters* should be assembled into one common place; & that the

Sweet meate, must haue sower sauce.

earth

earth * might appeare dry and thirſty after thee. *For the ſea alſo is thine, & thou madeſt it; and thy hands, did frame the dry land.* Not the bitternes alone of mans wil, but the aſſemblings of thoſe *waters* is called a *ſea*; yet doeſt thou allſo reſtraine thoſe wicked deſires of ſoules; and thou doeſt confine them, within certaine limits; to which, they may be ſuffered to flow; that their waues may breake againſt one another; and ſo thou makeſt it a ſea, by the * order of thy dominion, ouer all things.

The ſoule deliuered from ſin

* The wiſe prouidence of God, maketh a iuſtvſe of all mens ſinnes, & draweth thé to loue him, by croſſes.

But as for the ſoules that thirſt after thee, and diſcouer* themſelues to thee (being diſtinguiſhed from the ſociety of the ſea waters, by another bounder *) thou watereſt them, which a *ſweet, & ſecret fountaine, that the earth may bring forth fruit. And ſo (by thy commandment, who art the Lord and God thereof) our ſoule may ſprout, and produce works of mercy, according to the kind thereof. Louing our neighbour, releeuing his temporall neceſſities; and hauing in it ſelfe, a ſeed thereof, of the ſame

As land doth after the remoue of waters.

* Of loue.

*The fruits of the holy Ghoſt, which are ioy & peace,

ſame *Nature. Becauſe, by the conſideration of our owne infirmity, we grow to help the poore; aſſiſting them ſo as we faine would be aſſiſted, if we were preſſed by the ſame neceſſity. And * that, not only in ſleight thinges, (as in ſome tender plant) but in the aſſiſtance of ſolid & ſtrong defence; as a tree that brings forth fruite. That is, by taking him that ſuffreth wrong, out of the clawes of the mighty; and by giuing him the ſhelter of his protection, by the powerfull hand of iuſt iudgment.

The pious affections, of a ſouſe which truly ſerueth God.

They grow from grace to grace.

Of a ſoule in ſtate of grace, proceeding towards perfection; and of ſeuerall gifts of the holy Ghoſt.

CHAP. XVIII.

YEA ſo O Lord, yea ſo; let it ſpring forth, as thou beginneſt to giue alacrity, and ſtrength; *Let truth ſpring out of the Earth, and iuſtice looke downe from heauen, and let lights be made in the firmament. Let vs breake our bread to the hungry; and let vs bring the needy into our houſes.*

Let

Let vs cloath the naked; and let vs not despise such as are of our owne race. Which fruits, being borne out of the *Earth*, do thou first se that they are good; and then let this temporary light of ours breake out; and so, arriuing to the word of that supernall life, let vs * worke out of this inferiour growth of *action*, into the delicious nes of *contemplation*; and let vs appeare, like so many *lights of the World*, adhering to the *firmament* of the *Scripture*. For there dost thou so proceed with vs, that we are enabled by thee, * to distinguish betweene *intelligible*, and *sensible creatures*, as betweene the *day*, and the *night*; or between soules, whereof some, are giuen *to intellectuall things*, and some other, to *sensible*. So that now, not only in thy secret tribunall (as before, when thou hadst not made the *firmament*) thou doest diuide between *light*, and *darknes*; but thy *spirituall* * *Children*, being placed, & rancked in the same *firmament* (now that thy * *grace* is manifested through the world) may shyne vpon the *earth*; and diuide the *day*, from the *night*; and declare

He exhorteth priests to perfection, and vnion with Almighty God.

* The guift of discretion of spirits, is imparted by God, to the Doctours, and Pastours of the true Church.

* The office of Doctors and Pastours of the Church.

* Since the coming of Christ our Lord,

clare the *tymes. For the old thinges are past, and now, behold, all is new.*

And because now, our saluation is neerer, then when we first beleeued; and because the night is past, and the day draweth on; and because thou shalt blesse the circle of thy yeare, sending labourers into thy harnest (in the sowing wherof, others haue taken paines, and yet others shalbe ordayned for a future tyme of seed, the harueſt whereof shalbe in the end) so dost thou giue life to the that seeke, and thow doest blesse the yeares of the iust. But thou art still the same; and in thy yeares, which do not faile; thou prepareſt, a beginning, for the yeares, that passe.

This signifieth the soule of man.

For thou, in thy eternall counsaile, dost powre celestiall graces vpon the *earth, in the proper tyme; For to one, *is giuen by thy spirit, * the speach of VVisdome*, as *the greater light*, for their vse, who are delighted *in the cleere light of truth, as in the beginning of the day*. To another, *the spirit of knowledge, as the lesser light; according to the same spirit*. To another, *Faith*; To another, *the working of miracles*; To another, *the discerning of Spirits*; to another

The great guifts of Gods spirit.

ther, *the diuersity of tongues*; & al these are as *starrs*. For all these, doth one, and the same *spirit* worke; disposing of things to euery one, as it will; and making these *starrs*, appeare manifestly, for the profit of the world.

He speaketh partly of practical knowledge, which is to vary according to the circumstances of tyme, place, & person.

But the speach of *knowledge* * wherein all these mysteries are contained, which by the *tymes* are varied, like the *moone*; and the other communication of gifts, which afterward were reckned vp, as *starrs*; how much do they differ, from that candour of *Wisdome*, which the *day* aforesaid doth enioy, as ¶ at the entry of the *night*. For these things are necessary for them, to whome that most* prudent seruant of thine (*who speaketh also wisdom, amongst them that are perfect*) was not able to speake, as if they were spirituall, but as to carnall persons. But let not this man of sense (being * yet a little one in Christ, and a sucker of milke, till such tyme as he may be made strong inough, to take solide food; and till he be able to fasten,

The wisdome & knowledge of God in this life, in respect of that in heauen, is but as the twylight, compared with

moone day. * Moyses. * He that is a beginner to walke in the way of God, must do it soberly, and with great aduice; and not flye, to high a pitch, at the first.

fasten the point of his eye, vpon the sigh
of the sunne) haue his *sight* wholy *dar
but let him be glad of the *light*, of th
moone, and *starrs*: These things doth tho
discourse with vs, O thou our most wil
God, in the *firmament*, thy booke; that
we may discerne of all these thinges, b
an admirable contemplation; althoug
as yet, we do it, but in *signes*, and i
tymes, and in *dayes*, and in *yeares*.

Men must content themselues with that proportion of gifts which God hath allotted to them, and they must serue themselues thereof.

*He exhorteth all Christians to vertue, an
Priests to perfection.*

CHAP. XIX.

BVT *first be washed, and be you cleane; a-way with wickednes from your harts, & from the sight of mine eyes, that the* * *earth may appeare dry. Learne to do good: yeeld iu-stice, and iudgment, to the orphane & wid-dow; that the earth may bring forth grasse to the people; and the trees may giue fruit*; and then come, and let vs discourse. Our Lord cōmandeth, *that two lights be made*

Soules purged from sin.

in

in the firmamẽt of heauen; & that they must shine, ouer the *Earth*. That *rich* * man, did inquyre of our *good Maister*, *what he was to do, that he might inherite eternall life*. Let our *good* * *Maister* tell him, whome the other conceaued, to be a man & no more. But he is *good*, becauſe he is *God*; and let him tell him *that if he will haue life, he muſt kepe the commandments*. Let him put away, the *bitternes* of the *water*, of *iniquity*; *Let him not kill, nor commit vncleanes, nor ſteale, nor beare falſe witneſſe, that the earth may appeare drye: and budd forth, the honour, of Father, and Mother, & the loue of the neighbour. All theſe thinges* (ſayth the other) *I haue done*.

* He of the Ghoſpel who asked that queſtiõ of our Lord.

* Chriſt our lord

Whence therfore cõmeth, ſuch ſtore of thornes, if the *Earth* be fruiteful? Go, & roote vp thoſe ſprouting vnderwoods *of couetouſnes*; *ſell, what thou doſt poſſeſſe*: Do * thou abound with corne, *by giuing almes to the poore*; *and thou ſhalt haue treaſure, in heauen*; *and follow our Lord, if thou wilt be* perfect, being aſſociated to them amongſt, whome * *he ſpeaketh wiſedome*; *he who knoweth, what he is to diſtribute, to*

He is fulleſt of fruit, who ẽptieth himſelfe moſt, by giuing of alms.

* Chriſt our lord

¶ To all kind of people.

the ¶ Day, and what to the Night; and so thou mayst also come to know it; and that *lights in the firmament*, may be also made to thee. Which * will neuer be, vnlesse thy hart be there; nor will that be, vnlesse thy treasure be there; as thou hast heard the *good Maister* say. But the *barren earth* (1) was made *sadd*, by this word of *Counsaile* (2), *and the thorns, did choake the Word*.

* No man, can haue a cleere sight of spiritual thinges, vnles he take delight to thinke much of Heaue, as the place of his treasure and delight.

But you, O you *elected people, you the weake thinges of the world*; *who haue forsaken all, that you might follow our Lord*; goe *you after him, and do you confound the things that are strong. Goe after him, O you faire feet*; *and shyne you in the firmament*; *that the heauens may declare his glory*; *you being interposed* * *betweene the light of such as are perfect* (but yet not so, as the Angells are) and the darkenes of the little ones, who yet are not to be despised. *Shyne you, ouer the whole earth*, and let the day (made

(1) The rich man.

(2) Our Sauiour did therefore counsaile the rich man to giue all away, and to follow him, and did not by that seeming aduice, meane to refute him, as Caluin sayth. * Religious men and Priests are a middle kind of creature, betweene Saints on Earth, and other ordinary Christians.

(made ¶ bright by the *Sun*) powre forth to the *day*, a *VVord of VViſedome*; and let the *night* (which ſhineth by the Moone) declare to the *night*, a word of ſcience. The *moone*, and the *ſtars*, doe ſhine by *night*, and the *night* cannot obſcure them; becauſe they illuminate it, according to the diſpoſition which it hath.

For behould, as by the very commandment of God (who ſayd, *Let lights be made, in the firmament of Heauen*) *there was ſuddainly made a noyſe from Heauen, as if it had beene the* * *blaſt, of ſome vehement wind; and clouen tongues, as a fire, were ſeen*; whereof, one did ſit vpon euery one, and *they were made lights in the firmament of Heauen*, hauing the word of *life*. Flye euery where about, O you holy *Lights*, O you beautifull *Lights*, *for you are the light, of the world*; *and that, not placed vnder a buſhell*. He, to whom you did adhere is exalted; and he hath exalted you; Fly abroad, *and be knowne to all Nations*.

¶ The perfect men, to whome he communicateth his wiſedome, muſt illuminat ſuch as are capable ther-of; and they are figured by the day: and others who are inferiour, to thoſe former perfect men, muſt inſtruct beginners by their

knowledge, as the *Moone* doth ſhine in the *night*.

* The comming of the Holy Ghoſt.

An allegoricall ſignification of ſpirituall things, which are figured by corporeall.

CHAP. XX.

LET the *Sea* alſo conceaue, & bring forth * your workes; and let the *waters* * *produce thoſe creeping liuing creatures* For by a ſeparation, of that which is *pretious*, from that which is *baſe*, you are made the mouth of God; by which he might ſay, *Let the waters produce (not a liuing ſoule, as the earth produceth) but the creeping liuing* ¶ *thinges; and the winged creatures, which flye ouer the Earth.*

For thy *Sacraments*, O God did creep by the miniſtery of the *Saints*, amongſt the middeſt of the waues, of the tentations of this world; for the endewing * of *Nations*, with the knowledge of thy name, by *Baptiſme*. And amongſt them wonderfull ¶ thinges were wrote; like huge *whales*: and the voyces of thy * *Meſſengers*, did flutter ouer the *Earth*, neere the ¶ *firmament of thy booke*; putting that before

He ſpeaketh of Prieſtes & Preachers.

* Sinneſull perſons.

¶ Fiſh & fowle:

* The Pagans, who were brought into the boſome of the church, by Baptiſme.

¶ Miracles. * Preachers of the Ghoſpell. ¶ Holy Scripture.

before them, for their great authority, vnder which they might flye, whereſoeuer they went. *For there is no tongue, nor language ſpoken, where their voyces haue not beene heard; ſince the ſound thereof, hath gone into all the Earth; and their wordes, into all the corners of the VVorld*; becauſe thou, O Lord, haſt multiplyed theſe thinges, by bleſſing them.

Is it not true which I ſay? Or do I mingle, and confound, & not diſtinguiſh the bright knowledge of theſe things, in the *firmament* of the *heauen*, from the corporeall workes, vnder that *firmament of heauen*, in the wauing ſea? For of thoſe thinges *wherof the notice is ſolid, and determined, without the increaſes, of generation (ſuch, as the *light* of *VViſedome*, and *knowledge* are) of the ſame thinges, the corporeall operations, are ſeuerall, and in great number. And ſo, one thing growing out of another, it is multiplied, in thy benediction, O God; who haſt giuen that comfort, and *eaſe, to the faſtidiouſnes of theſe mortall ſenſes of ours; that the thing, which in it ſelfe

The truth of the ghoſpell is one, but the wayes of applying it are many.

Nothing is more deſired by ſenſe then variety.

is one, & the ſame, in the knowledge of the mind, may be figured many wayes, by the motions of the body; and it may be ſayd, *that the waters haue produced theſe things*. But in thy *Word* (that is in thy *Ghoſpell*) the neceſſities, or miſeries * of thoſe races of people, which were alienated from the *eternity* of thy *Truth*, haue produced them. Becauſe, the very *Waters*, did caſt vp theſe things; the bitter ¶ wallowiſhnes whereof, was the occaſion, why theſe *Sacraments*, came towards vs, in thy *word*.

* Pagis, & other aliens from the Church.

¶ There would haue byn no vſe of Sacraments, if there had byn no ſins.

And all things are faire by thy making them; but behould, thou art vnſpeakably more faire, who didſt make them all. From whome, if Adam had not fallen; this *ſaltnes* of the *ſea*, would not haue flowed from his loynes: *This* * *mankind, which is ſo profoundly ſearching, ſo tempeſtuouſly ſwelling, and ſo inconſtantly floating*. And then there would haue bin no need, that thoſe * diſpenſers of thine, ſhould haue wrought * *myſticall workes*, and vttered *myſti-*

A noble Expreſſion.

* The Prieſts of the Church.

* The Sacraments and holy ceremonies of the Church, occaſioned by the ſin of Man.

mystically words, in many *waters*; after a *corporeall*, & *sensible* manner. For so haue the *creeping and flying things*, occurred to me now; That men, being imbued, and admitted to these *Sacraments*, (which haue somwhat of the corporeal in them) would not be able to profit by them, vnlesse the soule should be quickned *spiritually* in another degree; & after the beginning of the word, it should tend, towards a consummation.

The Operation of Gods grace, and the end of the Ghospell of Christ.

CHAP. XXI.

AND thus, in thy *VVord*, not *the profundity of the* * *sea*; but the *earth* (when once it is seuered from the bitternes of the waters) doth cast vp, *not the reptiles, or volatiles of liuing* soules, *but a liuing soule it selfe*. For now, it hath no need of *baptisme*, as the pagans haue; & * He esteemeth the beasts of the earth, to be more perfect

then those others: and so by them he figureth men conuerted to Christianity, the rest being in infidelity.

as it had needed, when yet it was *couered by the waters. For* ¶ *there is no entring otherwise, into the Kingdome of heauen, since the tyme, that thou madest that ordinance.* Nor is there any neede of the wonder of miracles, whereby faith may be engendred. For it is now, no more, * *that vnlesse he see signes and wonders, he will not beleeue*; since the faithfull *Earth*, is now distinguished from the *sea waters*, which were made bitter by infidelity; and so also *the gift of tongues is a signe, not for beleeuers, but vnbeleeuers*. Neither hath the *earth*, which thou hast founded vpon the *waters*; any neede of that *volatile kind*, which the *waters*, did (in vertue of thy *Word*) produce. Send thou thy *VVord*, into them, by thy messengers. For ¶ we recount their workes, but thou art he who workest in them; that they *may worke a soule into life.*

The *earth* is sayd to produce it, because

¶ It is decreed by the expresse ordinâce of God, that whosoeuer is not baptized, shall not enter into the Kingdome of heauen.

* Miracles are wrought most by God for the conuersion of Gentills, but sometymes he allso doth it for other reasons, and namely to honour his Saint, as S. Augustine sheweth *passim* of Stephens reliques in his bookes *de Ciuitate Dei. vid. Prof.* ¶ One man is an instrument, in the Conuersion of another, but it is God alone that doth worke it.

cause the *earth*, is a kind of cause, that these things may be wrought in it; as the *sea* was the *cause*, that the * reptile liuing creatures, and the volatiles also. should moue, vnder the *Firmament of heauen*; which the *earth* doth now need no more, allthough it feed on the *fish*, which was taken vp out of the bottome, vpon that *table*, ¶ which thou hast prepared, in the sight of the *beleeuers*. For therefore it is taken vp out of the *sea*, that it may feed the *land*; & that kind of *fowle*, is of a *sea broode*; but yet it is multiplied vpon the *land*. For the infidelity of men, was the o casiō of the first *words*, that were vttered by such as published the *Ghospell*. Yea, & by thē are the faithful also, exhorted, & blessed daily, many wayes. But now, *a liuing soule*, tooke his beginning frō *earth*; for it is * only profitable to the *faithfull*, *to containe themselues from the loue of this world, that the soule may liue to thee. Which was ¶ dead by liuing in delights. In delights o Lord, which bring death; for it is thou, who art the vital delights, of a pure hart.*

* Fish & sea fowle, which are the figures of vn-beleeuers.

¶ The holy Catholique Church.

* Good workes are profitable to saluation to none, but to the faithful, who are the children of the Catholique Church.

¶ The delights of the world bring death, and in God only is true delight.

Therefore now, let thy ſeruants worke on *earth*; not as they did in thoſe waters of infidelity; who ſpake then, and did announce, by miracles, myſteries, & myſticall words; where ignorance (the mother of admiration) might be attentiue, in the reuerence that it carryed, to hidden wõders. For ſuch is the entrance which is made into *faith*, by the *Sonnes of Adam*, who forgot thee, when they hid themſelues, from thy face, and ſo became an *Abyſſe*. But now let them * worke, as vpõ the *dry land*; being ſeuered from the gulfes of the *Abyſſe*, & let them be a patterne to the faithfull, by liuing before them, & ſtirring them vp to imitation. For ſo are men to heare, as not only to heare, but to do alſo. *Seeke our Lord, and your ſoule ſhall liue, that the earth may produce a liuing ſoule. Do not conforme your ſelues to this world, but conteine your ſelues from it, and by auoyding it, your ſoule ſhall liue, which by deſiring it, ſhall dye. Conteine your ſelues, from the vaſt wildnes of pryde; from the ſluggiſh pleaſure of luſt; and from the falſe name of knowledge; that your*

* Religious men & Prieſts muſt be, as it were, ſeuered from the world; and they ought to be very exemplar.

your * affections, may be as milde creatures; & tamed cattle; & innocent serpents. For these (in the way of *Allegory*) are the *motions* of our *mind*; and these are; The puffing vp of pride; the delight of lust; and the poison of curiosity; which are the affections of a dead soule. For it doth not so dye, as to want all motion; because it dyes, by only departing from the fountaine of life, & so it is taken vp; by this transitory world, and conformed to it. But thy *word*, O *God*, is a fountaine of eternall life, and it passeth not away; and therfore, in vertue of thy *word*, it is, that such a departure as that, is suspended and stayd, whilst it is sayd to vs, *Do not conforme your selues, to this Word; that so the earth may produce a liuing soule, in the fountaine of life*; In thy word, I say, deliuered by the *Euangelists*, próducing a * chast soule, by the imitation of such as imitate thy Christ. This is therefore to liue, according to kind; because the emulation of a man, aspires to be like his friend. Be you, sayth he, as I am, ¶ because I am become like you. So in this liuing

Note this admirable application, & expression.

* This signifieth a contayning ones self from all sinne.

¶ Christ our lord by his Holy Incarnatiõ inuiteth vs to liue as he did.

lining ſoule, there ſhalbe *good beaſts*, proceeding meekly. For thou haſt commanded this, by ſaying, *performe ¶ thy actions with meeknes, and thou ſhalt be loued by all.*

* The affectiõs of the mind.

And good cattle, *will neither be ouerabounding if they eate, nor yet penurious if they eate not.* And *good ſerpents, will not be pernicious to hurt, but only cautelous to auoyd*; and will only make ſuch a diſcouery vpon theſe temporall thinges, as may ſuffice; that by thoſe thinges which are made, *Eternity* may grow to be vnderſtood. For theſe beaſts, ſerue reaſon, when they are good; and are reſtrayned, from proceeding, after a peſtiferous manner.

¶ Meekneſs is a vertue chiefly recommended to Chriſtians.

Gods grace, is only able to bring a man, out of ſinne.

CHAP. XXII.

FOR behold, O Lord, our God, and our Creatour; when our affections ſhalbe tyed vp, from the loue of the world, (wherby we dyed through an ill life

life) and the ſoule ſhall beginne to liue well, and that word of thine ſhall be fulfilled, which thou ſpeakeſt by thy *Apoſtle*, *Do not conforme your ſelues to this world*; & that other alſo doth follow, which inſtantly thou didſt add, & didſt ſay, *But be reformed, in the newnes of your mind*; This is* not to liue according to kind, as following a mans Neighbour, that goeth before; or as liuing by the authority of a better man then himſelfe. For thou didſt not ſay in this caſe, *Let vs make man according to kind*; but, *Let vs make man according to our owne image and likenes*, that ſo we may try what thy will is. For to this purpoſe, that* diſpenſour of thy myſteries (begetting children by the Ghoſpell) leaſt he ſhould euer find them little ones, whome he were to cheriſh like a nurſe, and to feed with milke) bids them, *Be reformed, in the newnes of their mind, for the proning the will of God, which is good, and well pleaſing, and perfect*. Therfore thou didſt not ſay, *Let man be made*; but, *Let vs make man*. Nor doeſt thou ſay, *according to kind*; but, *according to our image and*

No man can depart frō ſinne, & ſerue God but by his eſpeciall goodnes & grace.

* S. Paul

and likenes. For, being renewed in his mind, and beholding thy truth, which is vnderſtood; he * needs not the direction of a man, that ſo *he may imitate his kinde*, but by thy direction, and inſtruction, he prooueth what thy will is; and, *that it is a good, and well pleaſing, and perfect*; and thou teacheſt him, who now is enabled, to ſee the *Trinity* of the *Vnity*; & the *Vnity* of the *Trinity*. Therfore it is ſayd, in the *plurall number*, *Let vs make man*; but yet it is thus inferred, in the *ſingular*, *And God did make man*. It is ſayd, in the *plurall*, *After our image*; but yet it is againe inferred, in the *ſingular*, *After the image of God*. So is man renewed, to the knowledge of God, *according to his image* that created him, * and *the ſpirituall man, iudgeth of all thinges* (that is of all ſuch as are to be iudged of) *but he is not to be iudged*, by any

* The vnction of the Holy Ghoſt doth teach a mā thus ſometimes; but before it be truſted, it muſt be tryed with great care by the Prelates & Paſtors of the Church whether it be the true ſpirit or no.

* The Saint will tell you ſhortly, what is the true meaning of this place of Scripture, which vſeth to be ſo miſunderſtood.

What

What is meant by this text of Scripture, The ſpirituall Man iudgeth of all thinges.

CHAP. XXIII.

BY* his *iudging* of all thinges, this is meant, That he hath power ouer the *fiſhes of the ſea, and the byrds of the ayre; & ouer all cattle, & wild beaſts, & all earth, & all that creepeth vpon the Earth*. This he doth, by the vnderſtanding of his mind, wherby he perceaueth, what thinges are of the ſpirit of God; for otherwiſe, *a man placed in honour hath not vnderſtood, but is compared to the vnreaſonable beaſts; and is made like to them*. Marke this Chapter well.

Therfore in thy *Church*, O our God (according to the grace which thou haſt giuen it) becauſe we are the work of thy hands, which is created to good workes) not only they, who ſpiritually preſide, but they alſo who are ſpiritually ſubiect to them that gouerne, (for in this ſenſe, thou haſt made mankind, male, and female,

male, in the account of thy *ſpirituall grace*,) whereas there is no male, and female, according to the ſexe of the body; becauſe it is neither to be *Iew*, nor *Greeke*, nor *freeman*, nor *ſlaue*.

It belongeth not, to the Doctors of the Church to iudge of holy Scriptur ſo, as to controle or condemne it; but they may, & muſt iudge of it, ſo far as to expound it and to declare truth: & condéne the falſhood which heretiks would ground

Therfore *ſpirituall perſons*, whether they preſide, or obey, do *ſpiritually* iudge; but not of thoſe *ſpirituall lights*, which ſhyne in the *firmament*; For * it belongeth not to them, to iudge of an authority ſo ſublime; nor of that *booke* of thine, if ſomewhat there ſhyne not faire vpon them; For we muſt ſubmit our vnderſtanding, to it; and we are certaine, that thoſe things which are ſhut vp from our ſight, are yet truly and rightly ſayd. For ſo a man, (though *he be ſpirituall, and renewed towards t'e knowledge of God, according to his image* who created him) is yet ſtill to be a *worker* of the *law*, and not a *iudge*; Neither can he take vpon him, to iudge of that diſtinction, of thoſe *ſpirituall* *, from *carnal* men, who are only known to thy eyes, O our God; and who haue

vpon it. But then, how much leſſe, ſhall ignorant men, take vpon them to do it? * He ſpeaketh here of ſuch ſinners only as are ſecret, and are not ſcandalous.

haue not ſo appeared to ours, as that we may know them by their fruites. But thou, O Lord, doſt know them; and haſt diuided them; and ſecretly called them, *before the firmament made*. Neyther yet can a man, vnder the title of being *ſpiritual*, iudge of the vnquiet people of this World; for how can he tel to iudge of them that are without; and * which of them is afterward to come from thence, to the ſweetnes of thy *grace*; and who ſhall be to remaine, in the perpetuall bitternes of impiety.

* Of the that ſhall dye out of the Church impenitent.

So that the man, *whome thou haſt made after thin owne image*, hath not receaued the authority, or power of the (1) *lights of heauen*, nor yet of that *hidden* (2) *haueen*, nor yet of the (3) *day* and *night*, which thou didſt call before the conſtitution of *heauen*; nor yet of the (4) *congregation of waters*, which is the ſea. But he hath receaued power, ouer *the fiſhes* * *of the ſea, and*

(1) The celeſtiall ſpiritts. (2) The Holy ſcriptur. (3) A mixture of men good & bad. (4) Sinners

who come afterwards to pennance. * He is able to iudge of eternall thinges in order to practiſe, and to perform his own duty towards others in the adminiſtring of Sacramets, preaching the word of God, exhorting to good workes, deciding caſes of conſcience, diſcerning of ſpirits, &c.

and the birds of the ayre; and ouer al *cattell*; and all *earth*; and *creeping things that creep vpon the earth*. He iudgeth, and approueth that which is right; but he disproueth that which he findeth otherwise; whether it be, in that ¶ solemnity of the Sacraments, wherby they are first admitted, whome thy *mercy*, seeketh out in *the middeſt of many waters*; Or in that, where *the fiſh, is exhibited; which (being fetched out of the deepes) the *pious earth* doth eate; or els in the *ſignes* of *wordes*, and *ſounds*, which are ſubiect to the authority of thy *Booke*, as flying vnder the *firmament*, by *interpreting*, *expounding*, *dictating*, *diſputing*, *bleſſing* ¶ & *calling* vpon thee, with their mouth, the *ſignes* therof breaking out, & ſounding; that the people may anſwere, Amen.

¶ Whether ſuch or ſuch a perſon be ſufficiently inſtructed, that he may be baptized.

* This fiſh is ſometimes a figure of Chriſt our lord in the B. Sacrament.

¶ What practiſe is there of this, in any congregation, but only in the catholik Church.

For the pronouncing of all which corporeall voyces, the occaſion growes from the *Abyſſe* of the *World*, and the blindnes of fleſh and bloud; which* by only

*It is not as the Caluiniſts ſay, that ſpirit and truth wilſerue the turn: for we who are made of the *beaſt*, as wel as of the *Angell*, cannot receaue the ordinary benefit of ſpirituall thinges, but by meanes of our ſenſes, which the ho-

only being thought of, cannot be perceaued, vnles withall, they also worke vpon the senses. And so, although the *birds*, that fly aboue the *earth*, be multiplyed on *earth*, yet they deriue their first beginning from the *sea*..

ly ceremonyes of the catholik Church do excite to piety.

The *spirituall* man, doth also *iudge*, (by way of approuing that which he finds well done, and disallowing that which he finds amisse) in the actions, and life, of the *faithfull*, and in almes; as in the fruitfull *earth*; and of the soule that liues by hauing *tamed her affections in *chastity*, and watches, and pious thoughts; and of such thinges as are preceptible by sense. For ¶ of those thinges he is now sayd to iudge, which he hath authority to correct.

*Let Calvinists consider what examins they dayly make towardes the taming of their vnmortifyed affections. ¶ A good rule, whereby that place of Scripture must be vnderstood.

Certaine considerations vpon these wordes of God, Increase and multiply; *which he vnderstandeth* Allegorically, *and the the reason why he doth so.*

CHAP. XXIIII.

The reading of this Chapter studiously, conduceth much, towards the better vnderstanding of diuers other chapters both before and after. See also chap 32. & 34.

BVT what is this, and what kind of *mystery* is this? Behould thou doest blesse men, O Lord *that they may increase and multiply, and fill the earth.* Dost thou insinuate nothing heere, concerning vs, that by it we may vnderstand somwhat? Why didst thou not blesse the *light*, which thou hadst called *day*; nor the *firmament of the heauē*; nor the lamps of *Sun* and *Moone*, nor *stars*, nor *sea*, nor *earth*. I should say, O God, that to vs, whome thou didst create after thyn own image, I should say, that thou wert disposed, to impart this benediction to man, vnles, after the same manner, thou hadst *blessed the fishes that they might increase, and multiply and fill the waters of the sea; and that the birds of the ayre, should multi-*

ply

ply vpon the earth. I should also say, that this benediction did belong to that kind of things, which is propagated by generation betweene themselues: if I did not also find it, amongst the *bushes*, & *plants*, and the *beasts* of the *earth*. But now it is not sayd, either to *plants*, or *trees*, or *beasts*, or *serpents*, *increase and multiply*; whereas yet all these, do increase by generation, and continue their kind.

What shall I therefore say, O thou *truth*, who art my *liht*. Shall I say, that it was idly, that it was sayd in vayne? Not so, O father of piety. Far be it from thy seruant, to speake such a word. And though I vnderstand not what is signifyed by this manner of speach, let such as are better (that is of more vnderstāding) then I, serue themselues thereof; euery one as thou, O my God, hast enabled him to vnderstand. But yet, let my *confession* also, be pleasing in thy sight; because I cōfesse, O Lord, that I beleeue thee, not to haue spoken so in vayne; neither wil I conceale that which by occasion of the reading of it, hath occurred to me.

Note the humility, and piety of this saint, it is blindenes that makes some so bold in the interpretation of scriptur.

For it is true, that I see not what should hinder me, from vnderstanding thus the figuratiue words of thy bookes. For I know, that *to be manifoldly signified, by meanes of the *body*, which is vnderstood one way, by the *mind*; and that, to be manifoldly vnderstood by the *mind* sometymes, which is but one way signified by the *body*. Behold, how the single *loue of God, and of our neighbour*, is *corporeally* declared, by manyfold *misteryes*, and innumerable *tongues*; and in euery *tongue* by innumerable manners of speach; and so doth *this ofspring of the sis increase, and multiply*. Obserue againe, whosoeuer thou be that readest this; behould how the Scripture doth deliuer, and sound out, by the voyce, one only way, *In the beginning God made heauen & earth*; is not this manifoldly vnderstood, and not by any fallacy of errour, but by the *varietyes of true sense, which is gathered thence; and so doth *this offspring of men increase, and multiply*.

He explaneth himselfe instâtly after.

Many true sens. of the same place of Holy Scriptur

If therefore we consider, the very natures of things, not *allegorically* but *properly*;

; this word agrees to all things which re begotten of *ſeed*, *increaſe*, & *multiply*. But if we will conſider them *figuratiuely* which I rather thinke that the Scriptur meant (and which did not in vaine, ap- ly this bleſſing, to the only offſping, or brood, of *watery creatures*, & of *men*) we do indeed find multitudes, both among the *ſpirituall*, (1) & *corporeall creatures*, as if it were in *heauen*, and on earth; and amongſt ſoules, both (2) iuſt, & wicked, as in *light* and *darkneſſe*; & amongſt holy authors, (3) by whome the law hath byn miniſtred, as it were, in the *firmament*, which is ſettled *betweene water and water*; and in (4) the ſociety, of thoſe brakiſh kind of people, as it were in the *ſea*; and in the (5) affections of *pious ſoules*, as on *dry-land*; and in the workes of *mercy*, according to this life, as in *ſeminal hearbes*, and *fructifying trees*; and in (6) *ſpirituall bleſſings*, which are manifeſted for the good of the world, as in the *lights of heauen*; and in *deſires* carryed towards *temperance*, as *in a liuing ſoule*; In all theſe

(1) The Clergy and the laity.
(2) Men in ſtate of grace and ſinners.
(1) Seuerall interpreters of holy ſcriptur.
(4) Seuerall kinds of infidells as Pagãs Iewes & the like.
(5) Seuerall kinds of deuotion, to ſeuerall kinds of good workes.
(6) Seuerall extraordinary illu-

minations of Gods ſpirit, & increaſe in vertue.

things, we meete with multitudes, abundance, and increase. But that so, it doth *increase and be multiplied*; as that one thing may be expressed, and vnderstood many wayes; and that one of those expressions, should many wayes also be vnderstood; this we find not, but either in *words*, which are *corporally vttered*; or in *things*, which are *intelligibly deuised*. These *signes*, or *words* which are *corporally* vttered, we vnderstand to be *the generations of waters*, for the necessary reason, of the profoundnes of mens carnall thoughts and *things, intelligibly deuised*, we take to be those *humane generations*, for the reason of their being so fruitfull. And therfore we beleeue, that to both these *kinds* it was sayd by thee O Lord, *Increase and multiply*. For in this benediction, I coceaue that there is a power, and a faculty granted to vs by thee; both to expresse diuers wayes, that which we vnderstand but by one; and to vnderstand many wayes, that which also we read to be vttered by only one; and that, but obscurely. So are the *Waters* of the *sea* filled,

which

which are not moued, but by *seuerall significations*; and so also, is the *earth filled by humane ofspring*, whose *being* * *dry*, appeareth by good desires; and reason hath dominion ouer it.

By the remoue of the waters, which are sinnes.

He sheweth, the ioy, that a Ghostly Father taketh, in the progresse, of his spirituall Children.

CHAP. XXV.

I Will allso deliuer, O Lord, my God, what it is, whereof the following Scripture doth aduise me. I wil say what I thinke, without feare. For, by thy *grace*, I will say that truly, which, out of those words, thou wouldst haue me say. Nor do I beleeue, when I speak *truth*, that I do it by the inspiratiō of any other then of thee; for * euery man is a lyer. And therfore he that speaketh a *lye*, speaketh of his owne, but to speake *true*, I must speake of thine. Behould, thou hast giuen vs, for food, al the growth of *seed*; both the *seed* which is sowed vpon al the *earth*;

No man out of his corrupted Nature, cā speak truth of the sense of Scripture; it is only Gods *Spirit*, that enableth a man to that; & this *Spirit*, is no where but in the *true Church of Christ*.

earth; and euery tree which hath in it, the fruite of *seed*, to be sowed. Nor hast thou only giuen it vnto vs, but to all the *byrdes of the ayre, and beasts of the field, and creeping creatures*; only to *fishes*, and *the huge whales*, thou hast not giuen them.

For we haue sayd already, that *the workes of mercy*, (which are exhibited, out of a *fruitfull earth*, towards the necessities of this life) are signified, and *allegorically* figured, *by the fruites of the Earth*. Such *earth* as this, was that good *Onesiphorus*, *vpon whose house thou didst shew mercy, who did often refresh, & releeue, thy Paul, and was not ashamed of him, when he was in chaines*. This allso did, (and with such a crop did fructifie) those other brethren of *Macedonia*, who supplied his necessities. But how did he grieue, for certaine * *trees*, which did not yeald him, that due, and deserued *fruite*, when he sayth, *In the first need, that I had of defence, no man came neare me, but all men left me; I pray, that it may not be imputed to them*. For these things are due to them, who minister true doctrine, by the comprehension

He may well call S. Paul the Paul of God; for he was so indeed, in a strange manner.

Vncharitable men.

enſion which they haue of diuine my- teries; & ſo they are due to them, as to men. But they are alſo due to them, as *to giuing ſoules*, by their giuing themſelues, as patternes of imitation, in all * conti- ency. So alſo are they due to them, as *to rds of the ayr*; *for their* * *benedictions*, hich are multiplied vpon the earth, *cauſe their ſound is gone ouer all the Earth.* om their Miniſters, & whether their ſound be gone ouer al e earth.

* That is, All ver- tue.

* I would be glad to know what bened- ictions the pro- teſtants receaue

He proſecuteth the ſame diſcourſe, exem- pliſied in the perſon of S. Paul.

CHAP. XXVI.

THEY are fed, by this *food*, who de- light in it; but they delight not in it, *whoſe God is there belly*. Neither yet, in the that yeild theſe things, are the things the ſelues which they yeild, to be accounted *fruits*; but the * mind wherewith they yeild them, is the fruite. But I will ſee what it is, that he * was delighted in, *who ſerued God, and not his belly*. I ſee it, and I do

The good will, where- with a good work is done, is moſt gratefull to God.

S. Paul.

do much congratulate with him, for it
He receaued it, from the *Philippians*, wh
ſent it by *Epaphroditus*; but yet ſtill
know, what it is, of which he was glad
Now of what was he glad, but of that
whereupon he *fedd*? For ſpeaking of
(& that truly), he ſayd; *I do mightily re*
ioyce in our Lord, that, now at laſt, you a
ſprowted out againe, to take care of me, a
once before you did, but you then grew weary

They were before blaſted, with
lingering kind of vntowardnes; & were
euen, as it were, withered; from thi
fruite of a good worke; and now he reioy
ceth, in reſpect of them (not of himſelfe)
becauſe they releeued his neceſſities; and
therfore he ſayth afterward, *I ſpeake not*
this, becauſe any thing is wanting to me. For
I haue learned, to hold that which I haue,
for ſufficient. I know how to want and how to
abound; I am made and armed for all, and in
all; both to be full, and to be hungry; to be
in abundance, and to ſuffer penury. I can do
all thinges, in him that comforteth me.

Of what then is it, that thou art
glad, O thou great *Paul*? of what is it that
thou

hou art glad? Vpon what is it that thou eedeſt, *O thou man, renewed in the know-ledge of God, according to the image of him hat created thee*; who art, *a liuing ſoule* of o great continency; and *a tongue* that ies highly, & nimbly in ſpeaking my-terious things. To ſuch *liuing creatures* s theſe, this *food* is due. What is it, that loth feed thee? *Ioy*. Let vs then heare what followes; But yet, ſayth he, *you haue done wel in communicating with my tri-bulation*. Of this, is he *glad*; vpon this doth he *feed*; That they were beneficiall to him; not that his difficulty was dimi-niſhed, who ſayth to thee, *In tribulation thou haſt enlarged me*; *becauſe he knew both to abound, and to ſuffer penury in thee, who doeſt comfort him. For you alſo, O Philippians, do know, ſayth he, that when I departed out of Macedonia, in the begin-ning of my preaching the Ghoſpell, there was no Church which did communicate with me, in the way of giuing, or taking any thing, but you alone; for you ſent to me, to Theſſalonica, once, and yet againe; for the reliefe of my neceſſities.*

Who thirſt greatly, after the good of mens ſoules.

And

And now he reioyceth, that the were returned to do theſe good worke & he is glad, that they begin to ſprou forth, as a field might do, that wer growing greene againe. But is he gla of it for his one ſake? becauſe, he ſayth that they ſent to him for his owne vſe Not for that. But how know we this Becauſe he goeth on, ſaying thus, *No that I ſeeke the gift, but the fruit.* Of thee O my God, haue I learnt, to put a dif ference, betweene the *gift*, and the *fru ite*. The * *gift* is the thing it ſelfe, which he giueth, that doth imparte thoſe nece ſſaries; as *money, meate, drinke cloths, lod ging, aſſiſtance*; but the *fruite is the good and the right will of the giuer.* For the *good Maiſter*, did not only ſay, *he that ſhall receaue a prophet*; but he added, *in my name*; Nor doth he only ſay, *he that ſhal receaue a iuſt man*; but he addeth, *in the name of a iuſt man*; and ſo the former ſhall receaue the reward of a *Prophet*, and this other, of a *iuſt man*. Nor doth he only ſay; *he that ſhall giue a cup of cold water, to one of my little ones*; but he addeth, *in the name*

Catholiks may heere learne how to be charitable to the Prieſts of God; who labour for the good of their ſoules.

* Chriſt our Lord.

of

of a disciple; and then he concludeth thus, *Amen, I say vnto you, that he shall not loose his reward*. The *gift*, is, *to receaue a prophet*; *to receaue a iust man*; *to bestow a cuppe of cold water, vpon a disciple*; but the *fruite*, is, to do this, *in the name of a Prophet*; *in the name of a iust man*; *and in the name of a disciple*. *Elias*, * was fedd with the *fruite* by the *widdow*, who knew that *he fed a man of God*; and that *she fed* him, becauſe he was ſuch; but by the *crowe*, he was fed with the *gift*. Nor ſo was the interiour *Elias* fed, but the exteriour only; who (though he were ſo great a man) might yet haue periſhed, for want of ſuch *food* as that.

How cleerly, & ſignificantly, is the ſumme of all this diſcourſe, ſhut vp in theſe few wordes.

How God prouideth ſome of his children of temporal things, by meanes of his ſeruants.

CHAP. XXVII.

I will therfore ſay O Lord, that which in thy ſight is true. When *ignorant* men, and *Infidells* (for the imitating, & gayning of whome, thoſe firſt *Sacraments*, and the mightines of *miracles* are neceſſa-

neceſſary) and which we haue thought to be ſignified, by the name of *fiſhes & whales*) do cheriſh, and interteyne thoſe Children of thine, as perſons who are corporally to be comforted, & aſſiſted, in ſomething, wherof this preſent life hath need (though at that tyme, they are ignorant, both why they do it, & for what it ſerues) yet neither do they, *feed* theſe; nor are theſe, *fed* by thoſe. Becauſe neither the former, do theſe thinges with a right and holy intention; nor are theſe others, glad of their *gift*, ſince yet, they do not ſee the fruite. For vpon that, is the mind *fedde*, of which it is *glad*. And therfore do not the *fiſhes* and *whales* feed vpon any meat; but ſuch as is brought forth, by *earth*, which now is diuided, and diſſeuered, from the bitternes of *ſea waters*.

No workes of any man remaining in Infidelity, do feed, or profit him to ſaluatiō; otherwiſe then by diſpoſing him to grace.

All the workes of God, are good.

CHAP. XXVIII.

AND *thou, O God, didſt ſee all things which thou hadſt made; and behold they*

were

were very good; for euen we haue ſeene them, and behold *they are all very good*. In all the kinds of thy works (when thou hadſt ſayd *that they ſhould be made*, & *they were ſo*) thou ſaweſt *this*, and *that*, and *that it was good*. I haue ſayd, that it is written ſeauen tymes, *that thou ſaweſt*, *that what thou hadſt made was good*; and this is the eighth; *becauſe thou ſaweſt all thinges, thou thou hadſt made; and behold they were not only good, but very good*, as being al togeather. For ſeuerally, they al were good, but all, togeather *were good*, *and very good*. In this manner, are *bodyes*, ſayd to be *fayre*; for a *body* is much *fairer*, which conſiſteth of *all the members*, then *any one* of them alone can be *fayre*; by the well ordered ſociety whereof, the *whole* groweth to be complete; though euen ſeuerally taken, the parts themſelues be alſo *faire*.

God ſayth the ſame, with his holy Scripture, howſoeuer, to weake Man, they may ſeem to ſay things different, from one another.

CHAP. XXIX.

And I marched, that I might find whether it were *ſeauen or eight tymes, that thou ſaweſt thy workes*, when they pleaſed thee. And in that ſight of thyne, I found * no tymes at all, wherby I might vnderſtand, that thou ſaweſt *ſo oftē*, what thou hadſt made. And I ſayd *Is not this thy Scripture, true O Lord, ſince thou art true and truth it ſelf, who didſt vtter it? why then, doeſt thou ſay to me, that in thy ſeeming, there are no* tymes; *and yet behould, thy* Scripture *tells me that euery day thou ſaweſt, what thou hadſt made, and that they were good; and when I counted the* tymes, *I found how many they were*; To theſe thinges by way of anſwere thou telleſt me, that thou art my God. And thou ſaydſt with a ſtrong voyce, in the eare of the * inward man of thy ſeruant, breaking through my deafnes; and cry-

In God there is no tyme but all is eternity

* The Mind.

ing

ing out; *O* man, I tell thee, that what my Scripture sayth I say; and yet that, speaketh in tyme: but my eternall Word is not subiect to the course of tyme; for it is as eternall, as my selfe. So do I see those thinges, which you men, see by my spirit: and so do I say those thinges, which by my spirit you say. And so, whilest you see them temporally, I do not see them teporally; as when you say those things temporally, I do not temporally say them.

Gods will must stand with vs for reason; for it is supreme reason, it selfe.

They are mad men, who deny Gods creating of all thinges, *out of* nothing.

CHAP. XXX.

AND I haue heard thee, O Lord my God; & I haue licked vp a drop of sweetnes out of thy *Truth*; & I haue vnderstood, that there are certaine persons, to whome thy workes are displeasing. And *they say, that thou madest many of them, being constrained by necessity; as the building of the heauens, and the order of the starrs; and that, euen these thinges, thou didst not make of thy selfe, but that they were els where, and by other meanes created; and*

Blasphemous & ignorãt opinions.

that thou didst draw them together, and compile, and frame them; when first having ouercome thyne enemyes, thou mightest erect these walls of the World; that so they being depressed by this building, they might no more be able to rebell against thee.

An opinion of the wicked Maniches.

Others there be that say, *That thou didst neither make, nor at all frame all flesh; nor yet those so extremely little liuing creatures; or whatsoeuer is rooted in the earth; but that there was another hostile power, or nature, not made by thee, but contrary to thee: which, in these inferiour parts of the World, did beget and frame these thinges.* They are mad men that say such thinges as these, for they do not by thy *spirit*, either see thy works, or know thee in thē. *When men speake, and know, and see any thing, that is true; it is by the Spirit of God.*

CHAP. XXXI.

BVT when some, by thy *spirit*, do see those things, thou seest them in those men; therefore when they see that they

are

are *good*, thou alſo ſeeſt that they are *good*, and to all thinges, which are pleaſing to men for thee; it is thou, who giueſt *pleaſure*; and thoſe thinges, which, by thy *ſpirit*, are pleaſing to vs, do pleaſe thee in vs. *What man doth know what is in man, but the ſpirit of man, that is in him*; & ſo thoſe things that are of God, none doth know but the *ſpirit* of God. But we (ſayth the Apoſtle) *haue not receaued the ſpirit of this world, but the ſpirit which is of God, that we may know what thinges haue been giuen vs, by God*. And I am ſtill put in mind to ſay, *Without doubt no man knoweth, what is of God, but the ſpirit of God*.

But how then, do euen we know, what thinges are giuen vs by God? It is anſwered me thus. The * things that we know by his ſpirit, none knoweth them ſo, as they are giuen; but the only *ſpirit* of God. For as it is rightly ſayd, to them that were to *ſpeake*, in the *ſpirit* of God, *That it was not they that ſhould ſpeake*; ſo is it rightly ſayd, to them, that *know* things in the *ſpirit* of God, *It is not you, that know them*; and therefore it is alſo rightly ſayd

* The things which by the good ſpirit of God are known to man, are infinitely, more eminétly, knowne to God.

They see it; but in comparison of the sight of God, theyr sight is blindnes.

to them, that *see* in the spirit of God, *It is not you that see*; so that whatsoeuer they *see*, in the *spirit* of God, to be *good*, * not they, but God doth see, that so it is.

It is one thing therefore, for a man to thinke that to be *euill*, which is *good*, as those * former did; and another thing it is, *to see a thing to be good*, *because it is so*; As some creature of thine, may be pleasing to many, because it is good; & yet thou, not be pleasing therein to them; because they had rather enioy it, then thee. And yet another thing it is, when a man *seeth* any thing to be good, that God should see, that it is good in him. Namely, that God may be *loued* in that thing, which he hath made; For he could not be *loued*, but by the *holy* Ghost, which he gaue; *because the charity of God, is diffused in our harts, by the holy Ghost, which is giuen to vs*; and whereby, we *see* that to be *good*, which can be sayd to *be* at all; For, of him it is; who is not after an ordinary manner, but who is, that which he is.

* The Manichees.

Are-

A recapitulation of the workes of God.

CHAP. XXXII.

THANKES be giuen to thee, O Lord. We see the *heauen* & the *earth*; whether we will take it, to be the *superiour* and the *inferiour*; or else the *spirituall* and the *corporeall creature*; and in the disposition of these parts, we see, of what the *whole bulke* of the *world*, or the *whole creature* of God, without exception doth consist. We see *light* made, and diuided from *darkenesse*; we see the *firmament* of *heauen*; whether we will meane, this *prime* * *body* of the *world*, which is seated between those *waters* which are *spirituall* and *superiour*, & these others, which are *corporeall* & *inferiour*; or whether we will meane, this space of ayre (for that also is called *heauen*) through which the byrds of the *heauen*, do wander, between those *waters*, which by vapours are caried vp aboue them, and which fall downe by dew, in cleare nights; and these others

This chapter helpeth much to the vnderstanding of others. See also chap. 24. and 34.

* The skye.

which being of more weight, goe wauing through the *earth*.

We see the treasure of *waters*, gathered vp, in those fields of the sea; and we haue heere, the *dry land*, and that, either *simple*, and *naked*; or else *formed*, that so it might be *visible*, & *composed*. We see also the *matter* of *plants*, & *trees*. We see the *lights* shyne, from aboue, that the *Sunne* serues for the *day*; and that the *moone*, & the *Starrs*, comfort the *night*; & that the *tymes*, & *seasons*, are signified, & diuersified by them. We see, on all sides, a kind of *humid nature*, which fructifies in *fishes*, *beasts* and byrdes; which by the corpulency of the ayre (bearing vp those byrds in their flight) doth condense it selfe, by the exhalations of the *waters*.

We see, that the *face* of the *Earth*, is beautified by earthly creatures, and that *man who is made after thy image & likenes*, by that very *image, and likenes* (that is, by the power of *reason*, and *vnderstanding*) is made superiour to all vnreasonable creatures. And as, in his *soule*, it is one thing, which, by giuing counsaile, doth

gouerne

gouerne, and another, which is made subiect, that it may *obey*; so *corporally*, there was made a *woman*, for a *man*; which (for as much as concerneth the *mind*, of a *reasonable soule*) might haue, a parity of *Nature* with him; and might be yet made subiect, to the *masculine sexe*, of the *body*. Iust so, as the appetite of performing humane actiõs, is made subiect to a reasonable vnderstanding; that so, discretion, may be engendred between * them. These things we see, and being seuerally considered, *they are good*, & altogether, *they are very good*.

That is, between the affection, & the reason.

The manner and order, how God made the World.

CHAP. XXXIII.

LET thy workes prayse thee, that we may loue thee; and let vs loue thee, that thy workes may prayse thee; which haue * a *beginning*, and an *end* in *tyme*; a *rysing*, & a *falling*; a *proceeding*, and a *fayling*; a *forme*, and a *priuation*. They haue

Aspye therfore to heaue, wherall is best & it will euer be so.

therfore a succession of a *morning*, and of an *euening*; partly *obscurely*, and partly *cleerly*. For they were made of *nothing*, & not of *thee*. Not of any thing, which was not thyne; or which had byn before; but of a *matter*, which was *concreated*, that is *created togeather*; becausethou didst thē, *create* the *Informity* also therof, without any interposition of *tyme*.

For, since the *matter* of *heauen*, and *earth*, is one thing; & the *forme* of *heauen*, & *earth* another; thou madest the *matter* of wholy *nothing*; but thou dreweſt the *forme* of the *world*, out of *informe Matter*; But thou madest them so, both togeather; that the *forme* did follow the *matter*, without any interposition of *Tyme*.

An enumeration of some particulers, which giue much light towards the vnderstanding of this 13. *Booke*. See also Cap. 24. and 32.

CHAP. XXXIV.

VVE haue also considered, for whose sake thou hast commanded

ded theſe thinges to be written, with ſuch order, and diſpoſition as this. And we haue ſeene, that things ſeuerally taken, *are good*; and *altogeather*, *are very good*, in thy *word*, in *thy only ſonne* * *heauen* & *earth*; the *head* & the *body* of the *Church*, in thy predeſtination, before all *tymes*, whether it be of *morning*, or *euening*. But where haſt thou begun, to put in execution, after a *temporary manner*, that which thou didſt predeſtinate *in eternity*; that ſo thou ſhouldeſt *manifeſt* theſe *hidden* things; and *compoſe thoſe incompoſed things* of ours. *For our ſinnes hang ouer vs, and wee went towards profound darknes from thee*. And thy *good ſpirit was carried ouer vs*, to ſuccour vs, in due tyme; and thou didſt iuſtify the wicked, and didſt diſtinguiſh, them from ſuch. And thou didſt ſettle the *authority* of thy * *booke* betweene *ſuperiour perſons*, who would be docile by thee; and *inferiours*, who might be ſubiect to them. And thou haſt gathered togeather, the ſociety of the beleeuers into one ¶ agreement; that the *affections* of

Chriſt our lord is as the heaue & head; & Chriſtians are as the earth or body of the church.

* The holy ſcripture, is ſubiect to the Catholique expoſition of the doctours of the Church, for the inſtruction of others.

¶ The Church is no Church vnleſſe

it be in vnity, and in one, and the ſame perfect agreement,

of thy faithfull children might appeare, and their workes of mercy be euident in thy sight; distributing earthly riches to the poore, for * the acquiring of such as were heauenly. And from thence, didst thou kindle certaine *lights*, in the *firmament*, *those Saints* of thine, who had the *Word of life*; and who shined brightly, by thy spirituall guifts; bearing the *sublime authority* ¶ before them. And frō thence didst thou produce, out of *corporeall matter* (for the embuing of the nations of Infidells) thy * *Sacraments*, and visible *miracles*, and the *sound of words*, according to the *firmamēt of thy book*; wherby the faithfull also, were to be blessed. And by meanes of wel ordered affectiōs, thou didst *forme the liuing soule of the faithfull*, by the vigour of *continency*, which so became subiect to thee alone: & thou didst renew it *according to thine own image and likenes*; without hauing need to imitate any humane authority. And thou didst submit the reasonable actiōs of this life, to the vnderstanding; as a woman, to a man. And thy pleasure was, that (to the

* Almes deeds are a great meanes, for the getting of heauen.

¶ Of the holy scriptur, the true sense wherof, is followed by the doctors of the true Church.

* A sacrament therfore is partly spiritual, & partly corporeall, or sensible.

he prouiding for thy faithfull, in all the miniſteries of this life) the *temporall neceſſities* of thoſe former, ſhould hereafter be ſupplied, by the *fruitfull workes*, of the later. All theſe things we ſee, and *they are very good*, becauſe thou ſeeſt them in vs; thou who haſt giuen vs that *ſpirit*, whereby we may both ſee them, & loue thee in them.

He prayes for the peace of Eternity.

CHAP. XXXV.

O Lord God, giue vs *Peace*, for thou haſt giuen vs all that we haue. Giue vs the *peace* of *quietnes*, the *peace* of a *ſabboth*; a *peace*, * without any *euening*. For all ¶ this moſt beautifull order and diſpoſition of things, which are ſo *very good*, when their manner of *being* ſhall be at an end, is to paſſe away; for in them, was made, both a *morning* & an *Euening*.

* A Peace, the Sun whereof may neuer ſet.

¶ The peace of this world comes, and goes like day and night.

There

Ther is no Euening *after the* seauenth day.

CHAP. XXXVI.

The type of heauen.

BVT the *seaueuth day*, hath no *Euening*; nor hath it any *setting*, because thou didst sanctify it, to an euerlasting cõtinuance. That thy creatures also might then rest, from being made; as thou dideſt, vpon the seauenth day, hauing made thy creatures which were very good; though euen, whilst thou wert in making them, thou didst rest. Let the voyce of thy *booke*, say this to vs. That we also (after all these workes of thine, which euen therfore *are very good*, because thou hast giuen them to vs) may rest also in thee, in that *sabboth*, of eternall life.

heauē.

Of eternall Rest in heauen.

CHAP. XXXVII.

This is a world of

FOR then shalt thou *repose* in vs, as now thou doſt *worke* in vs. And that

rest

rest, shall be thine by vs; as now these works, are thine by vs. But thou O Lord, doſt euer *worke*, and art euer *quiet*; nor doeſt thou *ſee* in *Tyme*; nor art thou *moued* in *Tyme*; nor doeſt thou reſt in Tyme; and yet, doeſt thou make both *temporary viſions*, or *lights* of things, and *Tymes* themſelues; and thou makeſt alſo *reſt* in *Tyme*.

working, the next willbe a world of enioying.

God ſeeth things created after one manner, & man after another.

CHAP. XXXVIII.

VVE therfore *ſee* thoſe thinges which thou haſt made, becauſe they *are*; but therfore they *are*, becauſe thou *ſeeſt* thē. And we, *by exteriour means*, *ſee* that they *are*; and by a more inward conſideration, we come to know that they are *good*; but thou, when thou *ſaweſt*, that they *were made*; euen then, thou *ſaweſt*, that they were to be, *ſo made*. And we, were afterwards inclined to do well, when our hart had once conceaued

A noble cōcluſiō of the whole booke.

Ther is no Euening *after the* seauenth day.

CHAP. XXXVI.

The type of heauen.

BVT the* *seaueuth day*, hath no *Euening*; nor hath it any *setting*, because thou didst sanctify it, to an euerlasting cõtinuance. That thy creatures also might then rest, from being made; as thou dideſt, vpon the seauenth day, hauing made thy creatures which were very good; though euen, whilst thou wert in making them, thou didst rest. Let the voyce of thy *booke*, say this to vs. That we also (after all these workes of thine, which euen therfore *are very good*, because thou hast giuen them to vs) may rest also in thee, * in that *sabboth*, of eternall life.

Of eternall Rest in heauen.

CHAP. XXXVII.

This is a word of

FOR then* shalt thou *repose* in vs, as now thou doſt *worke* in vs. And that

rest

reſt, ſhall be thine by vs; as now theſe works, are thine by vs. But thou O Lord, doſt euer *worke*, and art euer *quiet*; nor doeſt thou *ſee* in *Tyme*; nor art thou *moued* in *Tyme*; nor doeſt thou reſt in Tyme; and yet, doeſt thou make both *temporary viſions*, or *lights* of things, and *Tymes* themſelues; and thou makeſt alſo *reſt* in *Tyme*. *working*, the next willbe a world of enioying.

God ſeeth things created after one manner, & man after another.

CHAP. XXXVIII.

VVE therfore *ſee* thoſe thinges which thou haſt made, becauſe they *are*; but therfore they *are*, becauſe thou *ſeeſt* thē. And we, *by exteriour means*, *ſee* that they *are*; and by a more inward conſideration, we come to know that they are *good*; but thou, when thou *ſaweſt*, that they *were made*; euen then, thou *ſaweſt*, that they were to be, *ſo made*. And we, were afterwards inclined to do well, when our hart had once conceaued A noble cōcluſiō of the whole booke.

ued the *fruit*, of thy *holy spirit*; whereas formerly, we were moued to do ill, forsaking thee. But thou, O God, who art only good, didst neuer cease to benefit vs. And some * good workes there are of ours, by thy gift; which yet, are not euerlasting. After them, we ¶ hope we shall repose, in that great* *sanctificatiõ* of thine. But thou art the *good* which needs no *good*; and thou art euer at *rest*, because thou, thy selfe, art, that *rest* of thine. *And* what *man*, shalbe able to make a *Man*, or what *Angell* shall able to make an *Angell*, or what *Angell* shall be able to mak a *man*, vnderstand this? Let vs *aske* it of thee. Let vs *seeke* it of thee; and let vs *knocke* for it, at thee; so shall we *receaue*, so shall we *find*, and so shall it be *opened* to vs. Amen. 14 NO 63

b God giueth vs grace to do good

g He hopeth to go to heauen like a Catholike: he maketh not himselfe sure of it like a Protestant.

The end of the Thirteenth Booke.

FINIS.

Case C.507.056

THE CONFESSIONS OF THE INCOMPARABLE DOCTOVR S. AVGVSTINE,

Tranſlated into English.

TOGEATHER

With a large Preface, which it will much import to be read ouer firſt; that ſo the Booke it ſelfe may both profit, and pleaſe, the Reader, more.

Cibus ſum grandium, creſce, & manducabis me.
D. *Aug. Conf. l. 7. c. 10.*

I am the food of ſtrong perſons; grow vp, and thou ſhalt be able to eate me &c.

Permiſſu Superiorum. M. DC. XX.

307608

TO
THE MOST
GLORIOVS,
PERPETVALL,
AND
AL-IMMACVLATE
VIRGIN MARY.
THE
MOST BLESSED
MOTHER
OF GOD.

TO THE MOST
PRIOVS,
PEERLESS ALL,
AND
ALMOST IMMACVLATE
VIRGIN MARY,
THE
MOST BLESSED
MOTHER
OF GOD.

MOST GRACIOVS, and moſt glorious Queene of Heauen; the ioy of Celeſtiall ſpirits, & vnder thy Sonne, the higheſt hope of humane creatures; Behould this prodigall Child of thyne, who thus preſumeth to approach towards thy preſence. Inſteed of a glaſſe of flowers, I lay vpon the Altar of thy goodneſſe, a booke of *Pictures*, which haue the fame to be wel limmed. The *Ground* of them is the miſe-

ry of man; & the *Colours*, are the fresh, and sweete, and precious mercies of Almighty God; deriued into the world, by the only meritts of thy Sonne our Lord. They were mingled, by no worse hand thē that of the holy Ghost; and they were layed, by one of the fore-fingars thereof; for so I may esteeme this Saint, thy seruant, to haue been.

Nor doth the consideration of his wandering youth (whether it were in faith, or life) discourage me at all, from venturing them heere, vnder thyn eyes. Thou flowedst from tha sea of mercy, as a most noble and most nauigable riuer; whic knoweth how to beare all kin

of bottoms, of all burthens. Thou didſt flow, I ſay, from thy Sonne as he was God; and he flowed from thee as he was man. He, as God, was the Image of his Father; and thy Soule was a kind of Image of his; as his Body was an Image of thyne. Neyther did he pay the inualuable price of our Redemption by his bitter paſſion, but only out of that ſtock of his ſacred fleſh and bloud, which he tooke, and tooke alone from thee. Thou canſtnot be therfore vnlike him in tender loue to vs, whoſe ioy was no leſſe, in the reduction of ſinners, then it would haue been, in their preſeruation. Nay the *Parable* of the *loſt-sheepe* which is

recorded by his holy spirit, in his holy booke, giues vs so little leaue to doubt of his *Mercy*, that it rather lookes, as if his *Iustice* did receaue some wronge.

Now if thou beholdest all sinners with compassion, euen whilest they are sinners; & such, as departe from sinne with loue; in how particuler manner must this Sayne be deare to those gracious eyes of thyne? since he, by the diuine goodnesse, repaired the ruines of his former life, after a most heroicall manner; and the broken bow thereof, grew afterward to be so firmely bound about, as to exceed the proportion, which being whole, it might haue had, of strength.

The world admires his profound humility, for the *Retractations* that he made, vpon a reuiew of his Writinges; which yet, in greate part, were the workes but of his handes, and of his head. But what hath that to do, with the *Retractations* that he made, in this booke of his; wherein he reuerſeth all the impure workes of his hart, which were his thoughtes; and that, after a manner ſo highly admiringe of God, and ſo deepely deteſting himſelfe; that, not conceauing how he might do it lowd inough, he calleth in the whole world to helpe him; and giueth himſelfe away into the hands (as it were) of the foure winds;

that they might ſpread him abroad, for the moſt wicked, and wretched peece, of fleſh, and bloud, that breathed.

Such *Humility* (as thou O *Sacred Virgin* doſt beſt know) cannot chooſe but now be anſwered with a ſtrange meaſure of *Glory*, as firſt it was an effect of vnſpeakeable *Grace*. And as by that cleare ſight of himſelfe, he grew (euen whileſt he was yet on earth) to conceaue of God in a ſuperiour kind of manner; ſo alſo did he penetrate the conſideration of thy matchles *Purity*, with a moſt perfect eye; as being the thing, which in dignity, is the very next to God. When therefore againſt *Pelagius*, he had occa-

occasion to auow the generall corruption of mankind by sinne, he professed that the perfect dye of thy Soule, was wholly free from the least shadow of spot; yea whē there was but any speach to be had thereof, he would not endure, that the least question should be * made, concerning thee. And he insinuateth this truth withall, That whosoeuer would seeke to cloath thy soule with any sinne, should by necessary consequence, strip our Sauiour of his honour. Whom it did higly import, that as himselfe was far from sinne; so was he (who obteined to conceaue and bring him forth) to be ar-

med

* meruit eum, quem constat nullum habuisse peccatum. H eitgo Virgine excepta &c. *August. l. de nat. & grat. c.*

Excepta itaq; Sancta Virgine Maria, de qua propter honorē Domini nullam prorsus (cùm de peccatis agitur) habere volo quæstionem: vnde nim scimus quid ei plus gratiæ collatum fuerit, ad vincendū om ex par peccati quæ co cipere ac par

med with a ſufficiency of grace, for the abſolute conqueſt of all ſynne.

The ſame right I pay thee, *O perpetuall Virgin*, with all the powers of my whole ſoule. Beleuing thee alſo, to haue been as entirely immaculate in the very firſt inſtant of thy *Conception*, as now thou art truly glorious, by thy *Aſſumption*. And now heere in contemplation of that firſt ſacred *Miſtery*, I dedicate this little peece of ſeruice to thee, as a votiue table of that *Homage*, which I will euer be performing to thy greatnes & goodnes. Beſeeching thee, to accept thereof, and to beg at the hands of God a bleſſing for me; and that his Grace may

may cooperate so far, as that the ignorance, & other sinnes of the *Translatour*, may not preiudice, the working of the incomparable spirit of the *Authour*.

The tymes wherein we liue, are deadly sick of those two infirmities, to which this Saint had been obnoxious; but he recouered thereof so well; and (when that was done) he read, in these *Confessions* of his, such a lecture of *Anatomy*, in generall, vpon the soule of man, as hath made it so much the more fit for cure, as hereby, it will see how sicke it is; & I hope I shal haue don him no hurt by adressing it thus to those bowels of thy compassion, which is a true *Hospitall* of *Mercy*. For

there

there was neuer (with in the line or latitude of meere Creatures) so bright a *Beame* of *Truth*, shot out from the sphere of immortal *Light*; nor was there euer deriued so cleer a *Streame* of *Purity*, from the euerlasting *Spring* of *Paradise*, as that which did fill and ouer-flow thy most holy, and most happy soule; the high example, and sweet influxe whereof, doth so help to reforme, and rectify the darke and dissolute hart of men.

Take therfore this Book, *O Sacred, & all-immaculate Virgin Mother of God*, vnder the mantle of thy protection. That so, it may not only be defended, from those vnnaturall tongues which ar full

of

of teeth; but (which more importeth) that by thy gracious interceſſion, the ſeed thereof may ſinke, and ſettle ſo into their minds, as to returne with fruit into their hands. And as for me, I humbly beg, that in the ſight of God, thou wilt ſtill be pleaſed to aſſiſt my ſoule. And that neyther the miſt, or fog of ſenſuality may deteyne me; nor the ſyde-wind of vanity diuert me; nor the contrary wind of impatience toſſe me; as now, by the great goodnes of God, the Pyrate of hereſy, doth no longer threaten to drowne me. But that I may proceed in my nauigatiō, towards that countrey of peace, and ioy; that *Heauen of Heauens*;

wher-

whereof Christ our Lord is th
neuer-setting *Sunne*, & thy self
the sweet, but neuer-changing
or waning *Moone*; and this glori
ous Saint, a most radiant, and
resplendent *Starre*, which shal
mooue in that *Orbe*, after an im
mooueable manner, for all Eter
nity.

A PREFACE TO THE PIOVS AND COVRTEOVS READER.

I Present you heer, both Catholikes, and Protestants, with a Translation of the Confessions of *S. Augustine*; which may extraordinarily serue to the setting out of Mans extreme misery, and the manifesting of Gods vnspeakable mercy. And I haue some hope, that if your eyes be cleare; & the ayre, or *médium* be not troubled; this

What dispositions are required in the Reader.

obiect will not proue, either wholy vnprofitable, or vnpleasing. I shal then admit the eye of your vnderstanding to be cleare, if it be capable of comprehending what belongs to reall, and noble thoughts; and then shall I confesse that the ayre, or *medium* is not troubled (in the proportiõ which *Morall* things haue to *Naturall*) if betweene your mind, & the matter, whereof you are to consider, no impotent passion be interposed.

The contentmẽt which you may take in the reading of this booke, dependeth much vpon the order which you are to hold therein. If you do it after a cursory manner, the vnderstanding of it will cost you paynes, & to little purpose; since you will not reach it. For, the subiect it self, now and then is hard; and the Saint doth often referre himselfe to somewhat which he had sayd long before; the not vnderstanding whereof will deliuer you ouer into a kind of wood, out of which because you cannot get with ease, it wil make you vnwilling to walke therein, a second tyme.

Againe

Againe, if you inuert the method of the Saint; and (being lead either by the *Arguments* of the *Chapters*, or els by some former confused notice, which you may haue had of the Worke) you cull out some partes according to your owne fancy, and lay the rest aside; assure your selfe it wil not please you. And I am the bolder, to begge your firme beliefe of me in this particuler, becaúse I know, it hath happened so to many: nay I confesse, that it did so, at the first, to my selfe. But as the Beauty of a person, consisteth much in fayre *Complexion*; but yet more in good *proportion*, and decent *Motion*; iust so, it is with this booke; which although it be full of admirable *Lights*, and *Affects* (euen as considering them but as seuerall parts of the whole) which declare as it were the *Complexion* of the soule of this incomparable Saint, both in his vnderstanding and will; yet the sweet, and iust *Proportion*, which one part thereof hath with another; and the noble, gracefull, and naturall, or rather supernaturall motion, which he makes,

betweene the Contemplations of his mind, the paſſions of his hart, and the actions, both of his paſt, and preſent life (going ſo humbly to God, and comming ſo deerely backe againe, to himſelfe) is the thing, in my opinion, wherin the very ſpirit, and quinteſſence, of the nobility of this worke doth conſiſt; and therefore doe not fayle, to take the *Bookes* and *Chapters* as they lye in order. Be alſo not only free, but far, from looking vpon theſe lines with irreuerence; and do not conceaue, and much leſſe affirme (as once a certayne, learned Idiot did, in my hearing) that the Saint ſomtymes did not vnderſtand what himſelfe would ſay; whileſt through the difficulty of the matter in hand, or the vncorrectedneſſe of the Edition which he might haue read, it was much more poſſible for him, not to haue vnderſtood S. *Auguſtine*.

And what, if by the induſtry, and methode of theſe later ages, ſome things in the courſe of *Philoſophy*, ſhould now be obuious euen to boyes; wherein formerly

merly the greateſt witts of the whole world might be to ſeeke; can that, in any reaſon, be made to looke backe, by way of preiudice, vpon the *Ancients*? It ſhould not do ſo. But inſteed therof, the *Modernes* who are wiſe (if they haue a little of Gods grace withall) will humbly caſt their faces vpon the ground, admiring thoſe others for ſeeing ſo farre in ſuch a miſty day; and belieuing, that what themſelues diſcouer now, muſt not be aſcribed to any piercing of their own eyes, but to the *Spectacles*, which in ſeuerall ages, haue beene made, by great Maiſters, to their hands.

Others there are, who play the *Critikes* vpon this Booke; becauſe the Saint, ſometimes, doth repeate the ſame thinges and words more then once; and ſo falleth, as they ſay, into the errour of *Tautology*. I pitty them, and I will pray for them; that they may read ſuch books as this, with a mind which may rather become ingenuous, and noble *Chriſtiãs*, then wofull, & illiberall Grammarians. Though indeed, I know not, but that

they may deserue rather scorne and pitty; who haue not so much ciuility, & cõplement (as I may say) of spirit, as to giue a Saints pen leaue to play; and passe the entertaynment of a minute or two, vpon the same wordes (which yet neuertheles, in their very repetition, haue a particuler tendernes, and grace to which the capacity of those men cannot ariue) when at the selfe same tyme, either the vnderstanding part of his soule, is wrastling for the discouery of some hidden *Truth*; or els the will is ingulfed, vpon the adoring, and louing of the supreme Good; of all which he would yet be sure to giue them a good account, if they could but haue patience, till the discourse, or Chapter were at an end. If therfore, in the reading of these *Confessions*, you be subiect to the like temptation, I haue giuẽ you reason (to my thinking) to put it by. And now that I haue procured to awake you, I will begin to let you know, how I haue carryed my selfe.

It hath not been in my will to com-

mit

mit the leaſt fault of that kind, wherein ſo many of our Aduerſaryes in Religion do ſo much abound; which is, the falſifying and corrupting of ſuch Authors workes, as they take in hand, either to tranſlate, or to ſet out, or els to cyte; and therefore I know, that it ſhall not be in the power euen of malice it ſelfe, to reproach me heerein, without iniuſtice. This Saint hath been particulerly ill vſed by his Trāſlatours both of the books *de Ciuitate Dei*, and thoſe alſo of his *Meditations*; out of which, the ſeuerall Trāſlatours, haue boldly, & ſacrilegiouſly, ſtolne out thoſe paſſages, which might declare to any man that were but halfe blind, that the beliefe and practiſe of S. *Auguſtine*, and the Church of his tyme, were fully agreable to that of the Catholike *Roman Church* at this day; as that of our Aduerſaryes is wholy different. But *M. Rogers*, who tranſlated the *Meditatiõs*, hath had another particuler grace, in miſtaking the meaning of his Author and that not only in the hardeſt places, but in others alſo, to which a yulgar Vnderſtan-

How ill S. Auguſtin hath beene vſed by Proteſtant Tranſlatours.

derſtanding might haue had acceſſe. Yea, and euen where he miſtooke it not, he did apparell the body of ſo excellent Notions, as were they of the Saint, with a garment put on by a Stile which was both ſo blunt, and yet ſo ragged, as that it did not only disfigure, but wholy deforme the worke he had in hand.

Now of ſincerity in me you ſhall find no want, though of the reſt I cannot brag. Whoſe partes being ſo weake, and the Booke ſo hard, it is not ſtrang if it did coſt me ſome payns, to fal no ſhorter of my marke; as inſtantly you will find, that a better man then I, was faine to excuſe himſelfe, in this particuler. For they are ſcarce ſo properly to be accounted words, as euen the very things themſelues which this Saint heere vttereth; and that in ſo profound and ſo feeling a manner, & ſo incorporated to the ſenſe, and in dependance vpon ſo rare & high conceptions (which alſo are as it were imbrodered, or rather wouen togeather, with ſo many hidden places of holy Scripture (though to him they were not hidden

The great difficulty of tranſlating this Booke.

hidden) nor can ſo properly be cyted by me, becauſe many tymes they are not taken by whole ſentences, but by few words togeather; and euen as it were by aſpirations, & moſt ſubtile references and reflexions of his mind) as that it was impoſſible for one like me, to reach them in any proportion. Impoſsible I ſay it was, for me to reach them in any proportion; but to reach them outright, with the flower or dew vpon them, and to gather them as faire as they grew vpō that flouriſhing Tree of his happy ſoule, was not only impoſsible for me, but I ſhal ſuſpect it to be ſo, euē for any other, till I ſee it performed. And if any man ſhould be ſo much deceaued, as to thinke that I do but amplify the difficulty, to the end that I may get thankes for the poore endeauour, which I haue vſed to ouercome it; I beleeue he willbe drawne to change his mind, if he may be intreated to take ſome little tryall in his own perſon, how he is ſatisfyed in the expreſſion which he ſhall make of himſelfe, in the tranſlation of almoſt any ſingle Chapter

where I doubt not, but he will meet with some difficulty, which may intertayne him.

Yet I speake not this, either to bragge of myne owne paynes, or to be an occasion of the like to others; but only to beg a pardon, if you find my Translation to be imperfect; as also for that it is not made altogeather in so few words as the Originall doth vse. For I haue byn forced to fayle thereof, and to bring two wordes when any one of myne would not serue my turne, & to be glad of that liberty which *Horace* giueth in such cases; yea & to thinke that I had acquited my selfe well, if sometymes vpon an houres study, I was able to deliuer some one or two periodes by a fit circumlocution. And I make this further confession against my selfe, that after I had finisht it, (when I went it ouer all agayne, and yet againe with a final reading) I found that I had been much mistaken in the sense of diuers places, which I reformed the best I could. But yet so, as I may doubt, that still there are some errours, for which I

haue

haue reason to aske pardon; and let him
hat will not forgiue me, reforme me.
At a venture I will offer him a courtesy,
ecause I know not his capacity. And
herefore, because the Saint euen yet can-
not choose but be sometymes obscure;
partly, because by his most significant
and sententious soule, his pen is thruſt
into so little roome; partly because his
will was sometimes so inflamed, as that
he, being so great a Saint, spake to God
in a language, which we, who are not
Saints, haue much adoe to vnderstand;
partly, because by the sublime sharpnes
of his piercing wit, he soared so high, as
that we may be forgiuen, if sometymes
we looſe the sight of such a spirituall ob-
iect; partly because the subiect whereof
now and then he treats, (being the erro-
neous doctrine of the *Manichees*) is layd
so entierely vnder the ashes of obliuion
(where it expects the company of all fu-
ture hereſyes, which one day it shallbe
sure to haue) as that we can hardly rake
it out; and especially because this worke
is sometymes composed, and consisteth,

of

of betweene the mentall, and the vocall: and when firſt he deliuereth a conceit in wordes, his ſilent thoughts take them vp ſometymes, and his next diſcourſe goeth on, in purſuite rather of thoſe thoughts, then of thoſe wordes. For theſe reaſons I ſay, which are partly toucht againe in this very Preface, (though in the perſon of another man, the booke in ſome places being ſo obſcure) to the end that men may haue the leſſe difficulty therein, I haue been particulerly carefull to attend and accompany the Text, with ſome Notes in the margent; which may giue ſome light, euen to the obſcureſt places thereof, and eſpecially to the three laſt Bookes, which haue moſt need.

The titles or Arguments of the Chapters altered ſom ſeldome tymes, & why.

Concerning the *Titles* or *Arguments* of the *Chapters*; you ſhall vnderſtand, that they were not made by S. *Auguſtine* himſelfe, but by others afterward; and that I haue altered ſome of them, towardes a neerer expreſſion (to my thinking) of what is contayned in the following *Chapters*. But the matters treated in ſome of them, are yet of ſo different nature

nature in themſelues, as that they could not poſſibly be comprehended vnder any one ſhort inſcription. And therefore you ſhall do well, not to truſt the *Titles* ſo farre, as becauſe you like them not, to forbeare the reading of the *Chapters*: for many tymes the *Chapters* wil content you, though the Titles do not.

The excellency of the Booke, as it was compoſed by the Saint, I know not how to deſcribe in any wordes of myne owne; & therfore I wil not make dainty to borrow them of that worthy perſon F. *Peter Ribadeneyra*, of the Society of Ieſus; who to the tranſlation of theſe Confeſſions into Spaniſh, prefixed a Preface, wherein he ſpeaketh moſt excellently, both of the Author and of this worke; and whereof I will preſent you with a part; that ſo you may the more eaſily make due eſtimatiō of them both; and thus, amongſt other things, he ſayth.

The excellency of this Booke in the iudgmēt of F. Ribadeneyra.

When I conſider ſometymes the Mercy, which our Lord ſhewed to his Church, when he beſtowed vpon it, the glorious Father S. *Auguſtine*; and when withall,

withall, I reflect vpon the admirable gifts wherwith his diuine Maiesty enriched him; I grow to doubt, whether of these three were the greater, in this most holy Father, The capacity of his wit; The eminency of his learning; or, The spirit and deuotion, wherwith our Lord did illustrate his Vnderstanding. Infusing therinto those most rich treasures of his celestiall wisedome, whereby he did so inflame & transforme this Saint; that he seemed to hang, as it were, vpon the breasts, and to feed vpon the sweet milk of Almighty God, as a child would doe vpon that of his Mother. The wit of S. *Augustine* in my opinion, was either the greatest, or one of the greatest, and most excellent, that the world hath knowne. His learning, is a Well that can neuer be drawne dry; a Spring which ryseth and runneth perpetually; a plentifull Riuer, which is both large, and profoundly full of aboundant, delightfull, and healthfull waters, wherby the fields of the Church haue beene fertilized; and from which, all the Doctors who succeeded him, haue taken

The great capacity, learning & spirit of this Saint.

taken great draughtes of ſcience, as well they who teach Diuinity in the Schooles, as they who vtter it in Pulpits, or in the interpretation of Scriptures; or in a word, howſoeuer otherwiſe.

But yet (notwithſtanding the certaine truth of this which I haue ſayd, concerning the admirable, both wit and wiſedome of this glorious Father) I eaſily confeſſe, that I more wonder at that ſublime ſpirit & deuotion of his, which gaue light to his vnderſtanding, and life to his knowledge, and did ſet his will on fire ſo far, as euen to abſtract, and, as it were, eſtrange him from himſelfe. And for proofe of this Truth, it will ſuffice, if one read the booke of his *Confeſsions*, which we haue in hād. Wherin, although with the ſharpnes & ſoaring of his wit, he mountes aloft like an Eagle, and he ſprinckleth, and euen powreth his great knowledge vpon whatſoeuer he ouerlooketh; yet the ſpirit, & deuotiō which ſhineth in them, is ſo ſupereminent, as it ſeemeth to obſcure all the reſt.

For who can read this Booke with

cleare

cleare eyes, and with any desire to profit by it, that will not meruaile at the diuine spirit of this most holy Doctor; & at the humble plainesse, & sincerity, wherwith he discouereth his soares, confesseth his frailtyes, proclaymeth his sinnes, lamenteth and bewayleth his miseryes, & with flouds of teares asketh pardon for them, imploring the mercy of our Lord. What other thing is this, thē for a man, indeed, to know both God and himselfe, to see the corruption of mans nature, and the power or efficacy of Gods grace, to be confounded in the presence of God, and not to feare the being cōfounded before men; to desire to be publiquely held a sinner, for the example, and remedy of sinners; and, in a word, to magnify the inestimable treasures of the goodnes of God, who thus conuerted wolues into sheep, lyons into lambes, serpents into doues, great sinners into great Saints, and who euen of *Stones can make sonnes of Abraham.*

The humble plainesse of this Saint.

What shall I say moreouer, of other innumerable thinges, wherewith these

Con-

Confeſsions are repleniſhed, and whereby the celeſtiall ſpirit of *S. Auguſtine*, is repreſented. What knowledge of the Creatour, and of the Creature? What contempt of all viſible things, and what high eſtimation of thinges inuiſible? What deteſtation of vice? What loue of vertue? What cleere vnderſtanding of the vanity of the world? What valuation and deſire of heauen? What tears are ſhed for his ſinnes? What thankes are giuen for Gods graces? What delicacy or exact tendernes of conſcience? What examination and ponderation of any little thing imaginable, wherin the leaſt ſuſpition of defect might be feared? What affectuous manner of prayer made to God, to be wholy freed from his infirmityes? How defeated, and euen annihilated was this Saint in himſelfe, and yet withall, how firme and full of hope, in the grace of our Lord?

The great effects of Gods grace in this Saint.

How doth he acknowledge him? How doth he prayſe him? beginning euen at that tyme whē the ſame Lord framed him, in the bowells of his Mother;

and preſerued him in them; and deliuered him out of them, and communicated vnto him the light of the Sunne; &, after he had paſſed through the infirmityes of a child, and the vntowardnes of a boy, & the carnalityes & vncleanes of a yong man; he gaue him light, & ſtrēgth, wherewith to breake, both through his fetters and priſons; that ſo being ryſen out of the profound darknes wherein he had lyen, he might behould that light of all lights, and ſing the canticles of prayſe to our Lord; and might place himſelfe, as the example or patterne, of our great miſery, and Gods greateſt mercy.

All theſe thinges we may learne, and muſt procure to imitate, in the *Confeſſions* of S. *Auguſtine*. But aboue them all, we may reflect vpon the conſideration, & continual meditation of the *prouidence* of our Lord; whereby the ſoule of his ſeruant doth ſtrengthen, and regale it ſelfe; and (among the tempeſts of this blind and vnconſtant gulfe, wherin we liue) doth ſecurely ſayle, towardes the hauen of eternall felicity. A great point

This Book is ſingular in the conſideration of Gods prouidence.

it

it is, to know practically, that our Lords *Prouidence* extendeth to all his creatures; that he directeth them to the end, for which he created them; and particulerly that he addresseth man to that end, which is euerlasting happynes; and that, with so Fatherly a care, that there is not the least and poorest thing concerning him, which passeth not through his blessed handes, and which, thereby, is not ordayned to his good.

For as in this inferiour world, there is nothing which participateth not of the vertue of the Sunne; nor any leafe of a tree, which receaueth not all the beauty and sap it hath, from the root; nor is there any member of any body to which the soule giueth not life: so also is there nothing, which is not subiect to this great workeman, and Creatour of the whole world; who is as the Sunne which illuminates, and as the roote which vpholdes, and as the soule which quickens; and in such sort he hath care and *prouidence* ouer all, that there is nothing, neither high or low, great or small, precious

or baſe, in Heauen or in Earth, which doth exempt it ſelfe from the ſame, ſince euen the very leafe of a tree doth not fal, neither can a haire of our heades periſh, without his will.

Wherein, as in the reſt, *S. Auguſtine* is admirable, and he manifeſteth it, in theſe *Confeſsions* of his. For they are al full of the conſideration of Gods *prouidence*; and of reducing the effects euen of the leaſt, and meaneſt thinges, to the firſt, and vniuerſall cauſe of all thinges, which is our Lord; and to acknowledge them as comming from his hand; and to thanke him for them; ſo far, as euen to prayſe him for the milke which he gaue the Mother, or Nurſe that brought him vp; and for the affection wherewith ſhe gaue him her breaſt; and for that deſire wherewith he, being a child, tooke it, & would take no more thē what God gaue. And this he alſo doth for other thinges, which are as little as theſe; confeſſing that they came not by chaunce, nor depended vpon fortune; but were ordeyned & addreſſed to his ſaluation, by the hand

hand and *prouidence* of our Lord; which ſometymes is known, and againe ſometymes is not ſo, euen by them whome it moſt imports.

This is a point of great ſubſtance, and conſequence, wherein a Chriſtian that deſires to pleaſe God, & to proceed in the way of heauen, & to liue on earth in peace and reſt, ought to exerciſe himſelfe. And ſo, if he will be ſure not to erre in the dangerous nauigation of this life, let him be euer looking towardes this North-ſtar of the diuine *prouidence*; both in health and ſickenes, in honour and ſhame; in prayſe and diſprayſe; in the loſſe and in the gaine of goods; in the fauour and diſpleaſure of Princes, and laſtly in life and death.

The ſame we ought to doe in publique calamityes, of Hunger, Drouth, Fire, Famine, Plagues, and other kindes of Affliction, whereby God puniſheth Cittyes, Prouinces, and Kingdomes. And, by forſaking our ſinnes, which are the true cauſe of theſe croſſes, we muſt haue recourſe to the beſtower of all good

thinges, and the puniſher of thoſe things which are the euills of guilt, or ſinne, by other things which are the euils of paine or puniſhment; as *S. Auguſtine* in theſe *Confeſsions* doth informe vs.

But our courſe is very contrary heerunto; Sometyms, becauſe the things which we ſee, are ſo ſmal, that we know not how to find God in them, who is yet immenſe, & moſt great, euen in the leaſt thinges; Sometymes, becauſe they are ſo naturall, and ſo ordinary, and, euen as it were, ſo in our very eyes, through the cuſtome we haue to be ſtill ſeeing them, as that we remayne fixt theron, without aſcending, by their meanes, to the conſideration of God; Sometymes becauſe his diuine prouidēce diſpoſeth of things with ſuch ſuauity, that they ſeeme, as if it were not God that ordereth them, but that they were done by chance. And we conſider not, that the thing which we miſcall by the name of *Chance*, is indeed the ordination of God, to whome all things yield exact obedience.

The cuſtome of men.

Laſtly, we are diuerted from the con-

consideration of Gods *Prouidence*, by our obſeruing that many euill things are ſuffered to haue place, and we cannot conceaue, that God is the author of thē. We ſee ſometymes, in ſuites of law, that the poſſeſſion is taken from the true owner; That the innocent man is condemned, & he freed that is guilty; That good men are perſecuted and afflicted, and that wicked men are fauoured and honoured; ſo far, as that euē Kingdoms are ſometymes giuen to Tyrants and misbeleeuers, who meane but to ruine and deſtroy them. And becauſe we know not the counſell and ſecret of Gods *Prouidence* (who permitteth euill to be done, that, out of it, he may draw grēter good) we are as it were confounded, & blinded by the very light it ſelf; & we cannot tel how to ſee him, who is the *light* of all *lights*; & to know, that God is the Authour of all that is *good*, yea, and of all the *euill* that is in puniſhment, though he be not the Authour of the *euill* which is puniſhed.

I will not enlarge my ſelfe in the

prayse of this booke, for so I should neuer end; but I will only relate what S. *Augustine* himselfe sayth of his Confessions; who speaking of them, in a booke of his *Retractations*, deliuereth these wordes: *The thirteen Bookes of my Confessions, doe giue prayse vnto our Lord, (who is iust and mercifull) both for my sinnes, and for his grace; and they awake and stir vp the vnderstanding and will of men, towards the knowing and louing of God. That which I can say of my selfe, is, that whilest I was writing them, they wrought these two effects in my soule; and so they do, when now I read them. What they may worke in others, let them consider who peruse them though I know they haue much pleased and do much please many of my Brethren.*

The iudgement which the Saint himselfe made of his book

All these are the wordes of S. *Augustine*, which alone may suffice to increase the account wherein we are to hold these *Confessions*; since the Saint himself who wrot the (notwithstanding that he was so humble & modest) sayth yet, *that they raise, & quicken our vnderstanding, & will, towards the prayse of our Lord, both*

both in the consideration of our owne sinnes, and of his mercyes; and that himselfe when he was writing them, found the same effects, with hauing his vnderstanding cleared by that diuine light; and his will kindled to the loue of God; and that when he read them afterwardes, they caused in him the same lights, and heats; & that he knew they much pleased many others.

What vse we ought to make of reading such bookes as these.

Whatsoeuer we read, should serue vs, either to the vnderstãding of vertue, or the desire to practise it; either to know God, or to loue him; to illustrate the Vnderstanding, or to inflame the affection: But yet this must be done in such a measure, as, not only to dwell, in receauing that light from the Vnderstanding, but that the same light may serue vs as a torch in the hand of a Page, which by the brightnes thereof, may shew vs the way, how to stir vp new fires of diuine loue in our soules.

All this may we find in these *Confessions*; wherein yet, there are some passages very abstruse and hard; either be-

How this booke coms to be so hard.

cause the thinges treated of, therein, are wholy forgotten (as some of them are, which concerne the *Manichees*) or els, for that perhaps the Text may not be so entyre, through the fault of such as first copied it; or through the subtilty & sublimity of his notions, & expressiõs of himself; or through the breuity, and packing togeather of his words, which may cause obscurity; or through the great ardour of mind & spirit of the Saint, which rose vp, as water will do, when it is seething ouer a quicke fire; and so he went searching and multiplying of words at other tymes, whereby he might better vnfould himself; or els because the very stile, is not euer vniforme or equall; nor yet, he that writes (though neuer so holy and so learned) is alwayes in the same temper, and disposition to expresse his mind. Whatsoeuer the reason may be, so it is, that it hath cost me trauaile to vnderstand, what the meaning of S. *Augustine* was in those intricate and obscure passages; & to translate them, into our language, in such sort, as that they might be vnder-

vnderſtood, and not be, euen more hard, then they were in Latin.

This is the iudgment that Father *Ribadeneyra* maketh of this booke; and becauſe it is ſo fit in all reſpects, that he who humbleth himſelfe, may be exalted, I will not fayle to apprehend the fair occaſion, of doing ſom right to this Saint; by premiſing to this booke of his *Confeſſions* (wherein he ſo extremely deiects himſelfe, and deſcribes little of his life, but that which may tend to his owne diminution) ſome part of this Preface, to let you ſee how he liued after his conuerſion, and which may conſequently make to him, ſome little reparation of that honour, wherof, by his owne hands, he was robbed.

A ſmall abſtract of the Saints life take out of Poſſid. Ribad. & Cornel. Lancel, who haue all written this Saints life: and partly out of theſe Confeſſions of his owne.

You ſhall therefore vnderſtand, that immediatly after his Conuerſion, and returne into *Afrike* (hauing already vowed Chaſtity to Almighty God) he retyred, in the company of two friends, *Alipius*, & *Euodius*, to a ſolitary houſe in the Countrey; where, by the relation of *Poſſidius*, who liued with him by the ſpace almoſt

almoſt of fourty yeares, & wrote his life (whence moſt of what I ſay is borrowed) he ſpent three of the firſt of them, in the continuall exerciſe, of meditation vpon the Scripture; & prayer, & faſting, and other pennance. At the end of thoſe three years, being drawn to *Hippo* (which now is knowne by the name of *Bona*) by a principal Cauallier who offered to depend vpō his aduice, in the way of ſpirit, & of ſeruing God exactly; the Biſhop, & the people (to whom the fame of his vertue & learning, had made him knowne) induced or rather vrged him, as it were, (in deſpight of his humility), to receaue holy Orders of Prieſthood.

Poſſid. c. 13. in vita Auguſt.

He had no ſooner taken thē, but he aſſembled many, who made themſelues Religious men; and he built a Monaſtery for them in a large garden, which the holy old Biſhop *Valerius*, had aſſigned to him for that purpoſe. There did he liue, in practiſe of thoſe counſailes of our B. Sauiour, wherein Euangelicall perfectiō doth conſiſt. And this was the firſt Monaſtery of Monkes that was founded in *Africke*;

He built a Monaſtery.

Auguſt. conſt. litt. Petil. l. 3. c. 4.

Africke; whereupon the hereticall *Donatists* calumniated him, as hauing been the inuentor of that course of life, whereas indeed, he had but translated it out of other Countryes. For, at that very tyme, there were innumerable Monasteryes on foot, in *Ægypt*, in *Palestine*, in *Italy*, & diuers other places both of the Easterne, and Westerne world; some whereof the Saint himselfe had seene, and he drew this copy from that Originall.

There were great nũbers of Monasteries already erected in Saint Austines tyme.

Soone after, vpon the experience that was further taken of his incomparable vertue, *S. Valerius* (being by that tyme extremely aged) and desiring to be happy in such a successour, found means to make him accept the Bishoprick. And one of the first thinges which then S. *Augustine* did, was to build, within the precincts of the Church, another Monastery; to be inhabited by *Canons regular*, according to that way and Rule, which the holy Apostles had recommended.

S. Augustine builds another Monastery.

Vide Baron. tom. 6. An. 504. num. 34.

How he gouerns himselfe in his Bishoppricke.

This Church of *Hippo* was gouerned by him six and thirty yeares, with the supreme exercise of all that vertue,

which

which belongeth either to a priuate person, or to a Prelate of Gods Church. Infinite was the affection that he bare to solitude, whereby he aspyred to the pleasure of contemplation; yet so ardent withall was his Charity and loue to God (whom he considered and serued in the person of his Neighbours) as that willingly he would exchange those other sensible, though celestiall comforts, for the solid merit of assisting men in Gods seruice.

For this cause, would he be so frequent in preaching, catechizing, & teaching of youth; for this would he be so vnwearyed in writing; for this would he be sometymes imployed from morning to night in hearing, and compounding particuler differences betweene man and man; for this would he be visiting of the sicke, and exercising himselfe in other workes of Charity, vpon all iust occasions; so industriously, as that hauing laboured the whole day, it was not strange for him, to watch all night; yea and he hath beene knowne to passe

D. Prosper & Canti-prat. l. 2. de Apib. c. 4.

paſſe three whole dayes & nights togeather, in the moſt violent exerciſes of the Mind, without admitting the leaſt refection of his body. But he forgot not to exhauſt his whole means, in the reliefe of other mens wants. For though himſelfe did ordinarily feed vpon rootes & pulſe; though he ſpent nothing in building of his own Pallace; and ſo little, in houſhold ſtuffe, as that (except a few ſilver ſpoones) he had no plate at all; yet he made no *Will* when he dyed, becauſe he had nothing left, to giue, though his Bishopricke is ſayd to haue arriued, to the value of fourty thouſand Crownes, *per annum*. *Apud Cornel. Lanc. cit. de vita Auguſt. fol. 250.*

In what Saint, ſince the Apoſtles, did there euer ſhine, a greater ardour of deuotion towards God, greater vigilancy ouer his flocke; contempt of himſelf; moderation in proſperity; fortitude in aduerſity; and not only greater care of mens ſoules, but greater tendernes alſo towards their good name? In ſo much, as he who receaued all ſorts of ſtrangers, with incomparable benignity, would *His great vertues in generall.*

would not haue indured the ſight of that deereſt friend, in whoſe mouth he ſhould haue found, the leaſt detraction, euen from his greateſt enemy. And where can the whole Church ſhew vs, (ſince the Apoſtles), ſo ſtrong a wit, accompanyed with ſo loft and ſweet a nature; and in whome can ſhe make vs ſee, ſuch an immenſe and ſublime vnderſtanding, enricht with ſo profound and various kindes of learning, made compatible with a mind ſo truly humble, and an affection and will ſo very ſupple, and flexible, to the leaſt notion of any attribute belonging to God, as that, when any ſuch did croſſe his mind, he would ordinarily looſe the common way of his diſcourſe; and fall, by occaſion thereof, into ſuch tendernes and deernes, and as it were daliance with his diuine Maieſty, as if he had wanted ſo much wit, as might ſerue for the occaſion, or ground of a diſtraction. In heauen the Orders of the Cherubims, and Seraphims are diſtinct; but in his perſon, the perfections of them both were aſſembled, as farre as the

the condition of flesh and bloud could beare.

Admirable was this Saint in all thinges, but he was superlatiuely so, in the cõtrary of these two vices, to which his youth had beene obnoxious; the one whereof, was *Errour in beliefe*, the other *Sensuality of life*. In both which, being preuented & assisted by the omnipotent grace of God, he did so nobly cooperate, and correspond to it, that he may be accounted (in comparison of other men) to haue made a superaboundant satisfaction, for what in those particulers, he had done amisse. It is the aduice of S. *Paul*, that with such earnestnes as men haue serued sinne, with such, being conuetted to God, they should procure to serue his diuine Maiesty. Which, howsoeuer, in it selfe, it be a motion so very reasonable, as that it rather seemes to be, on the other side, scarce reasonable (because it perswades vs but to make a small amends for an infinite offence) yet such is the frailty of our Nature, which euery day we are corrupting more and more

He was most admirable in the vertues opposite to his former vices.

by our euill habits, that they may be accounted happy, who take but vp this doctrine of S. *Paul*.

Deere God! and how happy then is this ſeruant, and Saint of thyne, who expiated thoſe ſixteene yeares of his youth, vncleanly ſpent, by ſuch flouds of teares, which in the ſpace of more then twice as many years, through thy grace, were afterwards ſhed by his bleſſed eyes; and by thoſe ardent ſighes (which aſcended from his hart, diſtilled in loue, like the ſauour of moſt precious Incenſe) preſented at the Altar of thy Mercy!

His great purity.

To ſay, that after he had giuen himſelfe to Gods ſeruice, he neuer made relapſe into his former ague of vnchaſt deſires, were not to ſay much. To ſay, that after he had once faſtned his ſight vpon the brightnes of Heauen, he neuer lent, ſo much as the caſt off an eye, to the beholding of any tranſitory beauty, is not to ſay inough. Let other men be commended for hauing in this kind auoyded all occaſions of ſin, it is the leaſt prayſe of the continency of this Saint, that he would

would not permit any woman to remain in his houſe. And ſo he refuſed one, who had both the naturall priuiledg of being his Siſter, and the ſupernaturall prerogatiue of being, in a manner, a Saint; for if he had admitted her, he could not, as he ſayd, haue beene ſecured from the viſitation of others, reſorting to her.

The ſtrang mortification that he vſed.

But in this holy Biſhop, let it be cõſidered & wondred at (which himſelfe deliuereth in the tenth booke of his *Confeſsions*) of the exquiſite care & cuſtody, wherein he kept both his externall and internall ſenſes; which are the dores, whereby that vnquiet and trayterous gueſt of carnall appetit, hath his entrãce. There, ſhal you ſee him more ſtrictly arraigne, and more ſeuerely ſentence himſelfe, for hauing only fayled in performing ſome act of Mortification, then, I feare, many a Man (who yet will needs haue the name of being ſpiritual) would doe, vpon the conſcience of mortall ſinnes.

There ſhall you ſee him accuſe himſelfe: *Of being rather glad then ſorry, when*

*the vnspeakable purity of S Austines soule; not, that many of these thinges were any sins at al, but only they were of lesse perfection.

he was not well spoken of by others; of being more sorry when himselfe was displayed, then when men displayed others; of looking with too much delight vpon a faire day; of beholding a Spider catching of flyes with too much curiosity; of being affected a little the more, by the verse of a Psalme, because it was deliuered in sweet musike; of being surprized, euen in the dead of his sleep, with some imagination of impurity; of fearing least he might eate some bitt of meate for the pleasure of it, which should indeed be eaten for the only and meere respect of health, to which meat he yet professed, that he came as one would come to take Physicke, wherof men tast both most sparingly, and with much auersion. Of being content to lend an eye to some vnprofitable obiect; as the running of a Hare ouer a field might be, whileſt he were trauayling vpon the way; wherby a distraction would peraduenture grow afterwards vpon him in his prayers; and a thousand such exceptions as these, would he be taking to himselfe. And by occasion thereof, you may see him admonish his soule, and complaine; and bewaile his sins in the sight of God,

in

in these wordes: *Therefore no man ought to be secure in this life, which is all of it a tentation; and he that of worse grew better by thy grace, through his owne fault, may goe backe againe from his better to worse: one only hope we haue, one confidence, one fayth-full promise, which is thy mercy.* And againe afterwards: *Behould where yet I am; weep with me, and weep for me, O all you who inwardly do so loue God, as that your actions answere your good intentions. For they, on the other side, who are not in that happy state will not be moued at this arraignment, which I make of my selfe. But thou, O Lord my God, hearken to me, looke backe vpon me, behould me, haue mercy on me, and heale me in whose eyes because I know not how I stand, I find my selfe ful of misery.* And to this I might add, or rather, before this I might haue premised, how he did, as it were, euen ferret and search into euery little corner of his hart, for the true vnderstanding of his sinne, in that robbing of the Orchard, whereof he speakes in his second Booke.

What occasion of feare he tooke from the least sinnes that he committed.

By all which tendernes of conscience

It is good to be curious in Gods seruice, but not scrupulous.

that abounded euery where in him; we must not yet be perswaded to suffer our selues to be ouertaken with scruples, as thinking that to be sinne which is not so; nor yet must we too much afflict, or vexe our selues, euen for committing (if it be by the only frailty of our nature) some thinges, which in themselues are faulty. But, for as much as concerns the Saint, we must prayse God in him, & for him, who was so carefull to auoyd euen the least moates of errour, according to the great light which it pleased the Diuine Maiesty to cõmunicate to his soule. And for as much as concerneth vs, we must be most carefull not to offend God willingly, in the least degree; and for the rest we are to walke on with comfort, according to the grace that shalbe giuen vs from heauen; and to guide our soules, in all doubts, by the good aduice of our Ghostly Fathers.

But as for him, since he was so rigorous in the examination of those very small imperfections, to which he found himselfe still subiect; we may be most assured

ſured, that he was admirably free, from the very ſhaddow of thoſe other ſpirituall ſinnes, wherof he did not ſo much as once accuſe himſelfe: as namely that of *Anger*, of *Enny*, of *Couetouſnes*, of *Pride*, of *Ambition*, and the like. Such therefore was the ſtraightnes, and nicenes of his conſcience; the purity of his intention; the ſupreme loue of God; the entier hate of all that looked like ſinne; and the exquiſite Mortification of his ſenſes; wherby he did not only reuerſe the impure acts of his former life; but acquire, and accumulate, a huge ſtocke of merits, in the ſight of God and by his grace; for depriuing himſelfe, in the contemplation of his loue, of ſo many delights, which yet in themſelues were not vnlawfull.

How indefatigably he laboured in the conuerting and conuincing of heretiks.

Nor came he ſhort in paying the debts, which he contracted with God & his Church, by occaſion of his erroneous beliefe. Whereof I haue the leſſe need to ſpeake much; becauſe there is no Book-binders-ſhop or Library, which preuenteth not my further trouble. For he wrot one thouſand and thirty Bookes, and

Tracts, and graue Epiſtles, beſides many that were loſt, & are not counted. And we ſee what volumes he hath filled with the confutation of ſo many Arch-heretikes; and how he deliuered the Catholike Church from all their forgery and fraud. Some of the principall *Manichees* he conuerted, and ſome others he confounded. Againſt the *Arians* of *Africke* he obteyned, by the mercy of God, many famous victoryes. He decyphred and diſcouered (but it coſt him the trauaile of ten continued years) that ſubtile and ſly *Pelagius*, who being a Diuel incarnate would needes go for a Saint illuminate. And it ſeemes, he was expreſly ordeyned for the deſtruction of that heretike ſince vpon the very day whereon that Cocatrices egge was hatcht in *England*, this *Phenix* roſe from the ſpicy bed of S. *Monica's* bleſſed wombe in *Afrike*. In the ſame manner, (but with much greater eaſe) defeated he thoſe Heretikes who were called *Donatiſts*; whoſe perſons were not of our Countrey as *Pelagius* his was; but their erroneous doctrine, was

(in

(in the chiefe point) the very ſame with that of many of the *Caluiniſts* at this day; as namely, concerning the vniuerſall Church, which the *Donatiſts* pretended to haue erred, and to haue periſhed; and that the *Truth* was to be only found amongſt themſelues.

And it is worthy of your conſideration, that the *Donatiſts* endeauoured to proue this aſſertion of theirs, by the very ſame Texts of Scripture whereby the *Caluiniſts* now would proue it; and S. *Auguſtine* mainteyned, that the *Vniuerſality and extent of the Church, was a true marke of the true Church* by the very ſame Texts both of the old & new Teſtament, which now the Catholiks bring againſt the *Caluiniſts*. But howſoeuer, the Sect of the *Donatiſts* was a mighty and potent Sect, which within few yeares before, had in it, to the number of foure hũdred Biſhops at once. They aſſembled then, a hundred and nine and fifty; who were encoũtred in *Carthage*, by Catholike Biſhops, to the number of two hundred eighty and ſix. In the publique diſputa-

Note. *Auguſt. de vnit. Eccleſ. paſſim.*

tion, S. *Augustine* was the chiefe, and did preside; and by his profound learning and iudgment, the *Donatists* were some of them reduced, and others punished by Imperial laws. And so the Church of his tyme was mainly strengthned.

He not only established the Church of his owne age but he secureth it for afterward. Coruel. Lantel. in vita D. August.

But that which may yet be more obserued and esteemed in this Saint, is, that he was not only a Doctour of the Church in his owne tyme (whose spirituall diseases he then cured (I meane such as grew vpon the *parts* thereof, for the *whole*, neither was, nor could be subiect to any such thing) but he also ordeyned those receipts, which might secure her afterwards, from all future sicknes; as if he had beene a kind of Propheticall Phisitian. And it was the will of God, as one hath well expreſt, that he, who whilst he was aliue, confuted those hereſyes, which then were sprung, should also (being dead), represse the same, if they should reuiue againe, or any others which might be engendred afterwards.

What course S. August taketh for the reducing of Heretikes.

For this, he taketh two courses, in generall places of his workes. By the former

mer of them he eſtabliſheth the ſupreme authority vnder God, of *the true, viſible, and vniuerſall Church of Chriſt*, in matters of fayth; & by giuing ſuch other generall Rules withall, as that, whatſoeuer the particuler Controuerſy may fall out to be, amongſt men of ſeuerall profeſſions, it may ſummarily & eaſily be compoſed, by ſuch as haue a care of their ſoules. For, whether the queſtion be cõcerning the Canon of Scripture it ſelfe; or the tranſlation or interpretation thereof; or the triall of Apoſtolicall Tradition; or whatſoeuer other point in difference; the *Catholike viſible Church of Chriſt*, by the iudgment of the great *S. Auguſtine*, (and conſequently of all the other ſucceeding Doctors, (ſince none of them deny, or ſo much as queſtion, the rectitude of the Rules that he gaue, & which it is moſt euident that he followed) is that, which muſt be reſorted to, by all good Chriſtians, as the ſupreme and finall Iudge on earth, whoſe ſentence is to be obeyed, without appeale. And he allſo declareth further, what a peſtilent thing, the leaſt

Hereſy,

Hereſy, or *Schiſme* is; as deſtroying the fayth, and charity of euery Chriſtian ſoule, into which it enters; and therfore how preciſely carefull all they muſt be to auoid the ſame, who will not be eternally damned.

By the ſecond courſe, this admirable Doctour, may be accounted to ratify the Catholike fayth againſt the Caluiniſts, by his expreſſing the beliefe and practiſe of himſelfe; and the Primitiue *Church* of his tyme, which falleth out to make expreſly for vs, and as expreſly againſt them. Now, beſides that of it ſelfe, it may ſufficiently appeare, that his beliefe, was the very belief of the *catholik Church*; this is yet made more manifeſt, by that which in a particular Controuerſy, ſpeaking of the *Church*, and the Doctours of his his tyme, he aſſureth the world by saying thus: *Quod ſentiunt ſentio &c. I think that which they thinke; I hold that which they hold; and I preach that which they preach.* And heer I would pray the Reader to obſerue two things. The one, *That if he hold any one ſingle hereſy, or be guilty of any*

Auguſt. tom. 7. contr. Iul. lib. 2. c. 7.

ny Schiſme at all, he can neuer be ſaued with-ut forſaking it, by the iudgment of S. *Au-ſtine*, and the *Catholike Church* of his tyme. And the other, That his authority, muſt ſtop the mouth of Engliſh Prote-ſtants, when he giueth euidence againſt them; becauſe themſelues confeſſe, that the *Church* both then, and afterward, for ſome age, or two, was incorrupted.

How he ſetteth forth the marks of the true Church.

But firſt I obſerue, how much pains he taketh, to ſet forth the markes of the true *Church*; to the end, that no Chriſtiã might be deceaued in that one point of Controuerſy, which imbraceth and inuolueth all the reſt. Some authorityes I will cyte in diuers particulers, and I will only deliuer the bare wordes of the Saint: for if I ſhonld particulerly ſtand to preſſe, and ſhew the force thereof, I ſhould build a gate to high for the houſe, & make the *Preface*, larger then the *Booke* that followeth. But in the meane tyme, I promiſe my ſelfe thus much care and paynes from you; as that you will not only read, but ſeriouſly conſider & ponder the weight and conſequences therof;

for

for ſo you will find them to ſpeake hom
to you.

It muſt be vniuerſaly ſpread ouer the world.

He proueth firſt, as hath been ſayd by many places of both the Teſtaments against the *Donatiſts*, and all others who are ſubiect to the ſame errour, *That the true Church of Chriſt muſt be vniuerſall.* He ſayth, *That the foure quarterd Garment of our Sauiour, was a figure of his Church, which Church, was to be ſpread throughout the foure quarters of the whole world.* He proueth, that it muſt be *viſible to the eyes of men*, as the *Sunne* is viſible; for ſo he interpreteth that verſe of the Pſalme; *In Sole poſuit tabernaculum ſuum, he hath placed his Tabernacle in the Sunne*, vnderſtanding the *Church* by this *Tabernacle*, and the euident *diſcouery*, and *viſibility* thereof, by the *Sunne*. He ſayth, *it is that Citty vpon the hill*, whereof our Sauiour affirmeth, *that it could not be hid*. And he ſayth further; *Habetis Eccleſiam &c. You haue thus much in the Scripture, That the Church muſt be ſpread and grow vp vntill the haruest; you haue, that this Church is a Citty, of which he that built it, ſayd; The Citty which is placed*

It muſt be viſible to the eyes of men.

Auguſt. tom 9. in Euang. Ioan. tract. 118.

Tom. 7. cont. lit. Petil. l. 2. c. 32. & de vnit. Eccleſ. c. 24.

Tom. 7. de vnit. Eccleſ. c. 20

2. Matt. 13.

2. Matt. 5.

vpon

vpon a hill cannot be hid. This is therefore the Church, which is not in any one only part of the Earth, but it is euery where most notorious. And yet again; *That it is that Mountaine wherof* Daniel *spake, which grew from being a little stone, into such bignes, as that it filled the whole world; and there* sayth he, *must they adore, there must they beg grace, and confesse their sinnes, who desire that they may be forgiuen.* And he deliuereth himself els where, concerning the same matter, in these wordes; *Quid amplius dicturus sum &c. What shall I say more but that they are blind who cānot see so great a mountaine; & that they willfully shut their eyes, who see not the light, which is placed vpon the candlesticke.*

Tom. 8. in Ps. 44. sub finē.

Sins are only forgiuen in this Church.

Tom. 9. in epist. Ioan. Tract. 2.

They who see not the visible Church are blind.

That the true *Visible*, and *vniuersall Church* cannot perish or fayle, he sheweth thus in expresse, and earnest words; *Sed illa Ecclesia: But that Church which was extended to all the Nations, is now no more in being, but it is perished. This say they, who are no longer in this Church. O impudent speach! Hath the Church therfore no longer any being, because thou hast not thy being,*

Tom. 8. in Ps. 101. Con. 2.

That the true visible Church must neuer faile or perish.

any

any longer in the Church? Take heed, that by thy not being in the Church (he speaketh heere to the Donatists) *thou do not loose thy being; for the Church shallbe still though thou shouldst loose thy being. This abhominable, and detestable speach,* (sayth Saint Augustine) *full of presumption and falshood, vpheld by no Truth, illuminated by no wisedome, graced by no conceit of wit, but vaine, rash, precipitous and pernicious, the spirit of God foresaw &c.* And in another place;

Tom. 8. in Psal. 47. *Non insultent hæretici &c. Let not the Heretiks insult, who are distracted into seuerall parts: let them not extol themselues that say,*

Note. *Behould Christ is heere, and Christ is there; He that sayth, Behould Christ is heere, & behould he is there, induceth men to diuide themselues, but God promised vnity &c. The Kings of the earth are brought togeather by true Religion, and not scattered by Schisme. But, you will say perhaps, This citty (of the Church which hath possest the whole world) may hereafter be ouerthrowne. Away with all such imaginations: God hath established it for euer. If therfore God haue established it for euer, why fearest thou, least the foundation*

tion may chance to fayle. Let *Caluinists* and *Lutherans* lay heere their hands vpō their harts, & let them know heerby, that they haue blaſphemed God himſelf, by ſaying that the viſible and conſpicuous Church of Chriſt, either ſhal or can euer periſh; & let them diſpoſe themſelues, at leaſt to acknowledg, that the promiſes of Chriſt our Lord are true.

He proueth this *true viſible Church*, to be the Iudge of Controuerſyes, when he profeſſeth thus: *Euangelio non crederem &c. I would not belecue the Ghoſpel, vnles the authority of the Church did perſwade me to it*: & againe; *That he belecueth the Acts of the Apoſtles to be Canonicall Scripture, as well as the Ghoſpell, for this reaſon; Becauſe the ſame authority of the Catholike Church did approue them both.* Which *Church*, he doth alſo yet otherwiſe affirme, to be free from the poſſibility of errour, when he ſayth, that, *In vētre Eccleſiæ veritas manet. The truth of doctrine remayneth in the bowells of the Church; whoſoeuer is deuided from thence, muſt of neceſsity ſpeake falſe thinges.* Now if the *Church* muſt be o-

Tom. 6. cont. ep. Fund. c. 5. The ſupreme authority of the Church to iudge of the higheſt Controuerſyes of Religion.

Tom 8. in Pſal. 57.

bayed, and if it be infallible, in authorizing the *Scripture* to vs, which is the greateſt controuerſy of all the reſt, in what other of leſſe importance can it with any reaſō be refuſed? Which indeed for the very reaſon, that the name of *Catholike* belongeth to it, muſt therefore be wholy incorrupt. For, *Catholica dicitur ex eo &c. The Church is called Catholike from hence, becauſe it is vniuerſally perfect, and halteth in no one point, and for that it is ſpread throughout the whole world.*

There is no danger in making her the Iudge, for ſhe cannot erre: but all they erre who forſake her.

Tom. 3. de Geneſ. ad lit. imperfect. cap. 1.

As for the obedience which is to be exhibited to this Church, he gaue diuers Rules, whereof one grew by occaſion of a doubt that had beene moued in the Church, about the rebaptizing of ſuch as formerly had beene baptized by Heretikes, wherof he ſayth thus: *Quamuis huius rei &c. Although indeed no example be brought out of the Canonicall Scriptures, to proue that ſuch are not to be rebaptized, yet the Truth of the ſame Scripture is then followed by vs, when we do that which hath beene agreed vpon by the vniuerſall church, which the authority of the ſame ſcripture*

Tom. 7. contr. Creſc. l. 2. c. 33.

He proueth the truth heerof by examples.

ture doth recommend. So as, because the holy Scripture cannot deceaue vs, whosoeuer feareth to be deceaued by the obscurity of this queſtion, let him conſult the ſame Church about it, which without any ambiguity, the Holy Scripture doth demonſtrate.*

* Is this the Proteſtant Church?

A like Rule he giueth, vpon occaſion of the queſtion, *Whether children might be baptized or no*; where he ſayth, That, howſoeuer it may, with a kind of cõgruity, be deduced out of Scriptur, frõ the vſe of circumciſion in the old Law, yet he inferreth to this effect, that although it could not be ſo wel deduced, it muſt not fail to be beleeued, for as much as it hath been continually practiſed by the Catholike Church. And he vſeth theſe wordes, which may ſerue for the touch and triall of Traditions; *Quod vniuerſa tenet Eccleſia &c. That which the whole Church imbraceth, and was not inſtituted by Councells, but was euer followed, is moſt rightly beleeued to haue beene deliuered only by Apoſtolicall tradition.*

A Rule wherby to iudge of Apoſtolicall traditiõs

Tom. 7. de Bapt. contra Donat. l. 4. c. 24.

Beſides all this, he affirmeth clearely and proueth abundantly, that no ſaluation

No salvation can be had out of this Church.

tion can be had by any man, whether he be excluded by any one *Heresy*, or by any *Schisme*, out of that *Church*, which he had already described to be *One*, to be *Visible*, to be *Infallible*, to be *Vniuersall*, and to be *Perpetuall*. *Salutem non potest &c.* He

Tom. 7. super gest. cum Emerit. vlt. med.

cannot (sayth he, speaking of Emeritus a Donatist Bishop) *obtayne salvation, but in the Catholike Church; he may haue all except salvation; he may haue honour; he may haue the Sacrament; he may sing Alleluia; he may answere Amen; he may beleeue the Ghospell; he may be baptized in the name of the Father, and of the Sonne, and of the holy Ghost; but no where can he haue salvation, but in the Catholike Church.*

Tom. 7. de vnit. Eccles. c. 26. vltra medium.

Ad ipsam salutem &c. No man commeth to saluation and life eternall, but he that hath Christ for his head; and no man can haue Christ for his head, who is not in his body, which is the Church. Haretici de Deo &c. Heretikes by belieuing falsly of God; doe violate the Fayth; and Schismatikes, by their wicked dissentions, flye of from fraternal Charity, although they beleeue as we do. And therfore neither doth the Heretike belong to

Tom. 3. de fide & symb. c. 10.

the

the Catholike Church, because he loueth not God; nor the Schismatike, because he loueth not his Neighbour.

Men are to incurre damnation not only for the least heresy but also for schisme.

Constituamus ergo &c. Let vs suppose that a man were chast, continent, not couetous, no worshiper of Idolls, but full of hospitality; no enemy to any man, nor contentious, but patient, and quiet, not emulating or enuying any body, but sober and frugall, but yet withall that he were an Heretike; and there can no doubt be made, but that, for this only that he is an Heretik, he shall not possesse the Kingdome of God. He further proueth, that no *Heretike*, or *Schismatike*, can reape any profit, or can arriue to the crowne of Martyrdome, howsoeuer he may suffer, either payne or shame, or death it selfe, with patience. *Quia non dictum est &c. For*, sayth he, *it is not sayd alone, Blessed are they who suffer persecution*, but *these words are added, for Iustice sake. Now where there is no true fayth, there can be no Iustice, because the iust man liues by fayth. Neither yet let Schismatikes promise themselues any thing thereby; because where there is no charity, neither can there be any*

Tom. 7. de Bapt. contra Donat. l. 4. c. 18.

Note this & tremble if you be not a Catholike.

Tom. 4. lib. 1. de Serm. Domini in monte cap. 9.

Iuſtice. For charity towards ones Neighbour, doth worke no euill; which charity if they did poſſeſſe, they would not teare the body of Chriſt, which is his Church.

I conclude this article, with a reſolute and dreadfull clauſe of his, which if it ſhould not he his (as many conceaue it not to be) yet euen they deny not, but that it was written by S. *Fulgentius*, who was a learned and moſt holy Father, & Confeſſour, and who liued alſo, within fourty yeares of S. *Auguſtines* tyme.

Tom. 3. de fide ad Petrum cap. 39.

Firmiſſimè tene &c. Belieue moſt firmely, and haue no manner of doubt, but that euery heretik, & ſchiſmatike, though baptized in the name of the Father, and of the Sonne, and of the Holy Ghoſt, if he return not to the Catholike church, how great almes ſoeuer he diſtribute, yea and though he ſheed his bloud for the name of Chriſt, can by no meanes be ſaued. For neither Baptiſme, nor moſt liberal almes, nor death, endured for the name of Chriſt, can auaile any man to ſaluation, who holdeth not faſt the vnity of the Catholike Church, and ſo long as any hereticall or ſchiſmaticall iniquity, which leadeth men to deſtructi-

ſtruction, remayneth in him.

This, I think, may ſuffice for this purpoſe: & if further you deſire to ſee whom S. *Auguſtine* holdeth to be *Heretikes*, you may do it by reſorting to his Booke, *ad Quod-vult-Deum*; where you ſhall find a long liſt of them, wherof diuers held but ſingle points of doctrine, in difference from the beliefe of the *Catholike Church*; & ſome of thē, ſeeming but of very ſmal importance. You may ſee withall, and (vnles you be already a *Catholik*, or mean to be one) you may tremble, when you obſerue, both that euery ſmal and ſingle hereſy excludes you from all poſſibility of ſaluation, & that diuers of thoſe very doctrines are recorded to be hereticall by that holy Doctour (who was the very Oracle of the Church in his time) which are imbraced at this day, and beleeued by your ſelfe in England.

HOW one may know who is an heretike by the iudgement of S. Auſtine.

Therfore, as by the deſcriptiōs which he hath made of the *Churches* markes, and by the entiere obedience, which he ſayth, men are bound to giue vnto it, they are taught to know, what they are

affirmatiuely to do: ſo by the damnable ſtate, wherein all *Heretikes* and *Schiſmatikes* do (according to his iudgmēt) reſt, they are likewiſe informed, what they are bound to fly. And this may yet more eaſily appeare, if we will caſt an eye (beſides the addreſſe which I haue already giuen, concerning this booke *ad Quodvult-Deum*) vpon the doctrine concerning ſome particuler points of preſent Controuerſy between vs. Wherof, ſince he, in ſo many places, maketh mention, as of thinges not only beleeued by himſelfe, but practiſed by the whole Church of his tyme; & not contradicted by any other Catholike Doctour, either of his owne, or the ſucceeding ages, the negatiue of the ſayd doctrine, can be accounted for no other, then hereticall.

What he held in the maine poīntsof Controuerſy betweene the Catholikes and the Proteſtants at this day.

I will in few words, lay ſome paſſages before you, whereupon your ſelfe ſhall make the inference & application; that you may ſee I was as good as my word, when I affirmed, that S. *Auguſtine* did not only confute the Heretikes of his own tyme, but gaue cauſe to thoſe of after

after ages, to consider and decline the dangers, wherein they might be. There are graue Authors that affirme, how ther hath beene no Heresy, since the tyme of S. *Augustine*, which may not be confuted by his writings; but for me, it shall suffice to produce only some few passages, whereby diuers of these tymes, and of our Countrey, may be brought into consideration of themselues.

Of the Canon of holy scriptur. *Tom. 3. de doctr. Christi.*

You haue seene already, what he sayth of the *Church*: now concerning the *Canon* of *Scripture*, he expressly mentioneth in diuers places the Booke of *Tobie*, *Iudith*, *Hester*, *Esdras*, & of the *Machabees* to be *Canonicall*, which the Church holdeth for such, though the Iewes do not, & so they were declared by the third Councell of *Carthage*, wherat he was present.

Lib. 2. & 8. & l. 18. de ciuit. Dei c. 36. & lib. 2. contrâ Gaudent. cap. 23.

Of the Primacy of S. Peter.

Concerning the *Primacy* of *S. Peter*, and consequently of his Successours, he sayth; *In Apostolo Petro &c. In the Apostle Peter, the Primacy ouer the other Apostles, is very eminent, after an excellent manner. Quis enim nescit. For who knoweth not that the most blessed Peter, is the chiefe of all the Apo-*

Tom. 7. de Bapt. cont. Donat. l. 2. cap. 1. Tom. 9. in euang. Ioan. tract. 56.

Tom. 7. in Psal. contra part. Donat. That the very succession of the Popes from S. Peter is that rock which the proud gates of Hell cānot ouercom. Tom. 6. cont. ep. Manich. cap. 4. What the thinges were that kept him in the Cōmunion of the

Apostles . And againe (speaking to the Donatists) *Venite Fratres si vultis &c. Come, sayth he, if you will, that you may be reunited to the vine: we are afflicted when we see you so cut off. Reckon vp the Priests who haue sitten in the Episcopall seate of* Peter, *euen from his tyme to this day: and in that descendence or series of Fathers, consider how one hath succeeded another. This is that Rocke, which the proud gates of hell cannot ouercome.*

And (to end the point concerning his iudgment of the *Church*, and the visible head therof) he bringeth against the heretiks, this sentēce of gold, which deserues to be written in the hartes of men. *Vt ergo omittam sapientiam &c. That I may therefore omit the wise knowledge that is in the Catholike Church (though you beliue it not) there be many other things which do most iustly hold me in her bosom. I am held in the Church, by the consent of people, and Nations. I am held by that authority which was grounded in miracles, nouriſhed by hope, augmen-*

Catholike Church, whereof the personall succession of Popes from S. Peters tyme till his, was one.

augmented by charity, and eſtabliſhed by Antiquity. I am held by the ſucceſſion of Prieſts vnto this preſent Biſhop, from the very ſeate of the Apoſtle Peter, *to whom our Lord commended the feeding of his ſheep, after his reſurrection. And laſtly, I am held, by the very name of* Catholike, *which, this only church hath (not without moſt iuſt cauſe) obteyned among ſo many hereſyes. In ſuch ſort as that although all Heretikes will needs be called Catholikes, yet when any ſtranger asketh them where the Catholikes vſe to aſſemble, no Heretike will guide him to his owne Church, or houſe.*

That he is no Catholike who ſayth an infant dying without Baptiſm can be ſaued. *Tom. 7. de anima & eius originali. 3. cap. 9.*

I proceed to ſhew in few wordes, & in a few other controuerſyes of ours, what the iudgement of this Saint was, referring the reſt to your owne labour, if you need further ſatisfaction. Of the neceſſity of Baptiſme, he ſayth thus; *Noli credere &c, Do not belieue, do not ſay, do not teach, if thou wilt be a Catholik, that infants dying without Baptiſme, may obtayne remiſſion of their Originall ſinne.*

Of the ſacrifice of the *Maſſe*, he ſayth; *Memoriam ſuam &c. She deſired vs*

(ſpeaking

That the sacrifice of the Masse was daily celebrated, and that Christ himselfe was the sacrifice which was offered on the altar. Tom. 5. de Ciu. Dei lib. 22. c. 10.

(speaking of S. Monica, his Mother) *to remember her at the Altar, where she was wont to be present euery day; and whence she knew, that holy sacrifice to be dispensed, wherby the hand-writing was blotted out, which should haue beene produced against vs.* Nos martyribus nostris &c. *We do not build Churches to our Martyrs, as to Gods; but we make Tombes as for men; whose bodyes are dead, and whose soules do liue in the sight of God; nor do we erect any Altars wherein we sacrifice to the Martyrs, but we offer sacrifice to him alone, who is the God both of them, and vs. In which sacrifice, they, (as men of God (who in the confession of their faith, haue ouercome the world) are named in their tyme and place, but they are not called vpon by the Priest, who sacrificeth. For he sacrificeth not to them, but to God; because he is not their Priest but the Priest of God, though he sacrificeth in the memory of them.* Quid tam gratè

That this sacrifice is offered to God in memory of Martyrs Tom. 3. l. 4. de Tri. c. 14.

&c. *What can so gratefully be either offered or receaued as the* flesh *of our* sacrifice, *which is also made, the* body *of our* Priest. *Sacerdos ipse &c. The Priest himselfe being the Mediatour of the new Testament (according to the*

Tom. 5. de ciuit. Dei l. 17. c. 20.

order

order of Melchiſedech) exhibits his owne body and bloud; for that Sacrifice hath ſucceded to all the other ſacrifices of the old Teſtament, which then were offered, in a ſhaddow for the tyme to come. For which cauſe, we heare the voyce of the ſame Mediatour, ſpeaking thus to vs Prophetically in the thirty Pſalme. Thou wouldſt not haue a Sacrifice, & oblation, but thou haſt perfected a Body to me; becauſe in the place of all theſe ſacrifices, and oblations, there is oblation made of his Body, and it is miniſtred to ſuch as partake thereof.

Oblatiõ is made dayly of the body of Chriſt at the altar in place of all the ſacrifices of the old Law.

Of the Bleſſed Sacrament of the Euchariſt, ſpeaking of that place in the Pſalme; *Adorate ſcabellum pedum eius, quoniam ſanctum eſt*, Adore you the foot-ſtoole of our Lord, for it is holy, he ſayth, *Per ſcabellum, terra intelligatur &c.* Let vs vnderſtãd by this word Foot-ſtoole the Earth; & by the word Earth, we are to vnderſtand the Fleſh of Chriſt, which now alſo we adore in the myſteryes (meaning the ſacrifice of the Maſſe) & which the Apoſtles, as I haue ſayd before, adored in our Lord Ieſu. And againe; *Nemo autem illam carnem &c.* No man

Tom. 8. Expoſ. 1. in Pſ. 121.

Of the real preſence of our Lord in the B. Sacrament.

Tom. 8. in Pſ. 98.

That he sinneth who adoreth not the B. Sacrament before he receaueth it.

man eateth that fleſh, *til firſt he haue* adored *it; & thus it is found, how that kind of* footſtoole *of our Lord may be adored, and we do not only not ſin by adoring it, but we ſinne if we adore it not.* Expoũding alſo that place of the Pſalm, *Ferebatur in manibus eius*, he ſaith, *ferebatur enim Chriſtus &c. For Chriſt was carryed in his ỏwn hands, when commending his* body *to his Apoſtles, he ſayd*, Hoc eſt corpus meum, This is my body, *for then he carryed his* body *in his handes.*

Tom. 8. in Pſa. 33. Con. 1.

As for *Purgatory* amongſt a thouſand places, this one willbe expreſſe inough; *Quiſortè agrum non coluerit &c. Whoſoeuer he be that tilleth not his field, but ſuffereth it to be ouergrowne with thornes, hath a curſe of his ſoile in this life, vpon all his workes: and after this life he ſhall haue either the fire of Purgatory, or eternall torment.* But the Saint without going further then to his confeſſiõs, in that place, where he prayeth for his Mothers ſoule, doth ſufficiently ſhew what he beleeued therein; and againe it is euery where affirmed, in his books *de cura pro mortuis agenda*; & he proueth this doctrin expreſly

Aug. l. 2. de Gen. cõt. Manich. c. 20

Of Purgatory by the confeſſiõs and praẽiſe of prayer for the dead.

out

out of the three and thirty verſe of the twelue Chapter of S. *Matthews* Ghoſpel, beſides other places; & in the perſon of *Aerius*, he notes the denyall of *prayer for the dead* (which ſuppoſeth the doctrin of *Purgatory*) as a particuler hereſy, among others, that he held, when he affirmed; *Non oportere &c. That men ought not, either to pray, or offer ſacrifice for the dead*. But S. *Auguſtine* himſelfe was of another mind; & he doth in one period, as good as plainely thus auerre, three Catholik doctrins *Prayer to Saints*, *Prayer for the dead*, and conſequētly that of *Purgatory*, & the *Sacrifice* of the Maſſe. *Ideo quippe &c Therfore do we not, at the very Table, make ſuch comemoration of B. Martyrs, as we do of others who are departed out of this life in peace; in ſuch ſort, as that we pray for them; but * rather, that they may pray for vs, that we may follow cloſe in the ſteps, which they haue traced*

Tom 5. de ciuit. Dei l. 22. c. 13. 24. & to. 7. cont. Iul. Pelag. l. 6 c. 5. & de cura pro mortuis agenda.

S. Auguſtine accounted one an heretike becauſe he denyed prayer, and ſacrifice for the dead.

Tom. 9. ad quod Vult. hæreſ. 53. Tom. 9. tract. 84. in Ioan.

* Heere only he ſayth, *but rather*, and not abſolutly, becauſe in the tyme of the ſacrifice of the Maſſe, the Prieſt doth not ſo directly pray to the Martyrs to pray for vs, becauſe that action of the ſacrifice, is wholy and only due to God; but at other tymes we pray directly to Martyrs, and Saints: and ſo did S. Auguſtine, and they do intercede for vs with God.

traced out vnto vs. And of these prayers and sacrifices, which are offered with intention to help the Soules of such as are departed, he sayth. *In Machabæorũ libris &c. We read in the books of the Machabees, that sacrifice was offered for the dead.* But yet, *if we had neuer read it in the Scriptures of the old Testament, the authority of the vniuersall Church is not small, which appeareth plainly by this custome, That in the prayers of the Priest, which are powred out before our Lord God at his altar, the commendation or commemoration of the dead, hath a proper place belonging to it.* And againe; *Non sunt prætermittenda &c. The prayers for the Souls of the dead are not to be omitted, which the Church hath vndertakẽ, or* enioyned to be made for al such in one, as are departed in the Christiã & Catholique communion, *vnder a generall commemoration without reciting their names; to the end, that they, to whome parents, or children, or kinsfolkes, or friends are wanting, may haue this performed to them by one pious Mother, who is common to them all.* So that if this be an errour, the Catholike Church is in errour; but if

Tom. 4. de cura pro mor. agenda c. 1.

He proueth this doctrine both by the practise of the Catholike Church and by Scripture.

Ibidem. c. 4.

* As still is vsed in our Masse.

if this be a truth, then are *Caluinists*, euen for this, no better then Heretikes.

Touchiug honour due to Saints, he ſayth; *Attendite chariſſimi &c. Take heed moſt deere brethren, that you hold faſt with one mind, both God our Father & the Church our Mother: See you celebrate the Feaſts of Saints with ſobriety; that we may imitate them who went before vs; and they may reioyce concerning vs, who pray for vs; and the bleſſing of our Lord may eternally remayne vpon you. Amen, Amen. Populus autem Chriſtianus &c. The Chriſtian people doth celebrate the memoryes of Martyrs with a Religious ſolemnity; both to ſtir vp themſelues to imitation as alſo that they may be aſſociated to their merits, and aſſiſted by their prayers. Frequentatur ore Chriſtiano &c. It is frequent in the mouth of Chriſtians, when they humbly commend themſelues to any of the Saints, to ſay, Be thou mindfull of me.* And he proueth the laudable vſe of Prayers to Saints, out of the Holy Scripture it ſelf, when thus he expoũdeth the words of *Iob*; *Miſeremini mei &c. Haue mercy on me, haue mercy on me, O you my frieudes: he*

Tom. 8. in Pſal. 88. conc. 2.

Of the prayers which the ſaints make for vs.

Tom. 6. cont. Fauſt. Manich. l. 20. cap. 21.

Tom. 5. de cuit. Dei l. 22. cap. 27.

He witneſſeth the Inuocatiõ of Saints.

He shew eth that inuocation of Saints is agreable to Holy Scripture.

seemed therby to pray the Angells, to begge pardon for him, or els to the Saints that they would pray for him, being in that state of penuance.

Some few other instances I will only giue you, whereof diuers do imbrace and establish, & knit iointly vp, seuerall points of Controuersy; and so I shall quickely grow to an end. There was a principall man dwelling neere *S. Augustine*, whose seruants and cattell were afflicted much, by maligne spirits; *Quirogauit nostros, me absente, Presbyteros &c.* as the Saint himselfe relateth it: *He desired our Priests, in my absence, that one of them might go to his house; to whose prayers, those vncleane spirits might giue place. One of the went, and offered there the* sacrifice of the body of Christ, *& prayed as earnestly as he could, that the vexation might cease; and by the mercy of God, it ceased instantly. Now the same man had receaued of a friend of his, a little quantity of holy Earth, brought from Hierusalem, where Christ was buryed, and from whence he rose the third day; and this Earth he had hung vp in his owne chamber, for*

Tom 5. de ciuit. Dei l. 22. c. 8.

Of miracles that were wrought by the meanes of the inuocation of saints in the presence of their sacred reliques

Where Masse was said.

Holy Earth had in reuerēce

for feare* least he also, might haue beene hurt by those spirits: but when his house was freed from that calamity, he began to thinke how to dispose of that Earth, which (for the reuerence he bare it) he would no longer keep in his chamber. By accident it happened, that I and my Collegue, the Bishop of Synica, were neer the place: the other intreated vs to resort thither, and so we did. And when he had related the whole matter, he desired of vs, that the holy Earth might be buryed thereabouts, and so a place for prayer, might be appointed, where also other Christians might assemble themselues, for the celebrating * of those thinges which belong to God: We consented, and the thing was done. There was a young man called Rusticanus, who (being seized by a palsey, and hauing heard of this successe) desired of his parents that instantly he might be carryed thither. When he was brought, he prayed, and presently being healed, he departed thence, by the strength of his owne legs.

There was a woman, who hauing a weake sucking child in her bosome, and not yet being christned, and soone after dying, the

* Note the deuotion of those Primitiue Christians, which the Caluinists are wont to call superstition.

* The Masse.

Another miracle.

A dead child reuiued by prayer to Saints.

Tom. 5. de Ciu. Dei c. 8. fol. 144.

was, as we may imagin, much afflicted. *Quæ cum vidisset &c.* Which as soone as she had seene, and that she had lost her sonne, & lost him irrecouerably: she began to weep yet more as a Christian, then as a Mother: for she esteemed not the life of her sonne so that he might haue liued in the next world and her affliction was, to find the expectation of that life destroyed. Being filled with an affect of strong hope, she ranne, carrying the dead child to the *Reliques of* Steuen, *the Blessed Martyr*; & began thus to demand her sonne of him. Holy Martyr, thou seest that I haue no comfort left; for I cannot say, that my sonne is gone before me, or that he hath preceded, whome thou knowest to haue perished, for thou seest the cause of my lamẽtation. Restore to me my sonne, that I may enioy him, in the presence of him that crowned thee. *Whilest she desired these thinges, and the like* (and that with teares, which did not so much intreate as vrge her suite) her sonne reuiued. And because she sayd, Thou knowest, why I demand the life of my son. it pleased God to discouer the true ground of her desire. Immediatly she brought

The child of a beleeuing woman had beene damned if he had not byn baptized.

brought him to the Priests; he was baptized; he was sanctified; he was annoynted; he had imposition of hands: and when the Sacramẽts had been ministred, his soule was taken vp to heauen. And the Mother accompanyed his body; not as if she had borne it to the graue, but rather as to the bosome of the Martyr Steuen. *And thus was the beleeuing hart of that woman tryed.*

Vnction or annoynting was then vsed in baptism, which is despised by Caluinists.

Ad aquas Tibilitanas &c. At the waters of the towne called by that name, Proiectus the Bishop, carrying the Relikes of the most glorious martyr Steuen, *there came a great concourse of people. A blind womã being there intreated that she might be lead to the Bishop, who was carrying those sacred pledges; & she gaue him certayne flowres, which she desired might touch the Reliques; she receaued them backe againe; she applyed them to her eyes, & she saw instantly; and to the admiration of all that were present, she went before the rest, reioycing and leading the way, nor had she any further need of a guide.*

Tom. 5. de ciuit. Dei c. 8. l. 22.

Another miracle.

The sonne of a certayne Collectour of Rents dwelling neere *S. Augustine*, chaunced to dye of sicknes. *Cumq; corpus*

Ibidem.

Another miracle.

iaceret exanime &c. When his body lay dead, and whileſt ſome were weeping, and lamenting, and the buriall in preparing by others, ſome friends affirmed (amongſt their owne wordes of giuing comfort) that it would be well to annoint his body with the oyle that flowed from the Martyr Steuen. *It was don, & he reuiued.* And of theſe inſtances there are innumerable in thoſe diuine Bookes *de ciuitate Dei.*

Tom. 7. de grat. & libero arbitr. c. 16.

That Gods commãdements may be kept with his grace.

Concerning the *poſſibility of keeping Gods Commandments*, he ſayth thus; *Certum eſt &c. It is certaine, that we may keep the Commandments if we will: But becauſe this will of ours, is prepared by our Lord; therefore we muſt begge of him, that we may haue ſo ſtrong a will, as may ſuffice (by the act of willing) to accompliſh the thing. Non igitur Deus &c Therfore God doth not cõmand impoſſible things; but by commanding, he admoniſheth vs, both to do what we can, and to demaund grace of him, to doe that which we cannot.*

Tom. 7. de natur. & grat. c. 43.

Tom. 1. Retract. l. 1. c. 22. Matt. 12.

Of *Free will* this is his opinion; *Alio loco &c. I haue ſayd elſwhere, That vnleſs a man chang his will, he cannot worke any*

good

good worke: Which yet our Lord, in another place, did teach vs to be in our power, when he sayd; Either make the tree good, and the fruit good, or make the tree euill, & the fruit euill. *This makes not against the grace of God, which we preach. For it is in mans power to change his* will *to the better*; *but that power is nothing, vnles it be giuen by God, of whome it is sayd*, He gaue them power to be made the Sonnes of God. *For since that is in our power, which we doe when we will; nothing is so much in our power, as our very* will *it selfe*; *but this* will *is prepared (or disposed) by our Lord. By that meanes therefore of preparing our* will, *he giueth vs power. And so is that to be vnderstood, which I say afterward, It is in our power to deserue, either to be ingrafted by the goodnes of God, or to be cut off by his seuerity, because nothing is in our power, but that which followeth our will*; *which* will, *being made strong, and potent by the preparation of our Lord*; *that worke of piety becometh easy, which before was hard, and euen impossible*.

That as we haue freewill to do euill, so we haue it also to do good being preuented and assisted by Gods grace.

Ioan. 1.

Wherby it is euident, that we haue *Freewill* in the iudgment of this Father,

precisely according to that which is declared by the Councell of *Trent*; and that as we haue *Free will* to do euill, out of our owne bad inclination, or the tentation of the Diuell; so also haue we *free will* eitheir to do good (when first we are moued to it, by the inspiration of God) or els not to do it. And to this purpose it is, that the same *S. Augustin* sayth elswhere, *Operanti in nobis &c. Christ working in vs, we worke our eternall saluation and iustification with him. For God iustifyeth vs within vs, that we may also haue somewhat for our selues to do.*

Tom. 9. tract. 7. in Euan. Ioan.

Tom. 4. de fide & oper. cap. 14.

Of iustification by fayth & good workes, & how S. Iames and others wrote their Epistles against such as misunderstood S. Paules doctrine about iustification.

Of *Iustification* by fayth and works, he writeth expresly, & at large: & sayth; *Cùm dicit Apostolus &c. When Paul the Apostle telleth vs, that he holdeth a man to be iustifyed by fayth without the workes of the Law, he doth it not, to the end, that the Commandments and workes of Iustice, after hauing imbraced the fayth of Christ, should be contemned; but that euery one may know, that he may be iustifyed by fayth, although before he were iustifyed, he performed not the workes of the Law. For they follow him which*

is

is iuſtifyed, but they go not before, when he is to be iuſtifyed. Now becauſe there were certaine Heretikes, who miſtooke the meaning of *S. Paul* in this point of *Iuſtification*, therefore S. *Auguſtine* ſayth; *Aliæ Apoſtolicæ Epiſtolæ &c. Petri, Ioannis, Iacobi, Iudæ &c. That thoſe Apoſtolicall epiſtles of Peter, Iohn, Iames, and Iude were intended expreſly, againſt the miſtaking of S Pauls meaning; and how they vehemently aſſeuere, that fayth without workes profits nothing.* Ibidem.

Of the *Merit of good Workes*, (that is of ſuch workes as are wrought by iuſtified men) he auoweth, with the whole Church, *That no man who was wicked, can be iuſtified, but by grace*; but ſo withall he ſayth, *that the good workes of ſuch as be already iuſtified, are meritorious. Nullâne igitur ſunt merita iuſtorum &c. Haue iuſt men therefore no merit? Without doubt they haue, becauſe they are iuſt; but they had no precedent merits, whereby firſt they became iuſt. For then were they made iuſt when they were iuſtifyed, but yet in ſuch ſort (as the Apoſtle ſayth) that you were iuſtifyed gratis (or without vvorkes or merits) by his grace.* Of the merit of good workes. Tom. 2. ep. 105. ad Sixtū Presb. prope initium.

But when once men are iuſtified by the pure grace of God, the good workes that they do afterwards, are meritorious of eternall life, according to the iudgement of *S. Auguſtine*; with whome the Fathers of the ancient Church, and the Councell of *Trent* doth intierly agree; & thus he ſayth; *Hæretici dicunt &c Heretikes ſay, that the grace of God is giuen according to our merites, vvhich is moſt falſe; not that there is no merit, either of good, by ſuch as are pious: or of ill by ſuch as are impious: for if this be affirmed, how ſhall God be able to iudge the vvorld? But the mercy and grace of God, doth conuert man, vvherof the Pſalmiſt ſayth, The mercy of God preuenteth that the vvicked man may be iuſtifyed that is, that he may be made iuſt of vvicked; & may beginne to haue a good merit, which God will crowne, when the world is iudged.*

Tom. 2. ep. 46. ad Val.

If merit of workes be denied, God cannot either puniſh the wicked at the laſt day, or reward the good according to the doctrine of S. Auſtine. *Pſal. 58.*

The ſumme of which authorityes, and of infinite others may be gathered into this, That as it is purely an act of Gods infinite Mercy and grace, whē he maketh a wicked man iuſt, ſo it is an act of iuſtice to crowne thoſe good workes with

What our doctrine is heerin,

with the Kingdome of Heauen, which (being wrought by thoſe iuſtified men) are rooted in his own grace, being procured and purchaſed by the merits and paſsion of Chriſt our Lord, and which are ſeconded by his promiſe of an eternall reward.

There would be no end, & I ſhould grow out of a Preface into a Booke, if I would produce the preciſe and pregnant authorities which are layd vp as ſo many graines of moſt cleane corne in that Magaſine, of the volums of this holy & profound Doctor. I haue cyted a paſsage or two a peece, in the ſeuerall chiefe Controuerſyes of theſe tymes, concerning *the Marks of the church; The Canon of Scripture; The Primacy of S. Peter, and his Succeſſours; The touchſtone of all Apoſtolicall Tradition; The damnable eſtate of all Heretikes and Schiſmatikes; The neceſsity of Baptiſme to ſaluation; The reall preſence of our Lord, in the Bleſſed Sacrament. The inſtitution and continuation of the ſacrifice of the Maſſe; The truth of Purgatory, and Prayer for the dead; The inuocation of Saints; The*

power

power and frequent vſe of Miracles; The poſſibility of keeping Gods Commandments; The certainty of Free will both to do good & euil; The Iuſtification of man by faith & workes; and laſtly the Merit of ſuch workes as are wrought by men, when they are iuſtifyed.

The ſame courſe I might haue taken, in auowing the Truth of Religion againſt the Sectaryes, in other points of Controuerſy; but theſe which I haue mentioned, are the chiefe; and it was not poſſible for me, to ſay al, that may be ſayd, in a Preface. And therefore, I haue not only produced thoſe paſſages, which were ſhort, excepting only two or three (for if generally I would haue ſerued my ſelfe of ſuch as were long, I could in euery one of the Controuerſyes haue brought ſome more pregnant places) but beſides I haue cyted them out of thoſe only works of *S. Auguſtine*, which are vndoubtedly his, euen by the cõfeſsion of our very Aduerſaryes themſelues, without any colour of exception; vnles the Booke *de Fide ad Petrum* be not his, but of S. *Fulgentius*, who deſerueth howſoeuer,

No one booke is heer cyted, which is not confeſſed indeed to be of S. Auguſtine, if one only be excepted which is controuerted.

ſoeuer, to be held in high account, as being a Saint both learned and very ancient, and highly by the whole world eſteemed. And laſtly, it is chiefly to be noted, that although *S. Auguſtine* in the very end of his life, made two bookes of Retractations, which conſiſted of ſuch paſſages, as he thought to be any way vntrue, or vnfit, in al his former workes; none of thoſe which I haue cyted, are conteyned therin, which ſheweth that he maintayned them all to his very death.

He neuer retracted any of theſe aforeſayd opinios.

This which I haue ſayd, may ſuffice to proue the aboundant retribution of ſtrength & comfort, which *S. Auguſtine* made to the Church of Chriſt, for the preiudice he brought her, in the tyme of his adhering to the *Manichees*. Since it is euident, by what you haue already ſeen, both how he hath not only put to route thoſe ſquadrons of the Heretikes of his owne tyme, but how he hath alſo enabled ſuch as were to liue ſo many hundred yeares, after he ſhould be in glory, to ſtrengthen themſelues by his doctrine, as with a moſt ſubſtantiall food, if they

were

were Catholikes; and to recouer themselues by it, as by a most soueraigne and potent phisicke, if through the misery of the tymes, they should be infected with the plague of heresy.

For not only may his particuler iudgment be discerned heereby, in the points of difference betweene vs, which yet (considering the vnspeakable, both sanctity, and learning of this Father) deserue to carry a great weight in the mind of any prudent man; but the sense, and practise of the vniuersall Church of his tyme may there be seene; & that againe, not only in the things themselues which were beleeued, but euē the vse also therof in our Liturgy; & particulerly in the celebrating of the *Holy Masse*, where he telleth you of *Altars*; of *Sacrificing*, and *that it is done euery day*, making *commemoration* in one part thereof, of the *Martyrs*, and in another of other *deceassed Christians*; & especially that the thing which is sacrificed and offered, is the very *body* and *bloud* of Christ, to be *adored*: all which doth punctually agree with the

Diuers particulers concerning our seruice of God in the sacrifice of Masse, mentioned by S. Augustine.

the practise of the Catholike Roman Church at this day.

How ridiculously S. Auguſt. is pretended to haue agreed with Caluinis doctrine in some points.

So as vpon the whole matter, I know not how it can be inough wondred at, that there are men in the world, either so silly, or so impudent, as to auouch *S. Augustine* for the Patron of any Caluinisticall opinion against the Catholikes. Impossible it is, but that in so many huge volumes, as that Saint wrot, many thinges may be sayd, which men of wicked mindes may peruert; from whose teeth & tongues the very Oracles of God himselfe, being recorded in holy Scripture, haue not been, nor are exempted. For how clearely soeuer the Holy Ghost hath therin declared many truths, few heresyes haue beene found, which haue not sought to bring him into their descant; themselues setting the profane ligges, to which his sacerd ditties must be sung.

They slaunder the Holy Ghost in the same manner.

What may haue byn the occasion to encourage the to be so bold with this Saint.

It is besides to be considered, that the glorious *S. Augustine* had to do, almost at the same tyme, with Heretikes, who cõtradicted the doctrine of the Catholike

tholike Church, in the very extremes of one and the same Truth, which were directly opposite to one another. As the *Manichees* for example, on the one side, who gaue all to *Fate*, and acknowledged not mans *Free-will*; and the *Pelagians*, on the other, who magnifyed *Free-will* so much as that they sayd it wold do wonders; and so they blasphemously derogated from the necessity and vertue of *Gods Grace*. Both these opinions the *Catholike Church* of all ages hath detested, as this famous Doctour did: but his pen being appointed, by the prouidence of God, to wound & kill with the force of Truth, as many of both those kindes of Heretikes, as would not be conuerted; it was impossible for him not to say many thinges, which might easily be traduced, and misapplyed. As when he argued against the *Manichees*, who defended *Fate*, he was necessarily to extoll the power of *Free-will* against them. And when he turned himselfe against the *Pelagians* (who made a kind of Idoll of *Free-will*) as necessary it was for him to represse the same

Note this.

ſame, & withall to extoll the neceſſity & dignity of Gods grace, to the vttermoſt of his power; with this only exception, that in nothing he paſt beyond the confines of truth. But howſoeuer; ſuch Heretikes as haue now a mind to impugne either the Catholik doctrine of *Free-will*, or of *Grace*, will neuer want ſome fond pretext or other, wherby they may ſeeme to authorize their errours, by the writings of this Saint.

Theſe, and ſuch other may be the occaſiõs, vnder the falſe colour wherof, the Sectaryes pretend (which yet they do not only falſly, but euen abſurdly) that this, or that paſſage in *S. Auguſtine* may ſeeme to fauour their opinion. As for exãple, they might in this very booke of his Confeſsions, introduce him, as not liking, that Chriſtians ſhould commend themſelues to the Prayers of Saints and Angells, vpon the hatred he ſhewed to that blaſphemous Hereſy, of reſorting to the Angells, as to the Mediatours betweene God and man. Wheras it is moſt euident both by the place it ſelfe, from

How they abuſe the world.

Lib. 10. confeſſ. c. 42.

whence this obiection is taken, and by some before alleadged, and innumerable others throughout his workes, both that he beleeued the *Inuocation of Saints, and Angells*, to be a true Catholike doctrine, not indeed as Mediatours of *Redemption* (which only there he speaks against as S. *Paul* had done long before, for so we are taught by one of his Epistles) but only of *Intercession* to God for vs; and further, that he commended men for being diligent and deuout in the exercise therof; and he did besides, exhort them therunto, as you haue heard.

So might they as wisely argue, that in the iudgment of *S. Augustine*, Martyrs are not to be prayed to, nor their Reliques honoured, because he acknowledges, that certain abuses of eating, & drinking in churches, were crept into the practise therof. Though yet you haue already seene, that this Saint doth not only approue, that prayers be made vnto them; but he recoũteth many miracles which were wrought by that means. And further he sayth, that the *Sacri-*

Augusti. confess. l. 6. c. 2.

Vide hãc Praf. p. 67.

fice

fice of the body and bloud of Christ (which is nothing els, but the *Masse* that we celebrate) *may be offered, though to God alone, yet to him, in honour & memory of the sayd Martyrs.*

They might also vrge that place of *S. Augustine* in these confessions, where he speaketh so honourably of holy Scriptures, saying; *That they are an excellent meanes, whereby God may be both beleeued in, and serued*; and so they might lamely inferre thereby, as if it *conteyned all things necessary to saluation, & that it were the supreme Iudge of particuler Controuersyes in Religion*. But indeed, what can be more absurd, then this kind of inference? For both the Catholiks of the present age, do yield as high honour to the Scripture, as it is capable of; and a thousand tymes more then any Caluinist ascribes to it, (since he will controle it by his owne priuate interpretation; whereas we dare not deale with it, but according to the sense of the Fathers) & besides, you haue seene already, that notwithstanding the reuerence which S.

August. confess. l. 6. c. 5.

Auguſtine carryed to holy Scripture, he was ſo far from holding it to be the ſupreme Iudge of particular Cõtrouerſies; as to profeſſe that the very Ghoſpell it ſelfe, had beene no Ghoſpell with him, if the authority of the Church had not obliged him.

Vide Præfat. Pag. 49.

In like manner I ſay, may ſuch as erre, procure in many Controuerſyes to couer their ſinne from others (for alas it lyeth not hidden from themſelues) by the mantle of S. *Auguſtines* authority; but that muſt not be, for no venemous beaſt can ſleep vnder it, any long tyme. And if ſuch paſſages of S. *Auguſtine*, as they will needes haue to be doubtfull, be but compared with many others of the ſame S. *Auguſtine*, which are expreſſe & plaine, in the very ſame point of Controuerſy; the Catholikenes of the Saints doctrine will immediatly appeare to the eyes of all; & thoſe men muſt be faine to confeſſe, as ſometymes they do, that they hold him ordinarily to cõtradict himſelf; and therefore that they did but abuſe his name before, without any meaning at al to

How their fraud may be detected

to ſubmit themſelues to what he ſayd as I will inſtantly ſhew. And the ſame very *Caueat* may ſerue allſo, to the deliuering of al the others Fathers, frō being friends to the opinion of Caluiniſts againſt vs. For indeed, if any ſuch thing were true (as it is ſtrangly pretended by our aduerſaryes) it were a pretty kind of boyes-play, but very far vnfit for the dignity, and Maieſty of the Catholike Church (which is charged by her enemyes (though heerin they be rather *Libertines*, then true *Caluiniſts*) to be tooto rigorous, beyond al reaſon, in caſting out of her Cō-munion, any perſon whatſoeuer, who in the leaſt point differeth from the doctrin taught by her) that ſhe ſhould haue preſerued his workes vntoucht, by the ruſt either of tyme or hereſy; that ſhe ſhould approue two orders of Religious men; the one, *Eremiticall Friars*, and the other, of *Chanons Regular*, which he inſtituted; that ſhe ſhould permit his Reliques to be religiouſly kept and honoured; his ſacred pictures to be made, and reuerenced; his feſtiuall day to be ſolemnized, and then

The ſam rule extendeth to defend the reſt of the Fathers from being guilty of Caluiniſme.

The pretence of the Caluiniſts concerning S. Auguſt. is proued to be impoſſible.

his excellencyes to be preached ; both Altars & Churches, to be erected to the glory of God in his name : I ſay, it were very ſtrang, that the ciefe Paſtours of the *Church*, being not only Papiſts, but Popes themſelues of ſeuerall ages, as *Celeſtinus, Gregorius Magnus, Martinus quintus*, togeather with the generall Councel of *Florence*, ſhould ſtriue, as it were, who could extoll him moſt, for his immaculate doctrin, & his vnſpeakable ſanctity; and that, in the *Catholike Church*, men ſhould break out into ſo great admiration, as to appoint this to be ſung of him; *Auguſtinus lux Doctorum, Firmamentum Eccleſiæ, Malleus hæreticorum, Summum vas ſcientiæ*. Auguſtine, *thou art a light to the Doctours; a principall ſtrength to the Church; an inſtrument of ruine to the Heretikes; and a huge veſſell full of knowledge*. I ſay, and I ſay againe, it were very pretty and ridiculous, if it were not rather, groſly fooliſh and extremely impious, that the *Church* ſhould carry her ſelfe with ſuch cleare demonſtration of veneration towards this Saint; if it were true,

A demõſtration wherby they are conuinced of folly & fallhood

true, as these men say, that when he dyed and had reuiewed al his workes, and retracted as much, as he thought capable of the least amendment; yet he would needs commend to the beliefe of posterity, so many of his opinions, which she holdeth to be heresyes, as the Caluinists pretend to bring against the Catholiks, by authority taken out of his workes.

But the matter standeth far otherwise, both with vs & them, concerning the Saint. For as we carry that deuotion to him, which hath already been expreſt: so the enemyes of Gods Church, (notwithstanding they serue themselues of his name, towards the deceauing of their simple Auditours, and Readers, (who either want the humour, or leasure, or conuenient learning, for the examination of the Truth of what the others say concerning him) when they are indeed brought to a triall, and that issue is ioyned about the iudgment of S. *Augustine*, in any particuler point of Controuersy; it is then, that they disclayme from him; sometymes, in the company of

The Caluinists do indeed if they be well preſſed disclaim the authority of S. Augustine.

of the other Fathers of the Primitiue Church; and ſomerymes alone, calling him, by name *Superſtitious*, with ſuch other figures, & flowres of Rhetorique, as theſe.

Let *Caluin* ſerue in the place of many, to let you ſee, how they vſe S. *Auguſtine*, when they are preſſed. Theſe are the wordes which he deliuereth, vpon occaſion of handling *Prayer for the dead*. *Auguſtine ſayth, in the Bookes of his confeſſions, that his Mother Monica did earneſtly deſire, that they would make remembrance of her, whileſt they were celebrating the Myſteryes.* Anile ſcilicet votum; *A requeſt it was of an old doting woman; which her ſonne did not examine, according to the Rule of Scripture; but (through the affection of nature, which he bare to her) he deſired that others ſhould approue thereof. The booke alſo which he wrot*, De cura pro mortuis agẽda, *of the care which is to be taken for the dead, doth conteyne ſo many * perplexityes, that the coldenes thereof ought in reaſon to quench the heate of fooliſh zeale. And if any man ſhould haue a mind to become a pleader of the cauſe of*

Cal. Inſt l. 3. cap. 5. §. 10.

This implieth that kind of weaknes in the mind, which ſtammering is in the tongue.

of the dead, without doubt, he * *doth by his cold kind of coniectures, make that other man resolue, to let that alone, vpon which he was bent before with care.* All these I say, are *Caluins* words. * S. Augustine.

And now let any Christian Reader consider, how much *S. Augustin* maketh for Caluinists, in this Controuersy, & in others which depend vpon it; but especially, let him ponder the profound hereticall spirit of this *Caluin*; and how scornefully, he would faine be trampling with his durty feet, vpon the head, and vpon the hart of this glorious Saint. And first his excellent Mother S. *Monica*, must be no better then an ignorant old doting Woman, for so the very word doth import. The Sonne must then, be so weakely rooted in the knowledge, & loue of true Christian Religion, and *holy Scripture*, as that, at the request of a woman (and that of an old, and doting dying woman) he was content not to examine it by Scripture, but to practise a false doctrine, for the loue of her; and not only to practice, but to publish it, &

to procure that it might be receaued by others. But he maketh him not, in this, more wicked, then (in respect of that holy, and rare booke, *De cura pro mortuis agenda*) he maketh him most wretchedly indiscreet, and weake. For how could he call him foole, in vilder language, thē (when the Saint did endeauour to establish, and proue that doctrine of *praying for the dead*) to say, *That the coldnes of his discourse, might serue to quench the foolish zeale, that he carryed to it; and that any other man, who should beleeue, and be deuoted to that doctrine; by the very reading of the Saints arguments for it, would be satisfyed against it.*

O heresy, how deep are the rootes of thy pride layd in hell; and how slyly, was the sapp thereof, conuayed into the hart of this *Apostata*; who in a smooth, and withall, in a most snaky manner, did thus hisse against the greatest *Charmer* of heretikes, which the *Church* of God hath knowne, since Christ our Lord, and his Apostles?

But so much, in the meane tyme,

we haue gotten thereby, as to ſee what account they make of S. *Auguſtine*, when they are not able to diſguiſe his ſound text with falſe comments. Of whome yet, it is euident (by * many places of their workes) that they eſteeme more honourably, and ſpeake more fauourably, and reckon him vp more feruently to be theirs, then any other Father of the *Church*; and therefore ſince they impoſe ſuch errour, and ignorance on him, what will they do vpon the reſt? Only, when they can obſcure the truth of what he ſayth (in the weake ſight of ignorant men) by laying ſome falſe, & darke colour vpon his meaning, then indeed they vſe his Name, with ſhew of prayſe. But yet in other reſpects, they vſe him worſe, euen then; by forcing him, ſo much againſt his will, to become a broker to their falſe ware. Wherein yet, if any Catholike, defend and preſerue his honour, and that this be done, in the hearing of ſuch other Caluiniſts, as indeed haue his name, in ſome little veneration, their champions, to the end that they

Marke this wel.

they may not looſe their credit altogea-ther) conclude forſooth, *That he was but a man; though an excellent man; and that, howſoeuer he deſerueth to be much regarded, yet they muſt regard God in his Scriptures more then him.* As if the queſtion betweene vs, were, whether, S. *Auguſtine* ſaying one thing, and the *Scriptures* ſaying the contrary, we ſhould beleeue S. *Auguſtine* rather then the *Scriptures*; & that it were not only (as indeed it is) whether we haue not more reaſon to follow S. *Auguſtines* interpretation of the Scriptures, and his iudgment of the church, thē theirs? Or whether they, who are torne in peeces by the very ſpirit of *diſunion*; they who are intereſſed by their loue to liberty, and temporall eaſe; and who if they were all of a mind, yet are not able to plead ſo good *Preſcription* in points of *Cōtrouerſy*, as a man muſt ſhew againſt his Neighbour, for the winning of a Cottage worth forty ſhillings; whether they, I ſay, are not to be deſpiſed (by any man who hath a care of his ſoule) in compariſon of *S. Auguſtine*; who was a man

They miſreport the ſtate of the queſtion betweenvs concerning the credit that is to be giuen to S. Auguſt. and the reſt of the Fathers.

How much more, one S. Auguſt. is worth then all they.

a man illuminated by God, ful of knowledge, of piety, of zeale, of loue to pouerty, and pennance; free from the intereſt of partiality, writing within foure hundred yeares after Chriſt; and who deliuereth not any opinions, which are proper to himſelfe alone, but ſuch only as were common to him, withal the Doctors of the Church, as before I brought him in affirming, in a particuler controuerſy, *Quod ſentiunt ſentio &c. I thinke that which they thinke, I hold that which they hold, & I preach that which they preach:* And indeed, except he had done ſo, the Church neither would, nor could haue treated him any otherwiſe, then as it hath treated *Origen*, and *Tertullian*, and ſuch others, whome ſhe knoweth not by any better name, then that of Heretiks. Whereas S. *Auguſtine* (as hath beene already ſhewed) is carryed by her in the very palmes of her handes; in the very ſight of her eyes; on the very Crowne of her head; and in the very roots of her hart; admiring and proclayming him, and thus praying to him; *O Doctor optime,*

Tom. 7. cont. Iul. l. 1 c. 7. That the doctrine of S. Auguſtine was alſo the doctrine of the Fathers.

The high honour that is done to S. Augu. by the Church and her Childrē.

one, Eccleſiæ ſanctæ lumen, Beate Auguſtine, diuinæ legis amator, deprecare pro nobis filium Dei. O thou excellent Doctour, Thou light of the holy Church, Thou louer of the diuine Law, bleſſed Auguſtine, intercede for vs to the Sonne of God. And in imitation heereof, the moſt, wiſe, and holy Catholikes of all ages, ſince his owne, haue celebrated his memory, with giuing him theſe titles; of *The deep well of Wiſedome; The Maiſter of diuinity; The flower of great Wits; The ornament of the Schooles; The Temple of Religion; The Pillar of the Church; The ſhield or bucklar of the Catholike fayth; The inſtrument wherby Heretikes are beaten downe; The patterne of good Prelates; The light of Preachers; The Doctour of great Doctours; The man taught by God; and who dranke at the very fountaine of diuine knowledge; Among the learned men moſt holy, & amongſt the Holy men, moſt learned.*

The admirable pennãce wherein he dyed.

And though, for his eminency in al kind of perfection of life, he deſerued both theſe, & whatſoeuer other honours wherof ſo great a Saint was capable; yet ſo * *poore* was he *in ſpirit*, ſo well poſſeſt with

* *Beati pauperes ſpiritu.*

with the knowledge of Gods ſupreme purity; of the deformity of the leaſt defect or ſinne; and of the frailty of mans ſoule, though neuer ſo well exerciſed in vertue, as that he neuer thought himſelf to haue ſufficiently deplored the ſinns of his whole life. For, euen in the ſicknes wherof he dyed, he wrought his ſaluatiō in feare and trembling. And, ſome ten dayes before he gaue vp his happy ſoule, into the hands of God, he cauſed the ſeauen *Penitentiall Pſalmes* to be written in great letters, & hung vp in a place where he might read them, from the bed wherin he lay. In which exerciſe he ſpent that tyme of his, & did water his couch with aboundant teares, after the example of the Propheticall King *Dauid*.

And it may ſerue for a confuſion to the Sectaryes of this tyme, who haue this, for one of their Articles, *That they muſt, or may at leaſt, be certaine of their ſaluation*; and that how flagitious ſoeuer their life hath beene lead, in a perpetual ſenſuality, and palpable obſcurity of mind; they can yet be aſſured of entiere remiſſion

Caluiniſts ſay they are ſure of their ſaluation.

remiſſion of their ſinnes, both *à culpa & pœna*, & that by only fayth; without eyther doing pennance in this life, or ſo much as acknowledging any ſuch place as a *Purgatory*, wherein they might giue ſome little ſatisfaction to the mercifull Iuſtice of Almighty God; as careles I ſay, & confident they are, as if an Angel were ſent downe from heauen, to let them know, that God could not be God, vnles they would vouchſafe to keep him company in heauen. But farre different were the thoughts of this Saint, and ſuch was his death, and ſuch had beene his life, whoſe Confeſsions I heere offer to your reading, and beſt attention. And beſeech Almighty God, that as perhaps they may be peruſed, by ſome who are dangerouſly infected, with both theſe leproſyes, of *hereſy* and *ſenſuality* (to which his ſoule had once beene ſubiect;) ſo by the admirable example, that is deliuered to vs, in this rare booke of his, men may fal, as he did, vpon the true conſideration of that ſo dangerous conſumption, whereunto thoſe cankers are wont to ingage the Soule.

And

And not only that they may hate the ſtate of ſinne, but intierely contemne the world for loue of him, who by the riches of his mercy, will draw them (if they will be drawne) out of ſo vnworthy a ſeruitude.

Looke often vpon this Saint, who wilbe able to ſhew you ſomwhat worth the learning, whatſoeuer condition you be of. If you be in the ſtate of purity, he will teach you how to prayſe God, and adhere to him. If you be fallen away from God into ſenſuality, he will let you ſee the way, how to inuoke his ayde, that you may riſe vp and returne to him. If you be a child of the Church, he will feed and comfort you; if you be an enemy to it, he will ſatisfy and reconcile you; if you haue a darke ſoule, he will help to illuminate it; & if it be frozen, you may know by him, how to inflame it. But you muſt not ſo remember the Sonne, as that you forget the Mother, or rather if you will remember S. *Auguſtine*, you willbe ſure to conſider, and wonder, at the admirable woman S. *Monica*;

This example of S. Aug is profitable to all ſorts of people.

The deuotion which good Chriſtians are to haue to holy S. Monica.

Monica; the Temple of whose hart, was so continually inhabited by the Holy Ghost. It was a manly Soule, vvhich animated that blessed womans body; she being establisshed in the exercise of such massy and solid vertues, of *Humility*, *Patience*, *Longanimity*, *Prudence*, *Temperance*, *Prayer*, *Industry*, and *Charity*.

Great proofes of all these vertues were made by her, in the whole course of her life; but especially then, when perceauing that her deere Sonne ran wandring like a hurt *Deere*, through the wild forrest of this vvorld, with those deadly arrowes of *Mortall Sinne*, sticking fast in the sides of his soule; she quickly forgot her Sexe, and made no difficulty to crosse the seas in pursuite of him; and to put her selfe vpon the incommodity of strang Countreyes, & the hauing to negotiate with strange persons. And she followed him so long, and so fast, that at length she arriued where she desired to be; & she tooke him in the *toyles*, which her selfe had made; and she prepared for him such a Bath of teares, as serued to

assvvage

aſſwage his woundes; and not only to keep him in life, but to reſtore him, to a moſt eminent degree of *Beauty*, *Health* and *Strength*.

Almighty God be Bleſſed for ſuch a Saint, as by her he hath giuen vs; and he is not a good Chriſtian, who reſolueth not, to honour her memory vvith ſincere deuotion; vvho was the Root of that happy Tree, which hath repleniſht, refreſht, and enricht the world.

AN ADVERTISEMENT TO THE READER.

Concerning the *Retractations* of *S. Auguſtine*, in order to theſe *Confeſſions*.

BEcauſe when a Proteſtant is vrged by a *Catholike*, with the authority of S. *Auguſtine* as making euidently againſt him in point of controuerſy; it is his vſe to ſay, that *S. Auguſtine* made bookes of *Retractations*; whereby he would inferre, as if the *Sayntt*

had repented himſelfe of thoſe particuler opinions, vvhich vve are vvont to shevv, out of theſe and other places of his vvorkes, that he belieued, and declared, againſt that vvhich novv the Proteſtants doe hold, in contradiction to the doctrine of the holy Catholique Church; therfore I haue thought fit to tranſlate, and publish all that, which is in his Bookes of his *Retractations*, vvhich may concerne any thing conteyned in theſe his books of *Confeſsions*. To the end, that vvhen he shall fynd, the *Saint* to ſpeake of the (1) *Price of our Redemption, wherby our ſinnes are pardoned*, vvhich he ſayth *was offered at the Altar euery day* (by which

(1) Lib. 9. cap. 13.

no

no other thing is ſignifyed but the *Sacrifice* of the *Maſſe*;) *Of* (2) *prayers for the dead*; *Of* (3) *Monaſteryes of Religious perſons, and great numbers of Ermits, in the deſert*; *Of vowes* (4) *of Chaſtity*; *Of* (5) *the power, and frequent vſe, of working miracles in the Catholike Church*; *Of the perfection* (6) *of voluntary, and entire pouerty*; *Of the* (7) *extreme difficulty to vnderſtand holy Scripture*; *Of the very* (8) *many different ſenſes, which one, & the ſame place of Scripture may haue*, & the like; he may vnderſtand, once for all, that *S. Auguſtine* neuer retracted any of theſe opiniõs; but that he liued & dyed in the true beleefe therof. And further he ſhalbe informed; that although the Saint write the hiſtory

(2) *Ibid.*
(3) *Lib. 8. cap. 6.*
(4) *Ibid.*
(5) *Ibid. & lib. 9. cap. 7.*
(6) *Lib 8. cap. 6.*
(7) *Lib. 10. c. 23. 19. 22. 25. & lib. 12. cap. 1.*
(8) *lib. 12.* from the 18. chapter to the end of the booke which contayneth fourteen more.

ſtory of his youth, in theſe *Confeſſions* of his, yet he was no yong mã whẽ he wrote them; but he did it about a dozen years after his cõuerſion; he being then, of betweene forty and fifty yeares of age: and ſo, he wrote not only of his paſt, but preſent ſtate of mind as then it was. This particuler I haue alſo thoght good to touch, becauſe the *Proteſtant* doth often affirme (by way of diminution of this excellent booke (in the authority that it ought to carry our belief of what he deliuereth therin) that S. *Auguſtine* forſooth, was but a yong man, when he wrot it, & that afterward he grew wiſer. All this, I confeſſe, would haue more fitly gone in the Preface (though

(though euen in the Preface, I pointed alſo at this, howſoeuer I did it not fully inough) then thus a part. But I ſaw no reaſon why the ingenuous Reader shold do the pennance, for my fault of forgetfullnes; and therefore I thought good to annexe it heere rather late, then neuer. Thus therfore ſayth he, of theſe bookes of his *Confeſſions*, in thoſe others of his *Retractations*.

*The thirteene bookes of my Confeßions, both of my ſinnes, and * my good deedes; do prayſe God, who is both iuſt, and good; and do excite, both the affection, and vnderſtanding of man towardes him. In the meane tyme, for as much as concerneth me, they wrought this effect, when I wrote them*

* This ſhewes that he was no yong man when he wrote this booke.

them; and ſo they yet do, when now, I read them. VVhat others find therby, let themſelues obſerue; but this I know; That they haue much pleaſed, and do much pleaſe many of my brethren. From the firſt, through the whole tenth Booke, they are written of my ſelfe; in the three books following, of the holy Scripture; from that place where it is ſayd, In * the beginning God made heauen & earth, till he ſpeaks of the Reſt of the Sabbaoth. In the fourth booke, when I confeſſed the miſery of my mind; vpon occaſion of my friends death, ſaying, That my ſoule was, as it were made one, of both our ſoules; & that therfore it was perhaps, that I feared to dye, leaſt ſo he might wholy dye, whome I extremely loued;

Of Geneſis.

loued; *this ſeemeth rather, a light kind of* Declamation, *then a ſerious* Confeſſion. *Though yet howſoeuer, that impertinency be ſomewhat moderated, by the addition of this word,* perhaps, *which then I vſed. And that alſo, which I ſayd in the thirteenth booke;* The firmament was made, betweene those ſuperiour ſpirituall waters, and theſe inferiour corporeall waters, *was not conſideratiuely inough expreſſed. But the truth heereof, is extremely hard to be diſcouered. This worke beginneth thus.* Great art thou, O Lord, & highly worthy to be prayſed.

And now I beſeech you, my diſcreet Reader, to admire the humility, and withall the exactnes of this glorious Saint, in his writings

writings; who reuieweth, and reprehendeth himself, for so small matters, as heere you haue seen. And know assuredly withal, that whatsoeuer, he hath deliuered, in proofe of the Catholique faith, against the *Protestants* opinion, either in this, or any other of his bookes, and which he hath not retracted, (as indeed he hath retracted nothing, of this nature) was faythfully believed, by him, both in life, and death.

ERROVRS

ERROVRS ESCAPED

in the printing; many of which, were cõmitted by the ill writing of the Translatours Copy. But howsoeuer, he beggs this fauour of the Reader, that before he set vpon the Booke, he will be pleased to correct it by this addresse of the *Errata*. The lesser errours may be amended by courtesy, and of course.

Page	Line	Fault	Correction
		EPIST. DEDICAT.	
7.	18.	he (who	she (who
		PREFACE	
6.	2.	scorne and pitty	scorne then pitty
95.	23.	flagitious	flagitiously
96.	16.	And beseech	And I beseech
		LIB. I.	
18.	22.	no fault	no faults
21.	17.	thereunto I would	thereunto would
22.	18.	into tempestuous	into the tempestuous
41.	6.	*Terenæ*	*Terence*
Ibi.	17.	which God	which the God
46.	10.	affection	affections
52.	20.	so	*deleatur*
		LIB. II.	
71.	8.	bountifull	beautifull
72.	3.	vetegal	vegetable

LIB.

Page	Line	Fault	Correction
		LIB. III.	
90.	10.	as the	as within the
92.	1.	honour	humour
107.	13.	then not	them not
		LIB. IIII.	
148.	4.	from whence	from hence
152.	15.	thet	thee
Ibid	26.	for the	for thy
157.	3.	is that	is it that
161.	8.	man which	man that which
168.	5.	by weight	by the weight
170.	15.	beautifull	beautifyed
		LIB. V.	
191.	20.	that thou taughtst	thou that taughtst
205.	8.	ſcoſſed	ſcoffed
Ibid	9.	iourney	recouery
208.	14.	that deuided	had deuided
209.	1.	workes	workers
Ibid	17.	do the vulgar	do vulgar
219.	26.	to ſerue them	to ſeuer them
		LIB. VI.	
234.	6.	not	*deleatur*
251.	9.	from madnes	*deleatur*
254.	8.	drogge	dragge
257.	11.	but for that	but that
261.	16.	contributioner	contributions
263.	13.	giue ypon you	giue you
271.	26.	by the ſtealth	by ſtealth
279.	3.	from	*deleatur*
		LIB. VII.	
283.	5.	flattering	fluttering
287.	25.	thy ſubſtance	the ſubſtance
290.	32.	willingly	vnwillingly

thou

Page	Line	Fault	Correction
309.	21.	thou doeſt vrge	thou didſt vrge
319.	6.	doth	hath
330.	3.	him with	himſelfe with
332.	7.	ſo that we	that ſo we

LIB. VIII.

359.	22.	of great	of the great
368.	3.	extremely	excellently
374.	23.	before treaſures	before the treaſures
376.	17.	ſpeach trembling	ſpeachleſſe trembling
384.	3.	to him	to them

LIB. IX.

403.	23.	brought	bought
407.	18.	he	*deleatur*
Ibid.	19.	howſoeuer kindly	howſoeuer he kindly
414.	10.	quicke and by	quicke by
444	16.	hpoes	hopes

LIB. X.

464.	5.	togeather with it ſelfe	*deleatur*
493.	3.	affection	affliction
499.	11.	of it	whereof
540.	1.	high peace	high place
542.	9.	ſunge	ſonge
Ibid.	13.	ſunge	ſonge
544.	24.	was deriued	was to be deriued
545.	9.	locke vp	blocke vp
546.	4.	thy hand	the hand
553.	5.	my breaſt	my beaſt

LIB. XI.

579.	12.	ſeate of	ſtate of
Ibid	24.	of reliques	or reliques
599.	17.	euen preſent	euer preſent
626.	18.	more leſſe	more or leſſe
637.	30.	that long	that a long

longer

Page	Line	Fault	Correction
638.	3.	longer was	ſong was
Ibid	16.	of rocke	of racke

LIB. XII.

650.	7.	by any tongue	by my tongue
651.	6.	I know not	I knew not
652.	12.	It is a mind?	Is it a mind?
656.	10.	made mutations	made by mutations
659.	3.	formes of motion	formes or motion
Ibid	19.	to which	to that which
662.	16.	though the	through the
688.	22.	gratefull	graceſull
692.	10.	thou thou	that thou
697.	9.	he ſhould	we ſhould
701.	13.	though	through
709.	26.	law the end	law to the end

LIB. XIII.

718.	17.	to informe	as informe
721.	6.	is thyne	art thyne
722.	21.	beautifyed	beatifyed
737.	2.	gnaweth	groaneth
741.	24.	did ſpread	didſt ſpread
736	23.	wrote	wrought
757.	1.	great	greater
760.	1.	needed	need
765.	24.	dideſt not	doeſt not
766.	7.	it is a good	it is good
769.	5.	firmament made	firmament was made
Ibid	8.	tell to iudge	tell how to iudge
778.	6.	giuen them	giuen it
785.	10.	*thou thou*	*that thou*
786.	7.	I marched	I marked
Ibid	21.	ſight of thyne	ſight of thee
Ibid	27.	thy ſeeming	thy ſeeing

THE

THE CONFESSIONS OF S. AVGVSTINE.

THE FIRST BOOKE.

He is kindled with the desire of prayſing God.

CHAP. I.

GREAT art thou, O Lord, and greatly worthy to be prayſed. Great is thy power, and of thy wiſedome there is no end. And Man, who is a part of that which thou haſt created, deſireth

ſireth to prayſe thee; this Man, who carryeth his mortality about him; who carryeth the teſtimony of his ſinne; and the teſtimony of this, that *Thou doeſt reſiſt the proud*. And yet Man, this part of that which thou haſt created, deſires to prayſe thee; for thou haſt ſtirred him vp that he may take pleaſure in prayſing thee: *Becauſe thou haſt created vs for thy ſelfe, and our hart is vnquiet, till it may repoſe in thee.*

Nothing quiets & filles the hart of man but the loue of God.

Graunt, O God, that I may know and vnderſtand, whether of theſe two thinges be firſt, To call vpon thee, or to prayſe thee; and whether it be firſt, To know thee, or to call vpon thee. But yet, who calleth vpon thee, if already he know thee not? For he that doth not know thee, may call vpon ſomewhat els, inſteed of thee. Or rather, art thou perhaps called vpon, to the end that thou mayſt be knowne? *But how ſhall they call vpon him, in whome they haue not beleeued; or how ſhall they beleeue, without a preacher? And they ſhall prayſe the Lord that ſeek him;* for they that ſeeke him, ſhall find him; and

and they that find him, ſhall prayſe him. I will ſeeke thee, O Lord, calling vpon thee; and I will call vpon thee, beleeuing in thee; for thou haſt beene preached vnto vs. My fayth, O God, which thou haſt giuen me, & with which thou haſt inſpired me, by the humanity of thy Sonne, and by the miniſtery of thy Preacher, doth call vpon thee.

He inuoketh, and beſeecheth God to come into him.

CHAP. II.

AND how ſhall I call vpon, or inuoke my God; my Lord, and my God. Becauſe when I inuoke him, I call him into my ſelfe; and what *place* is there in me, that ſo my God may come into me; God, who made heauen, and earth. Is it ſo, O Lord my God, as that there is any thing in me which contayneth thee? Or rather, do the Heauen and earth which thou haſt made, and in which thou haſt made me, contayne

thee? Or els, becauſe whatſoeuer *Is*, could not *be* without thee, is it therefore true, that whatſoeuer *Is*, conteyneth thee? Since therfore I alſo *am* ſomwhat; why doe I deſire that thou mayſt come into me, who ſhould not *be* at all, vnles thou *wert* already, in me? For I am not now in hell, and yet thou art euen there: *For although I ſhould deſcend into hell, there thou art preſent.* I ſhould not therfore *Be*, O God, who could haue no *Being* at all, vnles thou *wert* in me; or rather I ſhould not *Be* at all, vnles I *were* in thee; *Of whome, all thinges; by whome, all thinges; in whome all thinges.* Euen ſo it is, O Lord, euen ſo. Why do I inuoke thee, ſince I am in thee; or from whence canſt thou come into me. For whither ſhall I go out of heauen & earth, that from thence my God may come into me; he who hath ſayd; *Heauen and earth do I fill.*

God

God is all euery where, and not conteyned, by parts by his creatures.

CHAP. III.

DO therfore Heauen and Earth conteyne thee, becauſe thou filleſt thē; or doeſt thou fill them ſo, as that there is ſtill an ouerplus of thee, becauſe they are not able to comprehend thee. And into what doeſt thou powre, whatſoeuer of thee doth remayne, after heauen & earth is filled? Haſt not thou need to be conteyned by ſomewhat, thou who conteyneſt all things; becauſe thoſe thinges which thou filleſt, by thy conteyning them, thou filleſt. For thoſe veſſells which are full of thee, doe not giue any ſtability to thee; nor, if they be broken, art thou powred out. When thou art powred out vpon vs, thou art not abaſed, but thou doeſt rayſe vs, neither art thou ſcattered, but thou doeſt gather vs vp, and thou who filleſt al things, doeſt fill them all, with all thy very ſelfe. Or

As it hapneth to water.

becauſe all thinges cannot conteyne all of thee, doe they conteyne a part; and doe all thinges conteyne the ſame part togeather, or ſeuerall thinges, ſeuerall parts; and great things greater, & leſſe leſſer? Is therefore any part of thee, greater, and any other, leſſer; or els art thou all euery where, and ſo nothing doth conteine thee all?

He admireth the vnſpeakable Attributes of God.

CHAP. IV.

WHAT art thou therefore, O my God? What art thou, but the Lord God? For who is Lord beſides our Lord, or who is God beſides our God? O thou ſupreme, moſt powerfull, moſt mercifull, moſt iuſt, moſt ſecret, moſt preſent, moſt beautiful, moſt mighty; moſt conſtant, and incomprehenſible; immutable, and yet changing all thinges; neuer new, and neuer old, yet renewing all thinges, and drawing

ſuch

ſuch as are proud, into decay, though they marke it not. Euer in action, and euer quiet; heaping vp, yet needing nothing; vphoulding, filling, and protecting, creating, nouriſhing, and perfecting all things.

Thou loueſt, and yet thou art not tranſported; Thou art iealous, yet thou art void of feare; Thou doeſt repent, yet thou art free from ſorrow; Thou art angry, without being vnquiet; Thou doeſt chang thy workes, without changing thy decrees; Thou takeſt what thou findeſt, yet didſt thou neuer looſe any thing; Thou art neuer poore, and yet thou art glad of gaine; neuer couetous, & yet thou exacteſt vſury at our hands. By our * ſupererogation thou becomeſt our debtour, yet who hath any thing but of thy gift? Thou payeſt debts, yet oweſt nothing; Thou forgiueſt debts, yet looſeſt nothing. And what ſhall we ſay, O my God, my life, my holy deare delight; or what can any man ſay, when he ſpeaketh of thee? And woe be to them who are ſilent in thy prayſe, for

An admirable deſcription of God.

* God maketh vs able to doe workes of ſupererogation.

euen they who ſpeake moſt therof, may be accounted, to be but euen dumbe.

He aſpireth to be vnited with God.

CHAP. V.

VVHo, O Lord, will grant, that I may repoſe in thee? Who wil graunt, that thou mayſt enter into my hart, and inebriate it; that I may forget all my wicked wayes, and imbrace thee, my all, & my only good? What art thou vnto me, O Lord? Haue mercy on me, that I may ſpeake to thee. Or what am I to thee, that thou ſhouldſt command me to loue thee; yea and be angry, and threaten to lay huge miſeryes vpon me, if I loue thee not? Is it perhaps of it ſelfe no great miſery, if I doe not loue thee? Woe be vnto me. Tell me, euen for thy mercyes ſake, O Lord my God, what thou art vnto me. Say vnto my ſoule: *I am thy ſaluation*; but ſay it ſo, that I may heare thee. Behould the eares of my hart, are ſet before thee: Open thou the,

A great exceſſe of Gods loue towards vs.

O

O Lord, and ſay vnto my ſoule, *I am thy ſaluation*. I will runne after the ſound of that voyce, and therby lay hold on thee. Hide not thou thy face from me; let me dye, that ſo I may ſee it, leaſt otherwiſe, I may ſo dye, as not to ſee it.

How he doth, as it were, oblige God, to be good to him.

The *houſe of my ſoule is too ſtrait for thee to come into, but let it, O Lord, be enlarged by thee: it is ruinous, but let it be repayred by thee. I know and confeſſe, that, *It hath many things which may offend thyn eyes*; but who ſhalbe able to purify it, and to whome but thee ſhall I cry out: *Cleanſe me, O Lord, from my hidden ſinnes, and forgiue thoſe offences to thy ſeruant, which he hath cauſed in other folkes. I beleeue in thee, and therfore it is that I ſpeake*; O Lord, thou knoweſt it. For, *haue not I, O my God, declared my ſinnes againſt my ſelfe, and thou haſt forgiuen the impiety of my hart? I will not ſtand in iudgment with thee*, who art Truth; for I will not deceaue my ſelfe, nor ſhall my ſinne make me thinke, that I am not ſinnefull. *I doe not therefore ſeeke to iuſtify my ſelf before thee; becauſe, If thou*

O Lord, ſhalt marke the ſinnes that are committed, who O Lord, ſhallbe able to endure the tryall?

That he receaued all bleſsing from God: and how he was preſerued by him.

CHAP. VI.

In al the enſuing chapters of this firſt Booke, the Saint doth make moſt diuine reflexions vpon the Prouidence of Almighty God.

YET ſuffer thou me, who am but duſt and aſhes, to ſpeake vnto thy mercy. Let me ſpeake, for behould it is thy mercy, to which I ſpeake; and not to any man, who may deride me. Yea and thou perhaps doſt yet laugh at me; but being turned towards me, thou wilt haue mercy. For what is it which I would ſay, O Lord my God; but that I know not from whence I came into this mortall life; a dying life ſhall I call it, or rather a liuing death? Euen then, did the ſweetnes of thy mercy take me vp, as I haue beene told, by the Parents of this fleſh and bloud, of whome, & in whom thou once didſt frame me: for my ſelfe cannot remember it. The comfort of womans

womans milke intertayned me; and neither did my Mother, nor the Nurſes fill their breaſtes therewith. But thou, O Lord, by them didſt giue nouriſhment to my infancy, according to thy ordinance, and the riches of thy goodnes, which extendeth euen to the roote of thinges. Thou alſo gaueſt me, an inclination of deſiring no more milke, then thou gaueſt them; and thou gaueſt them an inclination of giuing as much, as was fit for me, for they diſpenſed to me, with proportion, that which thou gaueſt to them in aboundance. It was a bleſſing to them, that I receaued this bleſſing from them; or rather, not from them, but by their meanes, I receaued it, whileſt yet originally, it came from thee; for from thee, O God, come al good things, & from my God, proceedeth the whole courſe of my ſaluation. Which I obſerued afterwardes, when thou didſt crye vnto me, by theſe thy benedictions, which both inwardly & outwardly thou beſtowedſt.

Then did I know how to ſucke; to be

to be content with that which pleased me; and to cry when any thing offended me; and this was all. Afterwards I began to laugh; first sleeping, and then shortly waking: for this was told me of my selfe; and this I beleeued, because so it passeth with other infants; but these things I remember not. Then, by degrees, I began to find where I was; and I had certaine desires to declare my will, to those, by whome it might be executed. But I could not do it: for my desirs were within, and those persons were without me; nor were they able to enter into my soule, by any of my senses. Therefore would I be tossing my armes, & sending out certaine cryes, & making such other few expressiõs of my desires, as I could; but they carryed no good proportion, to that which I felt within. And when they obeyed me not (either because they did not vnderstand me, or for that, the thing which I demanded, might do me hurt) I would fall into a rage; & that, not against such as were my subiects, or seruants; but against my Elders, and my betters,

betters, and I would reuenge my ſelfe vpon them, by crying.

Such haue I vnderſtood, that ſuch infants are, as I could know; and ſuch haue I beene told, that I was, by them, who brought me vp; though euen they may rather be accounted not to know, then to know theſe thinges. Yet behold my infancy is dead long ago, whileſt I am aliue. But thou, O Lord (who both euer liueſt in thy ſelfe, & nothing dyeth in thee (becauſe thou art before all ages, & before al that, which can euen be ſaid, to haue been *Before*;) and who art the God, and the Lord of all thy creatures; and in thy preſence do ſtand the cauſes of al things, that are vnſtable; and euen of all thinges that are changeable, the vnchangeable roots remayne with thee, and the eternall reaſons, of things, which are temporall, and irrationall, do liue:) Tell me I ſay, who am thy ſuppliant, O God; thou, who art mercifull, tell me who am miſerable, whether or no did my infancy ſucceed to any other age or ſtate, which was then departed? Was it

it that perhaps, which I had, whileſt I was in my Mothers wombe (for of that alſo I haue had much relation, and my ſelfe haue ſeene women with child:) What alſo was before that, O my God, and my delight; was I any where, or any body? For I haue none to informe me heereof, my Father and Mother can ſay nothing of it, nor yet the experience of others, nor myne owne memory.

Doeſt thou laugh at me for demanding theſe thinges of thee, who know that euen from hence, thou commandeſt me to prayſe thee, and to confeſſe my ſelfe to thee, O Lord of heauen & earth. I confeſſe to thee, and I ſing prayſe to thee, for thoſe firſt beginnings, and for that infancy which I remember not; and thou haſt giuē Man power to coniecture theſe thinges of himſelfe, by compariſon with others, and to beleeue many things of himſelfe, euen vpon the authority of ſimple women.

A moſt deep diſcourſe.

For euen then, I had a *Being* & a *Life*; and in the end of my infancy, I ſought for ſome meanes, whereby I might expreſſe

preſſe my ſelfe to others. From whence could ſuch a liuing creature come, but from thee, O Lord? Is any man able to frame himſelf; or is any one of the veyns whereby our *Being*, and *Life* runneth towards vs, drawn from any other root then this, That thou doeſt frame vs? Thou, to whome *Being*, and *Liuing*, are not ſeuerall things; becauſe ſupremely, to *Be*, and ſupremely to *Liue*, is the very thing it ſelfe, which thou art; *For thou art ſupreme, and art not changed*. Neither is this very preſent day, ſpent in thee; and yet, after a ſort, it is ſpent in thee; becauſe, euen all theſe tranſitory thinges are in thee; nor could they haue their wayes of *paſsing*, vnles thou didſt *conteyne* them. *And becauſe thy yeares do not faile, thy yeares are the preſent day*. And how many of our *dayes*, and of our Fathers *dayes*, haue now paſſed by this one *day* of thyne; and from thence haue taken their *Meaſure*; and receaued a kind of *Being*; as alſo others ſhall paſſe, and receaue their *Meaſure* alſo, & their kind of *Being*. But thou art ſtill the ſame, and

The Eternity of God.

to

to morrow (with all that is to follow) and *yesterday* (with all that is past) in this *Day* of thyne, thou *shalt* make, and in this *Day* thou *hast* made. What doth it import me, if any man vnderstand not this? Let euen such a one reioyce, and say, *What is this?* Let him, I say, reioyce so; and be rather glad, by not finding thee thus, to find thee; then, by finding thee otherwise, not to find thee.

Not vnderstanding, to admire God, is better, then vnderstanding, to contemne him.

That euen his Infancy was subiect to sinne.

CHAP. VII.

HEARKEN, to me, O God. Woe be vnto the sinnes of men. Man sayth this, and thou hast mercy on him, because thou madest him, and didst not make sinne in him. Who will bring to my remembrance the sinne of my infancy? *For there is none free from sinne before thee, no not an Infant who hath liued but a day vpon the earth.* Who, I say, will put me in mind of it? Will any of those little Infants do it, in whome now I may see, that

that which I remember not of my ſelfe. Wherein then did I ſinne? Was it perhaps when I cryed too earneſtly that I might ſucke; For if now I ſhould do ſo (I ſay not, for my Nurſes milke, but euen for the food which is agreable to my preſent yeares) I ſhould moſt iuſtly be derided and reprehended. I therefore then, did that which in it ſelfe was reprehenſible, but becauſe I could not haue vnderſtood them that might reprehend me, neither cuſtome nor reaſon ſuffred me to be reprehended; for as we grow elder, we eaſily roote out, and caſt away ſuch thinges as theſe. Neither haue I ſeene any man (knowing what he doth) to caſt away good thinges, when he pretendeth to purge himſelfe. Or did I ſinne perhaps, not ſo much by the inordinate demaund of what was good, as by ſtriuing to haue ſomewhat els that might be hurtfull to me; and by falling into a rage againſt my Nurſes, & Parents, and many other diſcreet perſons; and by endeauoring to ſtrike and hurt them as much as I could, whenſo-

euer they did not punctually obey me; though he ought not be sayd to be obeyed, who is but obeyed to his destruction. So as it is the weaknes of Infants bodyes which are innocent, wheras their mind is not innocent.

How early malicious enuy coms to expresse it selfe.

My selfe haue seene and obserued some little child, who could not speake; and yet he was all in an enuious kind of wrath, looking pale with a bitter countenance vpon his foster-brother. And who is ignorant of this? They may say, that Mothers, and Nurses, do expiate these offences, but I know not by what remedies; vnles perhaps this shallbe also accounted innocency, that an infant cannot endure a companiō to feed with him, in a fountaine of milke, which is richly abounding and ouerflowing; although that companion be wholly destitute, and can take no other food but that? But these thinges are easily endured; not because they are either no fault, or but little ones; but because a short tyme will make an end of them: which although one should then allow, yet in elder

elder persons they would not be tolerated. Thou therefore, O Lord my God (who hast giuen a life and a body to an infant, which we see to be so accommodated by thee with senses, compacted with members, and beautifyed with due proportion and complexion; and towardes the totall preseruation and complement thereof, hast applyed the endeauour of all thy inferiour creatures) thou, I say, commandest me to prayse thee; and so I sing vnto thy name, O thou most High (becausse thou art God omnipotent and good) although thou hadst only made but these things, which none can make, but thou alone; from whome proceedeth all way and order, O thou most beautifull God, who framest, and by thy law, ordeynest all thinges.

This part of myne age, O Lord, whereof I remember nothing, but haue partly vnderstood, by the relation of others, and partly by my obseruation of other infants (although these circumstances make the matter sure i-

nough) it grieues me to reckon with the reſt of that life, which I lead in this world; for by reaſon of the darknes of obliuion wherein I am, it is like that ſtate which I had within my Mothers wombe. Now if I be conceaued in iniquity, and that my Mother nouriſhed me, euen within her wombe in ſinne; where, I beſeech thee, O my God, where, O my Lord, was I thy ſeruant, or at what tyme was I euer innocent? But I will paſſe from this ſtate to another; and indeed what haue I to do with that, wherof I can call nothing to mind.

A deſcription of his Childhood.

CHAP. VIII.

From the ſtate of Infancy came I not forward to that of Childhood? Or rather came it not into me, and ſucceeded my Infancy? And yet departed it not away, for whether went it? And yet it was now no more, for I was then no Infant, that could not ſpeake, but I was

I was growne to be a ſpeaking child; & this I well remember, and I afterwards conſidered, how I had learned to ſpeake. For my elders did not teach me this, by deliuering wordes with any certaine order of inſtructiō, as afterwards I learn't other thinges; but by that mind which thou, O my God, gaueſt me, when by diuers kindes of noyſe, and complaints, & motions, I would procure to expreſſe the thoughts of my hart, that ſo I might be vnderſtood, and obeyed; and yet I was not able to declare, either what, or to whome I would. I began, I ſay, to obſerue with my memory, when they called any thing by a certaine name, and according therunto I would, by geſture ſhew what they were ſpeaking of; and thereupon I inferred, that word which they vttered, to be the name of ſuch a thing, as then they ſhewed. Now, that ſo they endeauoured to facilitate thinges to my vnderſtanding, it was euident to me by the ſayd geſtures; as by naturall wordes which are common to all Nations, and are expreſſed by the counte-

Note how excellently the ſaint ſets out the degrees, wherby children grow to expreſſe themſelues.

nance, the caſt of the eyes, the action of other parts, and the ſound of the voyce, which ſhew the affection of the mind, in deſiring, enioying, reiecting, or auoyding of thinges. And thus, certaine wordes being put in due place, vpon diuers occaſions, and I hauing often heard what thinges they were appointed to ſignify, were by degrees laid vp in me; and hauing tamed, and as it were broken my mouth, to the pronouncing of them, I expreſt my ſelfe by thoſe meanes. In this ſort I communicated the deſire I grew to haue of calling thinges by their true names, with ſuch perſons as I liued amongſt; and ſo I began to lanch out more deeply into tempeſtuous traffique, and ſociety of mankind, depending vpon the authority of my Parents, and my other Elders.

Of

Of the hatred he had to learning, and the delight which Children haue to play.

CHAP. IX.

O God my God, what miſeryes did I heere find, and what mockeryes, when it was propounded vnto me (towardes the happynes of my life) that I, being a child, muſt obey my teachers, that ſo I might proſper in this world, & excell in certaine talking Artes, which ſerue for the procuring of worldly honour, and falſe riches. I was then put to ſchoole; and care was taken that I might learne things, of the vſe & profit wherof, I wretch was ignorant; and yet if I were ſlouthfull, they would beate me (for this cuſtome was recommended by our elders) & many who paſſed through this life before vs, had chalked out certaine laborious wayes, by which we alſo were conſtreyned to follow them, with a multiplication of paine, and griefe to the ſonnes of *Adam*.

We obſerued, O Lord, that there were men who prayed to thee, and we learn't of them, and we found after our poore faſhion, that thou wert ſome great thing, which could, euen as it were ſenſibly appeare, and heare and help vs. And being yet a chiſd, I began to beg thy ayde and ſuccour; and I did looſen the knots of my tongue in praying thee, and I begged being yet a little one, with no litle deuotion, that I might not be beaten at the ſchoole. And when thou heardſt me not (which yet was neuer the worſe for me) my ſtripes, which were ſo grieuous and offenſiue to me at that tyme, were laught at by mine Elders, yea and by my Parents themſelues, who yet were far from wiſhing me any harme. Is there, O Lord, any man of ſo great a mind, vnited to thee with feruent affection (for ſuch a thing may otherwiſe alſo grow out of a kind of ſtupidity:) but is there any man, I ſay, who by deuoutly adhering to thee, is ſo affected to thy ſeruice, that he can thinke ſo ſleightly of thoſe racks, and hooks, and other

Euen children haue a glipſme of God.

other torments (for the auoyding wherof men pray vnto thee with great feare, from one end of the world to the other) as that he can make ſport at ſuch as doe moſt ſharply inflict thoſe thinges vpon them, as our Parents laughed at the torments, which we children ſuſteyned at our Maiſters hands? For neither did we feare our puniſhments leſſe, then thoſe others, nor pray thee leſſe for eſcaping them; and yet we ſinned by writing and reading and ſtuddying leſſe, then was exacted of vs.

There was not, O Lord, wanting to vs either memory or wit, whereof thou gaueſt vs inough, for that age; but we tooke delight in playing, and this was reuenged vpon vs, by them, who did the like themſelues. But the playes and toyes of men, are called *Buiſines*; yet when children fall into them, the ſame men puniſh them; and no man pittyeth either of them; or if ſome may pitty one, none pittyeth them both. Vnles perhaps ſome diſcreet Iudge of thinges, will eſteeme me to haue beene iuſtly beaten

The ordinary buſines of men is indeed but boyes-play; the true buſines, is to ſerue God.

for playing at ball, when I was a boy, & for hindring my ſelfe thereby, from learning thoſe arts quickly, wherewith (being growne elder) I might play more deformedly & more dangerouſly. Euen ſo did he, by whome I was beaten; who if in any little queſtion of learning he were put to the worſe, by any one of his concurrents; he would haue been more fed vpon, by rage, and enuy, then I, if in any match at Ball, I had beene maiſtred, by one of my play-fellowes.

The ſchoolemaiſter deſerued to be the better beaten of the two.

He neglecteth the commandment of his Parents, through the deſire he hath to play at Ball.

CHAP. X.

AND yet I ſinned heerein, O my Lord God, the Creatour, and ordeyner of all thinges which are natural, but not the * ordeyner of ſinnes. O Lord my God, I ſinned in doing contrary to the directions of my Parents, and Maiſters; for I might afterwards haue made good

* There are Sectaries who blaſphemouſly affirme that God appointeth mē to ſinne.

good vſe of that learning, which they inclin'd me to, whatſoeuer deſigne they had therein. But I was not diſobedient to them, out of any deſire I had of doing better, but out of the loue I had to play; aſpiring proudly to be victorious in the matches which I made; and louing to haue myne eares ſcratched with lying fables, that ſo they might itch the faſter; the ſame dangerous curioſity flaſhing out alſo by myne eyes more and more, to the ſight of repreſentations & playes which were compoſed by our Elders. Which yet they who publiſh, are accoũted to excell in ſuch a kind of eminency, as that all men wiſh the like to their children; whom yet they ſuffer willingly to be beaten, if by ſeeing of ſuch ſpectacles, they be hindred from their ſtuddyes, whereby they would haue them arriue to the ability of ſetting forth the like. Behould theſe thinges, O Lord, with mercy, and deliuer vs who are now calling vpon thee; deliuer alſo them who do not yet call vpon thee, that ſo they alſo may be deliuered.

How

How he fell ſicke being a boy, and deferred to be baptized.

CHAP. XI.

For I had heard ſomewhat, euen whileſt I was yet a boy, of eternall life, which was promiſed vnto vs, by the Humility of our Lord and God, deſcending downe to this Pride of ours. And I was ſigned with the ſigne of his Croſſe, and ſeaſoned with his ſalt, as ſoone as I came from the wombe of my Mother, who had much hope in thee. Thou ſaweſt, O Lord, how when I was yet a boy, being one day oppreſt with a payne of the ſtomake, I fell ſuddainly into a pangue and was like to dye; thou ſaweſt, O my God (becauſe thou waſt euen then my keeper) with what inclination of mind, and with what fayth, I deſired the Baptiſme of thy Chriſt my Lord, at the pious hands of my Mother, and the Mother of vs all the Church. Now the Mother of my fleſh and bloud, was

The vſe of ſigning with the Croſſe.

was much afflicted, becauſe ſhe did moſt deerely bring forth my euerlaſting ſaluation by her chaſt hart, in thy fayth; and ſho was taking care, that with all ſpeed I might be entred, and waſhed by thy wholeſome Sacraments (confeſſing thee, O Lord Ieſus, for the remiſſion of my ſinnes) vnles inſtantly I ſhould recouer. But my cleanſing was then deferred; as if it were neceſſary for me to be more defiled, if I ſhould liue; and the guilt of my future ſinnes would both be more great and more dangerous after Baptiſme. So as I did euen then beleeue; and ſo did my Mother with her whole houſe, excepting only my Father; who yet could not aboliſh in me the right of my Mothers deuotion ſo far, as to make me not beleeue in Chriſt, as he at that tyme beleeued not in him. For ſhe endeauoured, that thou, O my God, mightſt rather be my Father then he; and heerein thou didſt help her to ouercome her husband, to whome (though ſhe were much the better of the two) ſhe yet did ſerue; becauſe in ſo doing, ſhe did alſo ſerue

The colour why Baptiſm vſed to be defer-red, but it was a falſe one.

thee

thee, who diddeſt ſo command her?

I beſeech thee, O my God, I would fayne know, if thou wert ſo content, to what effect was my Baptiſme then deferred; and whether it were for my good that the raynes of ſinne were enlarged, or that they ſhould not haue been enlarged? And whence alſo is it therefore, that mine eares are ſo filled on all ſides with this diſcourſe, *Let him alone, let him do what he will, for he is not baptized*; And yet when there is any queſtion of bodily health, we ſay not, *Let him be wounded more, for he is not yet recouered*. How much therefore had it beene better if I had beene quickly cured; and that by the diligence of my ſelf & of my friends ſo good effect might haue followed, as that my ſoule hauing receaued health, might haue beene ſafe in thy cuſtody, who didſt create it: Yea this had beene much better. But how many and how mighty waues of temptations did ſeeme to threaten me after that ſtate of tender yeares wherein I was? My Mother knew that full well, and deſired that both

The ill cuſtome of deferringe Baptiſm in thoſe times is heer reprehended by the Saint.

both I, and they might be committed to thy care, that ſo I might be framed therby.

He was forced to ſtudy, which Almighty God vſed to good purpoſe.

CHAP. XII.

BVT in this very childhood of myne wherein there was leſſe feare of me then in my youth, I loued not to ſtudy; & I hated to be vrged to it, and yet they vrged me. They did well in ſo doing, but I did not well; for I would not then haue ſtudyed but by conſtraint. No man doth that well, which he doth vnwillingly, although it be good which he doth. Neither yet, they that vrged me did greatly well; but it was thou, O my God, who wert good to me. For they conſidered not any other end of that which they made me learne, but only the ſatisfying of the vnſatiable deſires of a rich kind of pouerty, and a baſe kind of glory. But thou

Good muſt be done with a good will.

thou, before whome the very haires of my head are numbred, didſt vſe all their errours (who vrged me to ſtuddy) to my profit; and thou didſt vſe my fault who would not learne, to the making me be puniſhed; whereof I was not vnworthy, being ſo little a boy, and yet with all ſo great a ſinner. So didſt thou well with me by their meanes, who did not well; and vpon me who was a ſinner, thou didſt iuſtly lay a puniſhment; *For thou haſt commanded it, & ſo it is, that the inordinate affection of euery one ſhallbe his affliction.*

With what ſtuddyes he was moſt delighted.

CHAP. XIII.

BVT what the reaſon was why I hated the Greeke language, whileſt I was taught it being a child, I do not yet vnderſtand. The Latin I loued; not that, which the firſt maiſters did teach, which was to read; but that which was deliue-

red

red by the Grammarians. For as for the former, when reading, and writing, & caſting of account was taught in Latin, I held it not for leſſe paynefull or penal, then the very Greeke. Yet from whence came euen this, but from ſinne, and the vanity of this life; becauſe I was made of fleſh, and had a *ſpirit which went forward, and returned not*. For that firſt learning, was better (becauſe there was more certainty in it, whereby it was, & is wrought in me, that I can read what I find written, & I can write what I will) then that other, whereby I was conſtreyned to learne and lay vp the follies, of I know not what *Æneas*, whileſt I forgot myne owne; and to bewayle *Dido* dead, becauſe ſhe killed her ſelfe for loue whileſt in the meane tyme, I, moſt miſerable Creature, did endure my ſelfe with dry eyes to depart and dye from thee, O my God, and my life. For what is more miſerable then a wretch not pittying of himſelfe, and lamenting *Dido's* death, which was cauſed by louing of *Æneas*; and not lamenting his owne

An excellent obſeruation.

death, which is cauſed by not louing thee, O Lord, the light of my hart; and the bread of the internall mouth of my ſoule; and the very knot which marieth as it were the facultyes and powers of my mind to thy ſelfe. I did not loue thee, but I committed ſpirituall fornication againſt thee, and whileſt I was ſo doing euery one gaue me the *Good ſpeed*. For the friendſhip of this world is an vncleane departure from thee; and we are ſo encouraged and congratulated heerein, that we are aſhamed to do otherwiſe. Yet theſe thinges I wept not for, but I wept for *Dido's* death, who made her ſelfe away with the ſword; my ſelfe following thy inferiour creatures, and leauing thee, *going on from earth to earth*. And if I were at any tyme forbidden to read theſe things, I was ſorry, becauſe I might not be made ſorry, with reading them. Out of ſuch madnes as this, ſuch kind of learning is counted more profitable, and polite, then that other, whereby I learned to write and read.

How the world conſpire to our perditiō.

But now let my God crye vnto my ſoule

ſoule, and let thy Truth tell me, that it is not ſo; but that the former knowledge is abſolutly better then the later; and I had rather forget the follies of *Æneas*, and all ſuch like, then forget to write & reid. It is true, that there are hangings put vp at the entrance of our Grammar-ſchooles; but they ſerue not more for keeping things in a decent kind of priuatenes, then to couer and hide the fooliſh faults that are committed within. Let not them cry out vpon me, of whom now I haue no feare, whileſt I am confeſſing to thee, O my God, what things my ſoule taketh pleaſure in; and I am delighted in the reproofe of myne owne euill wayes, that ſo I may loue thy good ones. Let not, I ſay, theſe Buyers and Sellers of Grammar Rules, exclame againſt me; for if I ſhall aske them, whether or no it be true, that *Aeneas* came once to *Carthage*, as the Poet ſayd; the vnlearned will anſwere that they know not, and the learned will ſay, That it is not true But if I aske, with what letters this word *Aeneas* muſt be written, all

they who haue learn't to write, will acknowledge one truth, according to that agreement and law, whereby men haue eſtabliſhed theſe words, which are the ſignes of thinges.

If I ſhould aske which of theſe two thinges would be more incommodious to our life, *Either to forget to write and read, or els thoſe other Poeticall fictions*, who ſees not what any man, that is in his wits, would anſwere? I then, being a boy, did ſinne, whileſt I preferred thoſe vaine thinges before theſe other, which are profitable; or rather I hated theſe, and I loued thoſe. And euen ſo, the ſaying, *that one and one makes two, and two & two makes foure*, was an vngratefull ſong in mine eares; whereas the *woodden horſe full of armed men, The burning of Troy, & the very Ghoſt of Creuſa*, was a moſt delightfull ſpectacle of vanity.

—

Of

Of the Greeke, and Latin tongue.

CHAP. XIIII.

VVHy then did I hate to learne the conſtruction of the *Greeke* tongue which did ſing of ſuch thinges? For *Homer* alſo himſelfe, though he be skillful in cõtriuing ſuch fables as thoſe, and though he be moſt delicately vayne, yet to me, being a boy, he was of bitter taſt. I thinke that *Virgil* is ſo to them, to whome the Greeke is naturall, when ſo they are firſt to learne *Virgil*, as I was to learne *Homer*. For to me that difficulty of ſtudying a ſtrang tongue, did ſprincle as it were with gall, all the delicacy of thoſe fabulous narrations. For I vnderſtood not a word thereof, and they did extremely vrge me, with cruell feares & paynes to vnderſtand them.

There was a tyme, when being an infant, I alſo vnderſtood not *Latin*; and yet by obſeruation I learn't it (without any feare or torment) in the middeſt of

the dandling which my Nurſes vſed, & the dalliance of ſuch as would applaud me, and the mirth of ſuch as playd with me. I did therefore learne thoſe thinges without the cruell burthen of ſuch as conſtreyned me; and by myne own hart I was vrged to the expreſſing of my cõceptions, which I could not do, vnles I learn't ſome wordes; but yet that, I did not of them as teachers of me, but only as of talkers with me; in whoſe hearing I alſo began to bring forth, and vtter whatſoeuer I deſired to expreſſe. Heereby it appeares ſufficiently, that a free kind of curioſity doth contribute more to the learning of tongues, then ſuch a frightfull kind of neceſſity. But thou, O Lord, doſt reſtraine the free courſe of that curioſity, by thy lawes; by thy laws I ſay, which beginne with the *Ferula*, which Schoolemaiſters vſe; and go on ſo far as to reach euen to the torment of Martyrs. For thoſe lawes of thyne, can tell how to ſprinckle our actions, with wholeſome bitternes; calling vs backe to thee thereby, from that peſtiferous delight

Childrẽ are beſt taught by faire meanes.

A wiſe and worthy obſeruation.

delight whereby we departed from thee.

A Prayer to God.

CHAP. XV.

O LORD, heare my prayer; let not my ſoule faint vnder thy diſcipline nor let me faint in confeſſing vnto thee thy mercies, whereby thou haſt drawn me out of all my moſt wicked wayes; That ſo thou mayſt grow ſweet to me, beyond all thoſe deceiptfull pleaſures, which I followed; and that I may loue thee moſt feruently, and imbrace the hand of thy prouidence, withal the roots of my hart, and ſo thou mayſt finally draw me out of all temptation. For behould, thou O Lord, art my King and my God. To thy ſeruice let whatſoeuer good thing be applyed which I learn't being a child; and whatſoeuer I ſpeake and write, and read, and number. For when I was learning vaine things, thou didſt inſtruct me, and thou didſt forgiue the ſinnefullnes of my delight therein.

A great feruour of deuotion, & deſire to ſerue God.

A good lesson for Parents & maisters.

In those studyes I learn't many wordes which might be profitable; but they might also haue beene learn't in thinges which were not vaine, and that is the safe way, wherein children were to walke.

Against immodest Fables.

CHAP. XVI.

A noble discourse.

BVT woe be vnto thee, *O thou torrent of humane custome*; who shall be able to resist thee? How long will it be ere thou be dry? How long wilt thou tosse, and rowle these sonnes of *Eue*, into that spatious and hideous Sea, ouer which, euen they who are best shipped can hardly passe? Haue I not read in thee, of *Iupiter thundering and adulterating*? These two thinges, could not both be true; but this was sayd, that it might carry an authority, towards the making of men imitate *true adultery*, to which that *false Thunder* might play the broker. Yet which of our graue Maisters would be able, with a patient

patient eare, to heare a man in the ſame Schoole crye out, and ſay; *This was but a fiction of Homers, and he tranſlated the faults of men vnto the Gods?* I rather wiſh, that he had deriued ſome celeſtiall vertues downe to vs. It was truly ſayd, that he fayigned them, that ſo by attributing diuine things to wicked mē, they might not be thought ſinnes; and to the end, that whoſoeuer ſhould commit them, might rather be eſteemed to haue imitated heauenly Gods, then wretched men.

And yet, *O thou floud of hell*, the ſonnes of men are caſt into thee, with promiſes of reward, that they may be induced to learne theſe thinges; and it is thought a matter of high importance, being countenanced in the eye of the world, and in the ſight of laws, which ordeyne ſtipends for the Maiſters; and thou makeſt a noyſe, by daſhing vpon the rocks of the world, and ſayeſt; *Heer ſpeach is learned, heere Eloquence may be acquired, which is ſo neceſſary for working by way of perſwaſion, and for the deliuering of*

An extreme abuse still on foot.

ones mind with aduantage. But ſo, as that we ſhould neuer come to learne theſe wordes, *The golden ſhower, the Lapp, the Ornament, and the Temple of heauen*, and ſuch others, as are mentioned in that place, vnles *Terena* did introduce a lewd young fellow, propounding *Iupiter* to himſelfe, for the example of an vnclean ſinne that he would commit, whileſt he beheld a picture in a wall, wherein was expreſſed, how *Iupiter* ſent a golden ſhower into *Danaes* lapp, by which the woman was deceaued. Now ſee, how he incites himſelfe to luſt, as if he were inſtructed therein from heauen; for what ſayth he, *Shall not I, fraile man, do that which God* Iupiter *doth, who ſhakes the whole vault of heauen, with his ſoueraigne voyce*. For my part, I confeſſe I did it both voluntarily and gladly. And thus not by means of that vncleanes are thoſe words more commodiouſly learn't; but by meanes of thoſe wordes is that filthines more impudently committed. I blame not the words, which of themſelues, are as choyce and precious veſſels;

Note.

An elegant expreſſiō.

but

but that wine of poyſon I blame, which was deliuered to vs, by thoſe drunken Teachers. If we refuſed to drinke, we were beaten, nor was it lawfull for vs to appeale to any ſober Iudge. But I, O thou my God, (in whoſe preſence I now remember theſe things with cõfidence) did gladly learne them, & like a wretch tooke pleaſure in them, and for that I was accounted to be a towardly boy.

The way how he was exerciſed in writing, and making proſe of verſes.

CHAP. XVII.

SVFFER me, O my God, to tell thee ſomewhat of my wit, which I had by thy gift, and vpon what dreaming fancies it was ſpent. There was propoũded to me a buiſines, vnder the reward of prayſe, and the puniſhment either of ſhame or ſtripes (which I found troubleſome inough) that I ſhould diſcourſe vpon the words of *Iuno*, who was both angry and ſorry, that ſhe could not a-

uert

uert the *Troian King* from going to *Italy*. Theſe wordes I had heard, that *Iuno* neuer ſayd; but we were forced to follow the ſteps of thoſe poeticall fictions, and were inioyned to deliuer ſome ſuch thing in proſe, as the Poet had expreſt in verſe; and he deſerued moſt prayſe, in whoſe ſpeach (according to the dignity of that perſon which was repreſented) there did appeare a moſt naturall affection of griefe or rage, apparelled with fit wordes to expreſſe that ſenſe. To what purpoſe was it for me, O thou my true life and my God, to what purpoſe was it, that there ſhould be a greater acclamation made in my fauour, then to many other of my ſchoole-fellowes? Behould, are not all thoſe thinges wind, & ſmoake? Is it true, that there was nothing els, wherein my wit & my tongue might haue beene imployed, vpon thy prayſe, O Lord? That thy prayſes in thy Scriptures might haue hung and held vp the ſprigge of my hart, and that it might no more be violently carryed away into thoſe ſleight vanityes, by the rauenous

ſpirits

ſpirits of the ayre, as a moſt vnworthy prey. For there are more wayes then one whereby men offer a kind of ſacrifice to thoſe rebellious Angells.

Men take more care to obſerue the precepts of Grammer, then the Lawes of God.

CHAP. XVIII.

BVT what meruaile was it, if I were carryed thus towardes vanity, and eſtranged from thee, O my God; when ſuch men were propounded to be imitated by me, who if they deliuered any action of their owne (though not euill) yet with any barbariſme or ſoleciſme of ſpeach, they were confounded with ſhame; whereas if they ſhould haue related the vncleanes of their owne life, but in a ſtile that had beene copious, elegant, and well ordered, they would haue taken pride in being prayſed.

Note the blind & baſe pride of men.

Thou ſeeſt theſe thinges, O Lord, and thou holdeſt thy peace, being longanimous, and full of mercy, and truth.

But

But wilt thou for euer hold thy peace? And not draw out of this vaſt and hideous pit, that ſoule which ſeeketh thee, and thirſteth after thy delights, and whoſe hart ſayth to thee, *I haue ſought thy countenance*; and yet further, *I will ſeeke thy countenance, O Lord*. I was gone farre from thy face through the darke affection of my ſoule. For it is not by motion, or meaſure of place, that we either goe from thee, or come to thee. Nor did that *yonger ſonne of thyn ſeek either Horſes, or Chariots, or Ships; or did he flye away with viſible winges, or make a iourney with the ſpeedy motion of his feet, that liuing looſely, he might *diſſipate in a remote Countrey*, that which thou hadſt giuen him, at his departure. A deer Father thou wert, in giuing him that portion when he went; but more deere when he returned ſo full of miſery.

When we goe from God we put out our owne eyes.

* The Prodigal ſon.

To haue therefore vncleane affections, is to haue them darke; and to haue them darke, is to haue them far from thee. Behould, O Lord, and patiently

tiently behold as thou doeſt, how diligently the ſonnes of men, obſerue the order touching letters and ſyllables, which hath beene deliuered by their predeceſſours, whileſt yet they neglect the eternall Couenant of euerlaſting ſaluation, which they haue receaued from thee. And how he, that teacheth words according to the old tradition, if, contrary to the order and vſe of Grammar, he ſhall pronounce without aſpiration or H, this word *Hominem*, which ſignifyeth a *Man*, he ſhal more diſpleaſe *Men*, then if he hate a *Man* contrary to thy Law, himſelfe being a *Man*. As if any man could find himſelfe more hurt by his enemy, then he is by the hatred wher by himſelfe is carryed againſt the other; or that he were able to afflict another man more grieuouſly by a perſecution, then he waſteth his owne hart by that vncharitable affection. *Certainly there is no knowledge more intrinſecally true, then that which is written in our conſciences; to, not doing to others, that which we would not ſuffer in our ſelues.* How ſecret are thou,

A vaſt diſorder

A wicked man is his owne greateſt enemy.

This is the law of Nature.

Reade this and tremble

thou, who dwellest in the highest heauens in silence, O thou only great God, *Sprinckling with an vnwearyed prouidence, certaine penall blindnesses vpon such as haue vnbridled desires*. When a man aspires to haue the fame of Eloquence, pleading before a Iudge, inuironed by a great multitude of people, and prosecuting his enemy with implacable hatred, he takes extreme care not to speak the least word awry, by any errour of his tongue, in the hearing of *Men*; but he takes no heed at all, least indeed he commit so great a sinne, through the malice of his hart, as to destroy a *Man*.

How he tooke more care to auoyd Barbarisme of speach, then Corruption of manners.

CHAP. XIX.

THvs miserably, being a boy, did I lye in the high way to such actions and customes as these; and my course of life was such, as wherein I was more afraid

afraid to vſe a barbariſme of ſpeach, then I was carefull (hauing vſed any) not to enuy another who vſed none. I declare and confeſſe to thee, O my God, for what thinges I was prayſed by them, the pleaſing of whome was to me, at that tyme, the very Rule of a good and pleaſant life. For I ſaw not that deep pit of filth into which I was caſt, out of thy ſight. But before thyne eyes, what was more vgly then my ſelfe, who diſpleaſed euen ſuch as thoſe others were, whileſt I deceaued with innumerable lyes, both my Tutour, my Teachers, and my Parents, through the deſire of playing, and behoulding toyes, and affecting a kind of ſportfull vnquietnes. I alſo committed certaine Thefts out of the offices of my Parents houſe, and from the Table; either vpon the inſtigation of gluttony, or, that I might haue ſomewhat to giue my play-fellows, who would be ſelling to me their games, though alſo they were delighted in them. In which games I being conquered would often through the deſire of vaine glory aſpire to haue a

How many haue beene subiect to this fault but how few haue the humility to cõfesse it.

false victory. And what would I so impatiently endure, and what would I so desperatly argue against, as when I took others in the manner of doing that, which I vsed my selfe? And yet if I, in such case, were taken tripping, I should rather haue fallen into a rage, then vpon yealding. Is this the innocency which should accompany the state of Childhood? It is not, O Lord, it is not; I aske thy mercy, O my God. For those very thinges which nuts, and balls, and birds are to boyes, being propounded to them by their Maisters, the same is gould and possessions, and copious families of seruants, to Magistrates and Princes. And euen very so, do these toyes giue way to those other thinges, in processe of tyme, as the *Ferula* yieldeth to greater punishments. Thou therfore, O our King, didst place the Embleme of humility vpon the person of a child, when thou saydst, *Of such is the Kingdome of Heauen.*

The proportion holds exactly.

He

He giueth thankes to God for his benefits bestowed vpon him.

CHAP. XX.

BVT yet, O Lord our God, thankes be giuen to thee, the moſt excellent and perfect Creatour, and ruler of the whole world; although thou ſhouldſt haue brought me no further, then to this ſtate of childhood. For euen therein, I had a *Being*, yea I had *Life* and *feeling*; and I had care of the preſeruation of my *Indiuiduum*, which is a kind of picture in litle, of the moſt ſecret vnity of thy Eſſence from whence I am deriued. And I cõſerued the intiernes of my outward ſẽſes, by the help of that which was within; and by the ſlender thought, which euen then I had of little things, I had yet a kind of delight in Truth. I liked not to be deceaued; I had a freſh memory; a ready ſpeach; I was regaled by friendſhip, I fled from paine of body, from deſolation of mind, and from ignorance. The gratitude of this great Saint.

What is there in ſuch a liuing creature, that is not both admirable and delectable. But all theſe thinges are the gifts of my God. I did not beſtow them vpon my ſelfe; theſe thinges I ſay were *Good*, and I had them all. Therefore he is good who made me, yea he is my God, and I reioyce vnto him, in all thoſe benefites, which he affoarded me, euen when I was a child. But heerin I ſinned, that ſo I ſought not either my ſelfe, or other pleaſures, or honours, or Truth in him, but in his creatures; and by this meanes I ruſhed headlong vpon ſorrow, confuſion and errour. Thankes be vnto thee for all, O thou my Delight, my Glory, my Confidence, and my God. O Lord, I giue thee thankes for all thy gifts; but I beſeech thee preſerue them to me. For ſo thou ſhalt alſo preſerue me; and thoſe thinges which thou haſt giuen me, ſhalbe increaſed, and perfected in me. Yea and I ſhallbe with thee; for it is thou, who haſt already giuen me a *Being*.

We are miſerable if we ſeeke for any thinge, that is truely good or pleaſant, but only in God.

The end of the firſt Booke.

THE SECOND BOOKE.

He entreth into the consideration of the sensualityes of his youth.

CHAP. I.

I WILL call to mind the impurity of my life past, and the vncleane corruptions of my Soule; not for any loue that I beare to thē, but for that which I owe to thee, O my God. For loue of thy loue, O Lord, I do it; recording my most wicked wayes,

God is the center of al true sweetnes, the rest is al counterfait.

in the very bitternes of my ſoule, that thou mayſt grow ſweet to me; Thou who art no counterfait, but a happy and ſecure ſweetnes; recouering me from that diuiſion of my ſelfe, whereby I was all torne in peeces, whileſt being auerted from thee alone, I vaniſhed away, vpon the variety of thy creatures. For in my youth I did ſometyms burne with a kind of helliſh deſire to be ſatisfyed, & I preſumed euen to grow wilde, with an appetite of ſtrange and conceited pleaſures; but in the meane tyme the beauty of my Soule was wholy blaſted; and in thyne eyes, O Lord, I was putrifyed, whileſt yet I tooke contentment in my ſelfe, and procured to pleaſe the eyes of men.

He accuſeth his youth impurely ſpent.

CHAP. II.

And what was that wherin I took delight, but to loue and to be beloued? But I did not conteyne my ſelfe, within

within the faire termes and boundes of friendſhip ; which is, that one mind ſhould loue another: but there roſe vp certaine foggy vapours from my vncleane concupiſcence, & by the bubling vp of my youth, which did obſcure and benight my ſoule ſo farre, that it could not diſtinguiſh the beauty of chaſt loue from the muddy darknes of luſt. Both of them did confuſedly boyle in me, and they carryed me, in that vnſetled age of myne, through the precipices of vniuſt deſires, to the very whirlpoole of enormous ſinnes, wherein they plunged me.

Thy wrath, O Lord, increaſed towards me, and I knew it not. I was already growne deafe by the continuall noyſe of that chaine, which my ſinnes had framed, in puniſhment of the pride of my ſoule. And I went yet further from thee, and thou ſufferedſt me; and I was toſſed vp and down; and I was powred out like water; and I was ſcattered, and I did euen ſeeth ouer in the middſt of my fornications, and thou heldſt thy peace. O how late art thou come, O my Ioy.

The extreme miſery of a mã ſwallowed vp in carnall ſinnes.

A rare description of the painful pleasure & sinne of sense.

Thou heldest thy peace; and I still went yet farre off from thee in pursuit of many, and yet more fruitlesse seed-plots of sorrow, with a proud kind of baseness, and a restlesse kind of wearines.

O who would then haue qualifyed that misery of myne, and haue made me vse the fading beauty of these inferiour thinges with moderation; and so farre cast a bridle vpon these delights, as that the waues of my youth might haue aspyred no further then to breake themselues vpon the shore of a marriage bed; if I could not haue contented my selfe without getting of children, as thy law O Lord ordaynes, who doest so frame this ofspring of our mortality; being able to asswage, with thy soft hand, the paine of these thornes, which are shut out of thy Paradise. For the omnipotency of thy power, is not far from vs, euen then when we are far from thee.

He alludes to the shutting of Adam out of Paradise

But els I wish, that I had more carefully giuen eare to those wordes of thy Apostle, which sound like thunder: *But such shall haue tribulation of the flesh; yet how-*

howsoeuer, I dispense with you; and againe, *It is good for a man that he touch not a woman*; and yet againe, *He that hath no wife, fixeth his thoughts vpon those thinges, which are of God, to know how he may please him; but he that is married, imploies himself vpon things of the world, to know how he may please his wife*. Had I considered these wordes more attentiuely, had I become intierly chast, for the kingdome of heauen, more happily might I haue expected thy imbraccments. Virginity is a better disposition for the receauing of diuin consolations, then the state of marriage.

But I, miserable wretch, hauing forsaken thee, did euen boyle vp againe with the feruour of lust, following still the fury of my foule course, and forsaking thee. And I transgrest thy Commandments, but I escaped not thy punishments, for who vnder heauen can do that? But thou wert euer present with me, being mercifully cruell; and sprinckling with extreme disgusts, all my vnlawfull pleasures, that so I might be drawn to a desire of seeking pleasure, without disgust. And where could this be found, but in thee only, O Lord; but We are neuer more bound to Gods mercy, then when he punisheth vs for our sinnes, by giuing vs disgusts;

in thee, who doeſt but pretend, and as i were *feigne, that there is payne in keeping of thy law*; and thou doeſt wound vs that thou mayſt cure vs, and thou killeſt vs, leaſt otherwiſe we ſhould dye in thy diſpleaſure. Where was I, and how far off was I exil'd, from the deere delights of thy houſe, in that ſixteenth yeare of my age; when the madnes of vnbridled luſt tooke abſolute dominion ouer me, and to which I wholy reſigned my ſelf. That luſt which is made, as if it were, lawfull by the ſhameles example of men, though it be prohibited by thy Law. My friends tooke no care to deteyne me, by a courſe of marriage, from the ruine that I was falling into; but the care that they took was, that I might grow a famous Oratour, and be able, by power of ſpeach, to perſwade men.

of

Of a Iourney which he made in reſpect of his ſtudy, and of the purpoſe which his Parents had therein.

CHAP. III.

FOR that yeare, my ſtudyes were intermitted; when being come backe from *Madaura* (whither I had gone to get Rhetorique and other learning, as in a place neere at hand) the money was in prouiding, which might carry me further off, to *Carthage*. And this purpoſe grew, rather from the courage, & great affection which my Father had, then from his meanes; for he was an Inhabitant of *Tagaſt*, nothing rich. To whome do I relate theſe thinges? not to thee, O my God, do I relate them, but to my fellowes of fleſh and bloud, whereof ſome few may fall vpon the ſight of this booke. And to what end doe I this? Namely, that my ſelfe, and whoſoeuer reades it, may conſider, how profoundly we are to call vpon thee. For what is neerer thyne